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**God's Word and Luther's Doctrine
Shall Never Perish.**

Seventy-fifth year.

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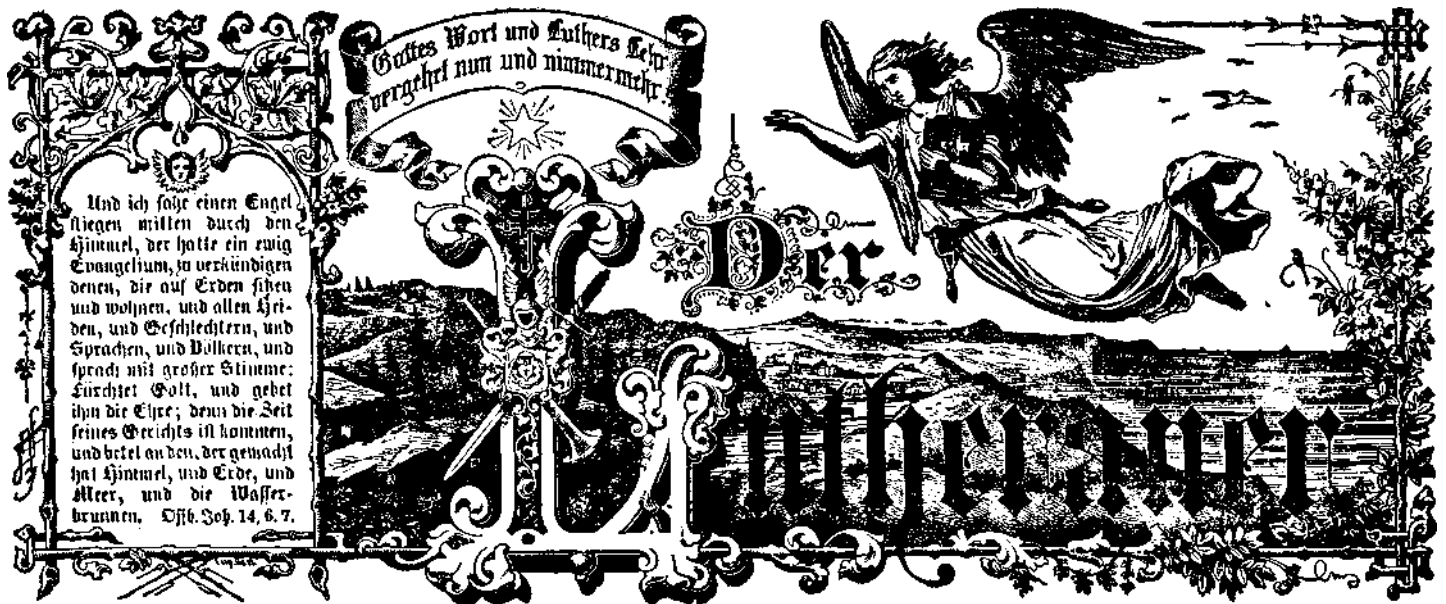
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No. 1.

"Behold, the keeper of Israel sleepeth not yet!" Ps. 121:4.

Keepers of Israel, keep
We who have trusted thee, and in the shadow
of thy goodness have built our tabernacle!
Let us trust without fear or dread Under thy
wings!

Watch over us in mercy, keep faithful watch
over all;
Powerfully turn away all harm, Be near us by
day and night! Be our shield and be our sun,
Be our life, light and delight!

We are strangers and guests, You are at
home everywhere;
Make gate and latch fast,

Guide us safely in and out. Our bodies, our
souls, we entrust to thy protection.

O how well we find shelter Under thy God's
faith!
Thy goodness is new upon thy people every
morning, And the abundance of thy gifts
maketh us not to lack.

Hallelujah! Praise and glory be prepared for
you among us;
Heart and mouth thy praise multiply Here
and there for ever, Where we with the
millions of thy people dwell with thee.

Spitta.

To the new year.

We lift up our eyes unto the mountains from whence cometh our help. Our help comes from the Lord, who made heaven and earth. We have now entered the year 1919 under God's protection and assistance, and the memorable year 1918 with its tremendous, world-shaking events and with all its misery and distress is behind us. It has shown us not only that the earth is a great vale of tears, and that the devil and the world will not suffer the Gospel, but also that in our Synod things are not as they should be in some pieces. Among us there is so much satiableness with the gospel and contempt for pure doctrine, so much worldliness, so much indifference in the education of children, so little thanksgiving for the glorious liberty of conscience which we have been permitted to enjoy in our country, so many people

fear and complacency, so much earthly sense and care of food. Let all this hardship be a powerful call to repentance for all of us, so that we may turn to ourselves and humble ourselves deeply before God. Let us then examine our nature, confess our guilt before God, and for Christ's sake ask for forgiveness of sins and strength to amend. The Lord will answer this prayer, for our God is gracious, merciful, longsuffering, and of great kindness, and will repent of evil.

That God is kind, he has proven to our Synod in many ways, especially in the past year, while his hand was heavy upon us. He has graciously watched over all our educational institutions. Not only were 150 young men able to complete their studies there and be released for service in church and school, but also the intake of new students was as strong last fall as in other years. Only a small number of students had to interrupt their studies because of war service. And although the epidemic interfered with the teaching in some institutions, the faithful God held his protecting hand over teachers and students so that only a few fell victim to the disease. O, if only we would realize better and better what a blessing for the Church and the whole world Christian teaching institutions are, in which the Holy Scriptures are the all-illuminating sun, and in which future preachers and teachers are trained by faithful professors!

Our mission in North America has not come to a standstill during the past year, but has expanded in spite of the war. Last year's candidates are, with few exceptions, blessedly effective, and about 100 students from our seminaries are doing auxiliary service. Moreover, the bread of life has been broken in many ways for our young men in the army and the fleet. A great number of chaplains devoted all their time to this work. Many pastors, besides their congregations, ministered to their brethren in the field camps. Christian literature was sent out abundantly

and have thus brought many blessings. Our missions abroad have, however, been greatly damaged by the war; but we shall probably soon be able to take them up again energetically, and it may be that God will open new doors for us.

Our parochial schools are still in great danger in some places. Their opponents would like to do away with them completely and force all the children in the country into the public schools by means of laws. It is therefore necessary to be constantly on our guard, to cherish and care for our schools, and to see that they meet all the just demands that are made upon them. Above all, however, we must diligently entrust them into the hands of the great friend of children and fervently ask him to preserve for our children by grace this wonderful means of being nurtured in wholesome knowledge, and to strengthen our teachers in their difficult and responsible office and to refresh them with his help.

The state of our pastors in the past year was in many respects an exceedingly difficult one. If ever, especially during the war, they had to heed the admonition of the Savior: "Be wise as serpents and without deceit as doves! All kinds of services were demanded of them, all kinds of requests were made of them, and it was often not easy to do what was right. All kinds of temptations also came to them to exchange the sober, quiet work of a Lutheran pastor for the loud, restless nature of the sect preachers. May the Lord Jesus in His prophetic office continue to serve as the only pattern for all our pastors! Of him it is said in the prophet Isaiah: "He shall not cry, neither shall he shout; neither shall his voice be heard in the streets. The crushed reed he will not break, and the smoldering wick he will not quench. He will teach the law truly," ch. 42:2, 3. The church of God is therefore not built, nor even advertised, by loudness, by busyness, and by the pastors' forcing themselves upon the public, but by their constant teaching how to get and keep a quiet and always confident conscience before God through the comfort of the forgiveness of sins. So then, in the year 1919, all our pastors want to stick to the tried and true method of the fathers of our Synod and build the kingdom of our dear Saviour with us through thorough doctrinal preaching, through diligent teaching of the truths of the catechism and through unceasing private pastoral care of their parishioners! And yet our congregations want nothing but this from their preachers! Just the present evil time, in which death by sword and pestilence has reaped such a rich harvest, has proved how important the office of a Lutheran preacher is, and what an inexpressibly rich treasure our congregations have in their pastors.

In a recent interrogation in Washington, Captain Lester, according to the record before me, gave our pastors the following honorable testimony: "The relation between the German Lutheran clergyman and his congregation is exceedingly close. They are really pastors almost in the literal sense. The members of their congregations go to them with every conceivable personal affair. They confide in them. "And a doctor, who often met with one of our pastors at the bedsides of the sick and dying, said

each other once on one such occasion, when they had both waited on a seriously ill person of their ministry, "Pastor, dying is good in your church."

So then, in spite of the many dangers that surround us and in spite of the great weakness that we feel, we all enter the year 1919 with confidence, diligently asking God to keep every congregation in our Synod in sound doctrine and to make the great article of the forgiveness of sins by grace for Christ's sake the central focus in churches and schools, in homes and hearts. Then the peace of God, which is higher than all reason, will keep our hearts and minds in this troubled world, give us strength to lead a holy life, bear our cross patiently, and care for the spread of the kingdom of God near and far.

We say as we enter the new year: "God is our confidence and strength, a help in the great troubles that have befallen us. Therefore we will not fear, though the world perish, though the mountains sink into the midst of the sea, though the sea rage and roar, though the mountains fall from its violence. Sela. Nevertheless the city of God shall be pleasant with her fountains, where the holy dwellings of the Most High are. God is with her within, therefore she shall be established: God help her early," Ps. 40:2-6.

F. Pf.

Let all men shout for joy to the Lord Christ in right faith.

Psalm 100.

The 100th Psalm is a psalm of thanksgiving and a true missionary psalm. It resounds with thanksgiving for the grace of God in Christ and with a sweet desire for all people to come to the blessed knowledge of Christ. In a heart-warming way all men are enticed to come to the Lord Christ and to shout to him. It is a Psalm that is quite suitable for the Epiphany, for the actual mission feast and for the whole Epiphany season.

"Rejoice in the Lord, all the earth!" This is the great cry with which all men are awakened as by a mighty trumpet blast, and called to the Lord Christ. Yes, to the Lord Christ. For the gracious God is in Christ, as he was in Christ when he reconciled the world unto himself, and imputed not their sins unto men, and put the word of reconciliation in the apostles' mouths, and so established it among us. 2 Cor. 5, 19.

"Rejoice in the Lord, all the earth!" Ps. 98:4-6. To rejoice, to sing, to praise-to exult before the Lord Christ King and Savior, all men are called; not to weep, to lament, to mourn. "Serve the Lord with gladness!" Serve the Lord Christ with the fear with which ye poor lost and reprobate servants of sin first come to him; but rejoice, rejoice in the Saviour, though yet trembling! Ps. 2, 11. make yourselves blessed, blessed through him, with fear and trembling! Phil. 2, 12. "Come before his face with rejoicing!" He

Quiets all weeping, wailing, lamenting, mourning; he takes away all fear and trembling; he turns it into rejoicing.

Farewell, ye heathen, cease from mourning! To green pastures willingly submit! There he makes us proclaim his word, Make us free from all sin.

"Know that the LORD," he, the LORD Christ, "is God!" Ps. 46, 11; Col. 2, 9. He has made us. Ps. 95:6. yea, he hath made us, we Christians, "his people, and sheep of his pasture." Ps. 95, 7. He, he hath done this, "and not we ourselves"; O no, not we ourselves! Phil. 2, 13. And he will have you also to be his people, and sheep of his pasture. Isa. 49, 6; Joh. 10, 16. He calls you by his gospel, the sweet, mighty word of the Spirit. Joh. 6, 63. so hear, believe, come, and "enter in at his gates with thanksgiving, at his courts with praise!" Come to us who are his people, and sheep of his pasture, whom he feeds with his gospel. There is being good! "For the LORD is" good and "kind, and his mercy endureth for ever, and his truth," the truth of his grace. ..for and for."

Praise the Lord, all you nations; Praise him from the bottom of your hearts. Praise him, all ye nations; Give him thanks at all hours, That he hath chosen you, And hath communicated his grace In Christ his Son.

For his great mercy always reigns over us;
His truth, grace and goodness Appear to
young and old And last for ever, Granting us
bliss by grace, So sing hallelujah! Amen.

C. M. Z.

Overview of the finances of the Office of Spiritual Care for our Soldiers in the Army and Fleet.

In giving a brief review of its business and finances to the members of the Synodical Conference whose contributions have made this vast work possible, the Board for the Spiritual Care of our Soldiers in the Army and Fleet believes it is meeting a need long felt.

In the beginning, when the work was not yet large, and we had no idea how far it would eventually extend, we had no business office, but met in the home of a member of the authority. Each did the work assigned to him at home with the means at his disposal there, or in his own place of business. It soon became evident, however, that this manner would not meet the demands if the work were to be promptly directed otherwise. Our authorities were in a short time making immense progress in increasing the army and fleet, and as the number of Lutherans falling to our care increased accordingly, we had to employ clerks and other assistants. Finally, it became clear that the work could only be done properly if we established a systematically ordered business office, and that this must be so situated that it could be easily reached by the officials of the authorities as well as by the pastors and laymen who had to work with our

work could be achieved. A capable business manager was employed, who had to take care of all business matters under the direction of the authorities. This, of course, required a larger expenditure. How colossal the work grew in a short time is evident from the fact that from July to September of this year twenty persons worked strenuously from early morning until late in the evening just to take care of what was absolutely necessary. While the members of the authority held serious discussions in long meetings and made the necessary arrangements, these people were busy carrying out the orders that had come to them.

We are now, thank God, able to give an accurate account of the expenditure of all the money which the members of the Synodical Conference have so abundantly provided for the spiritual service of our soldiers in the army and fleet. We are pleased to announce that the books of the authority have been kept in such a way that everyone can easily find out about income and expenditure. An exact list of all movable and immovable property is also available, so that the authority is in a position to sell everything individually and to convey the proceeds to the synod as soon as it is no longer necessary for the purpose for which it was intended.

We are an independent corporation incorporated in the State of Illinois, and the many important transactions which we had to transact as such for the Synodical Conference, made it necessary to employ the services of an able advocate to advise and assist us, so that we would not get into any costly legal entanglements.

There may be some who think that this or that issue could have been avoided. Such an opinion, however, is undoubtedly due to the fact that those concerned are not familiar with the details, and that we have not been able to describe and publish them in detail each time. Each issue, however, has been carefully discussed and could only be made by decision of the authorities. Admittedly, the conscientious inquiries about the necessity of individual expenditures were often regarded as unnecessary and superfluous by those with whom we made the inquiries, and were probably also now and then portrayed as false thriftiness. However, in all our activities we sought to use the funds according to the intentions of the donors, saving nothing on the one hand to provide for the spiritual needs of the sons of our Lutherans, but strictly refusing all unnecessary expenditures on the other. How extensive the work has been may be seen from the fact that by December 1, 1918, \$240,077.84 had to be expended. The property which has had to be purchased during this time has a value of \$73,970.86. This includes the buildings, the so-called "Lutheran Centers," the automobiles, furnishings, and such things as, if sold, will not bring back the whole value, but will bring back something. And if it should be possible that we could use some of these things for other purposes of the Synod, we will do so and seek to serve the work of God with them in this way.

We have now compiled below a financial report from July 1, 1917 to December 1, 1918:

FINANCIAL STATEMENT.

Covering period from July 1, 1917, to December 1, 1918
RECEIPTS.

District Treasurers to June 1, 1918	\$83937.92
General Treasurer to November 30, 1918	102223.22
General Contributions	16942.54
Ev. Lutheran Joint Synod of Wisconsin and Other States	37153.02
Interest and Discount	622.72
<i>Soldiers' and Sailors' Bulletin</i> Subscriptions.. ..	7052.04
Walther League	15517.80
Assets Rebate a/c	627.50
Expense Rebate a/c	91.59
	-----\$264168.35

DISBURSEMENTS.

Main Office: Stationery and Supplies	\$ 1890.01
Postage, Car-fare, Telephone	1895.46
Miscellaneous expenses	4854.28
Salaries	7025.20
Legal expenses	562.07
Finance Committee	4339.01
Printing, Periodicals, Publications, etc	20617.51
Car Accident	86.95
Auto Upkeep	5537.12
Current Expenses of Camp Pastors	35661.22
Salaries of Camp Pastors	53871.85
Eastern Department: Office Salaries	2809.34
Miscellaneous Office Expense.....	1306.91
Uniforms	2707.47
Federal Council of Churches of America (for services rendered)	1166.67
<i>Soldiers' and Sailors' Bulletin</i> Expense.....	7036.40
Overseas Equipment	5500.00
Camp Expenses: Camp Sevier	412.75
Camp Funston	917.47
Camp Sherman	203.23
Camp Cody	718.61
Camp Taylor	794.57
Camp Dix	16.00
Camp at Newport, R. I.	201.10
Camp Lee	95.43
Camp at Indianapolis, Ind	150.00
Camp Shelby	347.50
Camp Upton	2156.02
Camp Custer	226.75
Fort Worth	3000.00
	-----\$166106.98

Asset Accounts - Book Value.

Camp Pastors' Typewriters	\$416.00
Communion Sets	820.44
Furniture and Fixtures	124.25
Cars	13999.27
Camp Funston: Real Estate	8549.79
Furniture and Fixtures	1434.50
Camp Sherman: Real Estate	9367.13
Furniture and Fixtures	350.50
Camp Cody: Real Estate	1807.18
Camp Taylor: Real Estate	10610.92
Furniture and Fixtures	648.33
Cainp Grant: Real Estate	5318.86
Camp Sevier: Real Estate	8693.79
Furniture and Fixtures	456.20
Newport, R. I.: Furniture and Fixtures	201.91
Camp Dix: Furniture and Fixtures	66.38
Camp Lee: Furniture and Fixtures	190.00
Camp McClellan: Real Estate	1652.98
Cainp Shelby: Furniture and Fixtures	220.85
Camp Custer: Real Estate	100.00
Main Office: Furniture and Fixtures	2491.87
Camp Sherman: PostageFund 25.00	
Advances to Pastors	3424.71
Overseas Advances	3000.00
	73970.86
Cash on Hand, November 30, 1918	24090.51
	\$264168.35

From this everyone can reasonably see where the money has gone. Our books are audited by a Certified Public Accountant and then revised by the Synod Auditing Commission. This report has not yet been audited for the entire period ending December 1, 1918, but it will be done later; now the report is available for information only.

Now a few words about the contributions still to be collected. Now that the armistice has been signed, with God's help we will soon have peace. It follows that our work, and therefore our expenses, will slacken. Still there may be about \$150,000 needed until our work is finished. We do not know how long pastors will be needed in the camps, nor how many. Therefore we would ask those who have not yet given their offerings for the last collection to do so now, that we may be able to do our duty to the last.

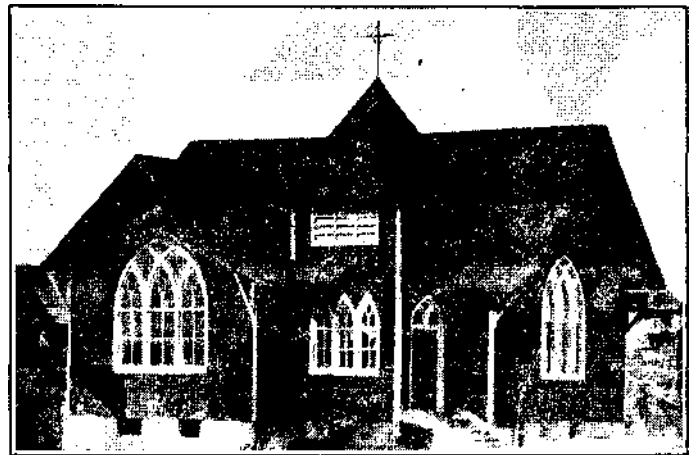
Should there be a surplus - which will be the case if everyone does his part - nothing will be lost. The money is in the hands of the synod treasurer, and any surplus remains in his hands until the synod itself disposes of it. But who can know now fchon how much more we have need of ourselves? Therefore, the congregations that have already collected are asked to send in their funds, and those that have not yet collected should keep up with their sisters and still collect.

But to God alone be the glory!

Lutheran Church Board for Army and Navy, U. S. A.

Fred H. Wolfs, Treasurer.

News from abroad.



Chapel in Santa Fe on Spruce Island, where Fr. Örtel lived.

On Spruce Island (Isle of Pines, Cuba) the missionary work, which had been interrupted for some months, is now again in progress. Father C. R. Örtel, who had labored there for years, died there, as readers will remember, in May last, in the midst of his little congregation at Santa Fe; even before this, Father W. H. Hafner had accepted a call to Louisiana to the Southern District, from which the mission on the island is conducted, for health reasons. At the distribution of candidates, candidate F. Wittmer was designated for the position, and after much effort and long delay, received his passport and with it permission to travel to the island. (One of our St. Louis students who was to accompany him as vicar and do some of the work was refused a passport). In the middle of October Fr. Wittmer arrived there and took up his residence in Santa Barbara, where Fr. Örtel had also planted a parish. In a letter of November 22 he writes:

"At first the state of things seemed very discouraging and the work in decline, but now I am beginning to see rays of light. My mission work here in Santa Barbara is progressing nicely. Though the audience is small in comparison with our large



School and Christmas gathering of Caymaneros on Spruce Island.

urban communities" - P. Wittmer's home is in Chicago - "is quite small, it is growing - slowly but surely. Last week I was down on the south coast among the Caymaneros" (a mongrel people given to fishing and turtling, and among whom I>. Hafner worked). "The voyage on the sea was rather lukewarm and monotonous, as the wind was not at all favourable. We left Los Indios at 6 o'clock on Saturday evening, and did not arrive at Powerys until 3 o'clock on Sunday morning. But the afternoon service was very encouraging. Over 35 people were present and listened with great devotion. After the service they all thanked me for my sermon and expressed their joy that the Missouri Synod had not forgotten them after all. Among these Caymaneros are people who read their Bibles diligently and attentively. In their conversations they constantly cite the Scriptures, and always know where such and such a saying is found, especially one woman-she seems to be a serious Christian, who reads her Bible from the first book of Moses to Revelation



The "hotel" on the south coast of Spruce Island where the Caymaneros were preached to.

St. Johannis knows. Taken as a whole, it is quite promising there; only the voyage there and back is not very tempting. The return journey took ten hours, as the wind was strong and entirely against our sailboat. When we arrived at Los Indios, I was wet from head to foot; but I was glad to find solid ground under my feet again.

Feet had. So, although there are difficulties in this work, I will visit the people as often as possible because the prospects are so good." These are the first impressions and experiences of our young missionary, who stands all alone on the island, and whom, like all our missionaries, we want to remember in prayer, so that the missionary work, which is especially difficult there at the present time, may go forward and bear fruit.

The newly founded "Kirchenblatt für Argentinien" (Church Bulletin for Argentina), which our Argentinean brothers publish because the German "Kirchenblatt für Südamerika" (Church Bulletin for South America), which is published in Brazil, was temporarily banned, brings the following good news in its last issue: "In Brazil our pastors have now again been allowed to give short speeches and sermons from the altar, not from the pulpit. The joy of our fellow believers there is naturally great. Conditions with regard to languages are gradually returning to normal there, so that the hope is justified that the preaching of the divine Word will soon again spread unhindered. God grant it!" The "Church Gazette for Brazil," in the last number we had at hand, was



Caymanero homes on spruce iscl.

still printed in Portuguese - with a small appendix in English. - On December 26, 1918, the three candidates, Gehrt, Schutt, and Wolf, of Springfield, who have been called for Argentina, departed from New Orleans. They will travel through the Panama Canal to Valparaiso, Chile, and thence overland to Buenos Aires, Argentina. They are expected to arrive there in late January.

From our brethren in Australia and New Zealand only scanty news arrives. As is well known, their German "Kirchenblatt" has been banned by the government, and in its place their English church paper, *The Australian Lutheran*, comes into our hands. We see from this that their church system is otherwise progressing, that the pastors who have moved from our circles to Australia are all awaiting their ministry, that the teaching institution in Adelaide again released a class of candidates into ministry at Christmas, that their heathen mission among the Australian Negroes is progressing, and that Missionary E. Appelt consecrated 14 children a few months ago. Appelt was able to confirm 14 children and baptize 7 children between the ages of twelve and fourteen a few months ago, that in New Zealand the Maori missionary Te Punga, who was trained in Springfield, is working among his fellow peoples with success, but is also ministering to a white congregation. Pain-

Again and again our brethren complain that in South Australia their church schools have been closed by the government. In one of the last issues of their journal, President Th. Nickel writes: "The necessity of establishing church schools in heathen countries is recognized by every Christian church community; for without Christian education of the youth, missionary work cannot be successfully directed. Everywhere in the world the Lutheran Church has recognized it as its sacred duty to provide for the Christian education of its children, and has established church schools wherever it could. Nor has it been hindered from doing so anywhere; for even heathen governments recognize the benefit to the state of a religious education for its children. Our schools are considered the planting places of our church; to raise them to the highest level of Christian education should be the aim of all our congregations. That all our parochial schools in South Australia have been closed is a calamity which must necessarily do the greatest harm to our Church as well as to the State."

L. F.

To the ecclesiastical chronicle.

Many church communities in our country are now making arrangements to raise large sums for church purposes in the coming months and years. It is being realised that at this time, when the greatest events are taking place in the world, when we stand on the threshold of a new age, the church is also faced with special tasks which call for special efforts and great gifts. The Northern Baptists, for example, have launched a Victory Campaign and intend to raise \$6,000,000 for church purposes outside their local churches by April 1. And it is the lay members who have taken this matter in hand. The Congregationalists wish to raise a fund of \$5,000,000 for the care of their sick, aged, and worn-out preachers. This fund will be called the "Pilgrim Memorial Fund" in commemoration of the approaching tricentennial of the landing of their ancestors, the "Pilgrim Fathers," at Plymouth Rock, Mass. in 1620. The Campbellites, or Disciples of Christ, have already completed their collection of \$6,300,000, begun some time ago. The Presbyterians intend to collect \$13,000,000 this year, and to set to work especially in the spring, with Easter as the climax. The Methodists, who this year celebrate the centenary of the founding of their Missionary Society for Inner and Outer Mission, intend to collect as much as \$85,000,000 within the next five years, and likewise to set to work vigorously in the spring. The news of these collections is also going through the daily prizes and has caused more than one of our Lutheran congregations to reflect. We have received several letters from members of our congregations expressing the idea that our church, out of gratitude for the peace we have received and for the fact that the great majority of our Lutheran soldiers will soon be returning home, should also collect a larger sum and establish a fund for a church purpose. One of our readers sends us a newspaper clipping of the Methodist collection, remarking, "What is our Lutheran Church doing?" We can report today, for the time being, that something will be done on this side in our Synod as well.

Our active Lutheran Laymen's League (L. L. L.) not only wants to collect H2 50,000 for the supply fund, as has already been announced, but also wants to set in motion an even larger collection, especially of Liberty Bonds, for this fund as a thank-offering for peace. Your officers are already doing the preliminary work, and therefore, in order to secure the vigorous assistance of all the officers and pastors of the Synod, have invited the District Presidents of our Synod to meet in Chicago on the 22d of January. The expenses of travel will be borne by the League. The plan will then be presented and thoroughly considered and discussed.

We have just said that the great majority of our Lutheran soldiers will now return home. The great majority, but not all. 174 soldiers from our Synod and from the Wisconsin Synod associated with us in the Synodical Conference have fallen victim either to disease or to battle. Thus grievous gaps have been wrenched which cannot be filled again. Praise be to God that it has been reported again and again, especially by those who had to lay down their lives, that they attended the services of our chaplains, that they were admonished and encouraged by these chaplains on every occasion, and also that they themselves diligently attended to God's Word and prayer when, as was probably mostly the case in France, they had no chaplain nearby. A beautiful trait is reported of a family belonging to a Wisconsin Synod congregation. Als a lasting memorial to their son who had fallen in France, they donated the sum of P1000 to the Invalids and Widows Fund of their Synod, and an equal sum to the Poor Students Fund in memory of their only daughter who had recently died of influenza. These are nicer memorials and more valuable expressions of participation than excessive donations of flowers, expensive coffins and costly tombstones.

Many dangers threaten our young soldiers even after their return. One in particular we call attention to today. One already hears and reads that preliminary steps are being taken toward the formation of warrior associations. If only they were simple war clubs! But the well-known example of the Grand Army of the Republic, which is nothing more than a lodge, shows that these war clubs are likely to shape themselves into secret societies. It is always much easier, however, to prevent a person from joining a secret society than to induce him, if he has already joined, to leave again. Therefore a timely word of instruction and warning is certainly in order.

L. F.

An example worthy of imitation is given in the following excerpt from the letter of one of our pastors, addressed to the administrator of the student treasury of one of our institutions: ". . . Enclosed you will find P75, board money for to -----the end of the year. You will wonder why I am sending it all now. These lines will give you the explanation. Today after the service a young man of my congregation, husband of one of my former pupils, came to me and presented me with the above sum and a little more with the kind remark that he and another young man, a former pupil, had turned out for me to collect what I -----needed for s expenses at college. He showed me the list, from which I could see that every single member of my congregation had pledged or already paid in a certain sum for the purpose, so that I -----could -----pay not only the board money but also the other expenses.----- This was a joyful surprise to me and proof of a spirit that I had not expected.

had. I knew that quite a number of my people were glad to see me let my son study for the holy preaching office, but I did not expect the whole congregation to stand up for his maintenance. Certainly a noble example."

M.

The Presbyterian also reports on the **Conference on Church Union**, which met in Philadelphia on December 4 and 5 of last year at the request of the **General Assembly**. From its

In his report, one is struck by what a walking on eggs, unworthy of the open and honest way of the Church of Christ, what a blind feeling and groping the whole process was. He says: "An earnest desire was manifested for closer union and co-operation among the ecclesiastical communities. Some of the longer debates were decidedly of the conviction that the time had come for all the communions to unite into one body. Some agreed, but on certain conditions, for example that the episcopal constitution and the baptism of adults only, by immersion, would be carried over. Others said their churches were not yet ready for such a merger. The speeches showed that these good people were guided by their feelings and not by their thinking. One did not think this the time or place for the free, open expression of his convictions, and the conduct of the meeting severely tested the prudence and tact of the chairman." The chairman had to handle the meeting like a shell-less egg; the terrible thing of any one confessing his or any belief could not be allowed to happen; then it would have been all over at once with unanimity. Three plans were put forward as to the manner of the union: "1. All the communities were to merge into one body. 2. there was talk of a Federal Union, similar to that of the United States. The individual communities were to assume the position of the states, and a central constitutional authority was to be established. 3. a loose alliance in the manner of the old alliance of the colonies among themselves was thought of. Few were in favour of the first proposal, complete fusion. This seemed to all still a long way off, though it would certainly be desirable. The third, loose confederation, seemed after all too weak and futile; most thought of a Federal Union." *Presbyterian* does not conceal from himself that the real difficulty of

The real difficulty of this plan will only become apparent when a constitution is drawn up. "The real difficulty of this plan will only become apparent when one sets about drafting a constitution in which the doctrine and the regiment of the united body are to be fixed and the rights and powers of the individual communities are to be delimited. To be guided simply by one's feelings does not lead to the goal. The matter must be thoroughly considered and wholeheartedly discussed." After deres lamented that the Union men are in the vanishing minority, "that the great mass in the churches know little of the plans and aims of the Union, and give still less for them," he then emphasizes dangers which he also sees in the Union movement. "In the pursuit of these ends, dangers will appear, among others, that of maltreating consciences for the sake of external unity (the crushing of conviction of truth), and of abridging liberty to create a strong central government." "Another danger is this, that one is guided more by human wisdom than by divine revelation, which has still been pernicious to the Church." That this outward union makes such difficulties that the

People talking and acting as if they were walking on eggs is also a pleasing sign. It shows that there are still people who still have a faith and a confession, who are not ready to believe anything or nothing, as the case may be, but who are not entirely indifferent to truth and error. There is nothing to be done here by sentimentalism, by thoughtless mutual embrace. There is no other way to unity that can be seen in the sight of God and man than for Christians to free themselves from the word of men of the sectarians who have caused division and annoyance, to ask themselves in every doctrine what the Holy Scripture clearly says, and then to agree with it and not to make articles of faith for which they have no clear word from God. In this way things do not go so quickly, but there is then a real unity, such as befits Christians, and which has a prospect of enduring.

E. P.

A new bible is just coming out. It's called "The Shorter Bible." Several people are working on it under the direction of Charles Foster Kent, a professor at Yale University. The New Testament has been published while the Old Testament is still being worked on. It is promised in the preface that what is to be selected from the Bible is "that which is of real interest and practical value for the present time." The New Testament is reduced almost exactly to half. Now it is no wrong to compile a selection from the Bible. For instance, we publish larger and smaller Bible stories, and there it would be no sin to give these books the title: "Small Bible for Children up to Ten Years of Age," or: "Smaller Bible for Children up to Fourteen Years of Age." After all, one has editions of the Bible in which the core sayings of the Gospel are printed in red and the like. But things become different when this "Short Bible" is supposed to replace and supplant the old Bible, and people are told: In the extract is all that is useful for this time; what is in the old Bible beyond that is unnecessary ballast. It is true that in the introduction it says: "This shorter Bible is not intended to take the place of the complete text or of the time-honored translations," but then it goes on to say immediately: "but it simply intends to compile that in Scripture which is of real interest and of practical value for the present time, according to the sense and, as far as that is possible, according to the chronological order." So what has been omitted is of no importance for our time. And now even, if one is indulgent, all that is excreted in the so-called "Short Bible." The *Gospel Herald* has compiled a list of the passages and verses that have been omitted from the New Testament, and shows that they are all passages that speak of the Scriptures as the Word of God, of the virgin birth of the Son of God, of the fall, of the sin and guilt of mankind, of the atonement through Christ's blood, of His return on the last day, of the apostasy, of miracles, and passages that warn against false teaching and seduction. So our time does not need all this. So there is not much left but virtue teaching. There you can see what the devil has in mind with such works. Thus Christ has been done away with as the Saviour, and in the Bible there is no more than what the best of the old philosophers also taught. And when men persuade themselves that with such a life of virtue they are at ease with God, that they need no repentance and no Saviour, and thus become self-righteous, then all that the devil can desire is obtained. But the Lord catches the wise in their prudence. The false prophets are so dangerous just then, when they come in sheep's clothing, with a pious, Christian appearance, when

They pretend to preach God's word, praise the Bible and, without the unsuspecting person noticing it, put their own thoughts across to the man, add what is not there, and silently ignore teachings that are in the Bible after all. On the other hand, when they appear so openly and say: there is much in the Bible which we do not believe and which no one should believe, which our time does not need and cannot stand, and which therefore we do not want in our Bible at all, then it is not difficult to beware of the false prophets. Whoever then still allows himself to be seduced has no one to accuse but himself. By the way, this "Short Bible" is a blossom of the corrosive Bible criticism which has been doing its destructive work for years, especially at the universities of Germany, and about which we have complained a great deal, and about which many serious Christians in Germany have also complained bitterly. E. P.

Italians become Protestants in America. We just read of a traveler who went to see a Protestant pastor in Rome and complained to him in the course of the conversation that our churches in America were doing missionary work among the immigrant Italians, that they were also successful, but not to the extent that they would like to see, but that so many Italians seemed to be completely unchurched. To this the Italian pastor comforted him thus: "You need not be discouraged; you have more success than you know. Every Italian who returns home from America is a Protestant. Through intercourse with Americans he gets quite different views, he sees new institutions, his circle of vision widens, he comes into a new atmosphere. Here in Italy, when we come into a new neighborhood, we first ask if any of their number have not been in America. With rare exception, we always succeed in opening a Sunday school in the house of such a room and lay the foundation of a congregation. These men who have returned from America are pillars of Protestantism throughout Italy. We could do no better missionary work than to send men to America and bring them back later. You cannot expect to establish closer relations between Italian and American churches. But go ahead and work confidently. Depend on it: when Italians return home, they are no longer Catholics." - That is to judge the matter too rosy: "Every Italian who returns home from America is a Protestant." Most Protestantism will probably consist in saying, as it ends, "They are no longer Catholics." They will, in most cases, Wohl, be entirely unbelievers. Admittedly, those who have been won to the Gospel here will then take this won knowledge home with them and continue proselytizing there. As it is said of the Christians in Jerusalem, who were scattered throughout the whole Jewish land and the surrounding countries by the persecution that arose against Stephen, they "went about preaching the word," Acts 8:4. 8:4. So then Christian churches sprang up in every place. This is what the Saviour means when He says: "The kingdom of heaven is like unto leaven, which a woman took, and mingled it with three measures of flour, until it was leavened through," Matt. 13:33. This should be a comfort and strength to us when we do not see the immediate success in a mission that we would like to see, or for churches that do not increase much outwardly because their members come and go. At the same time it is a reminder to all Christians, wherever they go and wherever they stand, consciously and unconsciously, to work for their God and Saviour with such self-evidence as the leaven would have to deny its kind if it did not want to work. E. P.

New Sects in Germany. The war has given rise to a number of strange sects in Germany, all of which seek to exploit for their own purposes the strong religious need that exists among the people. The sect of the "Little Flock" started from Merano. At its head is a simple weaver named Hain, who pretends to be the Messiah, and from his judgment seat pronounces judgments which separate the goats from the sheep. He is particularly sharp in his attack on the recognized clergy, whom he accuses of living on the sweat of the people, which the Apostle Paul never did, and which therefore the new Messiah does not do either. - A movement led by Ludwig Neuner, which completely rejects Christianity as foreign to the German ideal, rejects family life as unfashionable, and demands that all children be raised by the state, presents itself as completely modern. In place of Christian morning prayer, Neuner proposes physical and spiritual "exercises," singing and dancing, reading valuable poetry, looking at truly great works of art, exercising the willpower through autosuggestion, etc., to which the "Bayrische Kurier" still recommends tapping one's forehead in the morning, at noon and in the evening, probably to determine whether one is still sane or not!

(The German Lutheran.)

Prayer for blessings for the work of God's kingdom.

O Lord Jesus Christ, who hast founded on earth a church, a kingdom of truth, righteousness, and blessedness, and hast called all the members of this kingdom to be thy instruments, by which thou wilt preserve, promote, and extend it throughout all the earth and all the islands of the sea, look down with grace upon all the agencies which aim at the attainment of this holy and blessed end. Assure of thy good pleasure all who take part in such work; bind their associations firmly with the bonds of faith and love; pour out upon them the spirit of joy and of a holy burning zeal; shine before them with the light of thy wisdom; Give them steadfast hearts that will never grow weary and lame in the labor of love; put a stop to all that would destroy the holy work they are doing, and at last bring forth gloriously what they begin in thy name; yea, bless every deed and gift of love for thy kingdom's advancement with everlasting blessing. Let every one contribute something to this, that souls whom thou hast redeemed may be saved, and the whole earth may be ever more full of thy knowledge and praise. But let those who gladly offer sacrifices to this end enjoy first the blessings of the same. As they care for the salvation of their brethren, let them thereby be inflamed with zeal for their own salvation, taste and see how kind thou art, and that they have it better with thee than with the world, grow in thy grace and knowledge, mature into fathers in the faith, and one day reap from their sowing of faith and love a rich harvest of eternal joy in heaven. Amen. Amen.

(Walther.)

Indian Mission.

In a sermon on the day of Christ's appearing, D. Walther says about the duty to carry out Indian missions: "We live here in a country from which the remaining pagan original inhabitants were partly once displaced, partly continue to be displaced. We dwell here among pagans, on whose fathers, shortly after the discovery of this part of the world, men who called themselves Christians once committed the most outrageous cruelties ever known to mankind.

The sun was shining on them. Among other things, within ten years the Roman Catholic Spaniards cruelly murdered about fifteen million Indians like wild animals of the forest. That I do not mention the terrible annoyances which the Christians of the same name have given and are still giving to these heathen at all times up to this hour, and by which they have to a great extent been responsible for the hardening of them against the Christian faith. Do not we, the Christian inhabitants of this country, owe an immense debt to these wretched people? Alas, woe to all the citizens of these states who will do nothing to bring the comfort of the gospel and its eternal goods to the wretched heathen natives of this western land! We dwell on their mountains and in their grounds, we feed our flocks on their prairies, we cut our wood in their forests, only sail on their streams: how should we now once be terrified, if in that day they should accuse us to God, and we, confronted with them before God's judgment-seat, should hear from their mouths: "Here they stand, our enemies; from the earthly fatherland which we possessed they drove us out, but the way to thy Father's house, O God, which they knew, they showed us not. Our temporal possessions they have taken from us, our blood they have shed, and our souls they have vexed, and the eternal goods which thou hadst entrusted to them they have not only trampled under foot themselves, but have not granted to us either. O Lord, avenge, avenge what they have wronged us for!"

The seraphim in Isaiah.

Through the composition "Cherubim and Seraphim" we have become accustomed to imagine the Seraphim in large numbers. In the magnificent *Te Deum laudamus* (Herr Gott, dich loben wir) in our hymnal (No. 337) Luther sings:

All the angels and host of heaven, And all
that serves thy honor, Even cherubim and
seraphim Sing always with high voice: Holy is
our God!

In reality the seraphim are only mentioned once in the bible, Is. 6,2. And not only were the old church teachers of the opinion that there were only two mentioned, but also Luther expressly limited their number to two. In the important writing "Von der deutschen Messe und Ordnung des Gottesdienstes" ("On the German Mass and Order of Divine Service"), through which Luther ordered the German divine service, he introduced the well-known German rephrasing instead of the "Sanktus" ("Holy"):

Isaiah, the prophet, that happened,
That he saw the Lord in the spirit;

and then he continues:

There were two seraphim with him at it, Six wings he saw each han, etc.

In many cases, the painters have also retained the number two.

Hans, throw it wide!

Farmer Hans brought his pastor 15 dollars for the heathen mission. The pastor was surprised to receive such a large gift from the farmer and feared that the generosity was due to a misunderstanding. He therefore remarked, thanking him heartily: "Do you know, then, that this sum which you have saved up there for the mission will be divided far and wide over distant parts of the world and islands?"

"That doesn't matter, Father," Hans replied. "When I was allowed to sow wheat for the first time, and was already standing at one end of the field, with the sack of seed over my left shoulder, and was now reaching in with my right hand to make the first throw, my little mother stood at the other end of the field and called to me: "Hans, throw far, or there will be no beautiful seed! And I threw far, and there was a beautiful seed."

Now the priest was completely reassured that Hans had not given so much for the mission out of misunderstanding, but so that it would grow far and wide and give a beautiful seed, whether one dollar fell on this island or another on that. If all would so cast according to their powers, the mission lands would be planted pretty well and evenly. "Your heart is in the right place, Hans," said the parson.

Obituaries.

Again the Archpastor of the Church has called away one of his sub-shepherds from the work of rest, which is still available to the People of God, due to the prevailing epidemic. When Father Wilhelm Philipp Lobenstein was preparing to go to a funeral on December 17, 1918, he was attacked by a frost. But he went anyway and officiated. When he returned home, he had to lie down. His body, weakened by blood poisoning he had contracted earlier, had no power of resistance; his strength diminished from day to day. However, God's power was mighty in him. The Christ Child in the manger of the divine Word, which he had preached to his Stephen congregation for 28 years, was his sweet consolation and certain hope. On the day before Christmas Eve, he strengthened his faith by contemplating the saving grace of God that had appeared in Christ and by partaking of Holy Communion, concluding the prayer, "Oh my dearest Jesulein," with a strong Amen. On Christmas Eve he fell asleep in childlike, firm, joyful faith, and the angels carried his soul into Abraham's bosom for the celebration of the Christmas of the blessed perfected ones. The funeral took place on the 27th of December. The undersigned addressed words of comfort to the sorrowing family at the house of mourning, based on the angel's Christmas message, Luk 2:10, 11. According to a state ordinance, the celebration in the home was private and a celebration in the church was out of the question. In front of the house the congregation and the pastoral conference were gathered, who escorted the departed body to its last earthly resting place. Father R. Meyer officiated at the grave. On the following Sunday, by decision of the congregation, a memorial service took place, in which before a very large audience Fr. H. Frincke drew and gave rich consolation in German from Luk. 2, 10. 11 and Fr. F. Otte from Hebr. 13, 7 in English and admonished us all not to let our Kyrieelison fall silent. The Bethlehem congregation at Detroit, Mich. which had called the deceased 28 years ago to be its associate pastor for the district now called St. Stephen's parish, sent its warmest condolences to the sorrowing family and congregation. Father Smukal, president of the Michigan Home for the Aged Society, spoke heartfelt words on behalf of the society, and emphasized the deceased's services to the institution. - Father Lobenstein was born on March 7, 1865 in Hildburghausen in Saxony. His high school education, begun in his hometown, was completed at our high school in Fort Wayne, where he entered the secondary school. He received his theological education at our seminary in St. Louis. His first profession took him to Detroit, Mich. in 1890,

where he worked in blessing for 28 years, until his blessed end. On September 24, 1890, he united in marriage with Anna Schulz, and to this happy union were born three daughters. They mourn the great loss, but do not grieve as do the others who have no hope. F. Tresselt.

Among the victims claimed by the plague among the servants of the church is Albert Rottmann, a young teacher. He was born at Florida, O., March 26, 1898. In 1912 he entered our institution at Seward, Nbr. and completed his studies in June, 1917. On September 1 of that year he was inducted by the undersigned as a teacher of St. Paul's parish at Lincoln, Kans. This parish he served until his blessed end. He passed away in faith in his Savior December 15, 1918, after a fortnight's illness from influenza, which passed into pneumonia. He leaves his sorrowing parents, H. Rottmann, pastor at Bennington, Nebr. and Emma, nee Rufs, along with five brothers and sisters. He brought his age to 20 years, 8 months and 19 days. On Dec. 16 we laid his body to rest in our graveyard. The undersigned preached on 1 Cor. 15, 55. 57 and also officiated at the grave.

H. D. Wacker.

New printed matter.

All books, music, pictures, etc., shown at this place may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Concordia Bible Class. Concordia Publishing House, St. Louis, Mo. monthly issue of 16 pages 5X7. Price of the year: 40 Cts.

This manual for Bible classes is now in its eighth year, and the plan of instruction this year is an introduction to the Holy Scriptures and their individual books - certainly a necessary and useful subject of study. Where these booklets are not yet known, let them send for a sample number to see how useful they are. L. F.

Patrick Hamilton. The First Lutheran Preacher and Martyr of Scotland. By *William Dallmann*. Third Printing. Revised. Concordia Publishing House, St. Louis, Mo. 1918. 61 pages 4x6, bound in cloth with cover title. Price: 25 Cts.

A short, quite appealing description of the life of the pious and faithful blood witness, adorned with many pictures. Especially recommended for confirmed youth, who should know more of the history of the church than is the case. In the endowment a side-piece to the author's *John Hus* and *William Tyndale*. L. F.

Catechetics, or: the doctrine of ecclesiastical instruction. By I). M. R e u. Second edition, several times enlarged. Wartburg Publishing House. Chicago, Ill. 1918. 488 pages 5X9, bound in cloth with gilt title. Price: H2.50 net.

v. Reu, the well-known professor at the theological seminary of the Iowa Synod, is rightly considered an authority in the field of catechetics. The book is intended for theologians and will no doubt be studied with benefit by such. For a more detailed discussion, which the work deserves, the 'Lutheran' is not the place; we must leave it to a mere advertisement. L. F.

The Epistle of St. Paul to the Romans. Explained by *Prof. F. W. Stellhorn*, D.D. Lutheran Book Concern, Columbus, 00. 1918. 302 pages 5X7, bound in cloth with gilt title. Price: tzl.50.

The same thing that we have just said of Prof. Reu's Catechetics is true of the present work of D. Stellhorn, the well-known professor at the Ohio Synod Theological Seminary in Columbus. It is written for theologically educated readers, and presupposes a knowledge of the basic Greek text. Again, we cannot enter into a more detailed discussion of it in this place, or we should have to express, besides some approbation, especially of the skilful manner in which it is presented, our disagreement with the explanation here given in various places. L. F.

Ordination and Introductions.

The district president in question was ordained at the meeting:

On 13 Sonnt, n. Trin. 1918: Kand. C. Schutt as missionary for Argentina in the church at Gwinner, N. Dak., assisted by L. Rohde of L. H. F. Eggers.

In the exchange of the respective district presidents were introduced:

Azu 4th Sonnt, d. Adv. 1918: L. V. Schroeder in the parish at Rapidau, Minn. assisted by Bro. - L. H. E. I a c o b s in St. Paul's parish at Martinsville, N. P., assisted by LL. W. J. Schmidt, W. Albrecht, Frankenstein and Strothmann by L. F. O. Scholz. - P. W. G. Rühle in the Emanuelsgemeinde at East Los Angeles, Cal., assisted by L. V. Brohm of P. G. Smukal.

On Sunday, n. Chr.: L. E. C. Wegehaupt in St. John's parish at Chatham, Ill, by P. F. Brand.

On New Year's Day, L. H. W. Building when in the community near Aurelia, Iowa, by P. F. Albrecht.

Introduced as teachers in parochial schools were:

On 23 Sonnt, n. Trin. 1918: Teacher J. G. Kirsch as teacher at the Emmausgemeinde school at Fort Wayne, Ind. assisted by Th. Wambsganß' juu. of Fr.

On Sunday, n. New Year's Day: Kand. H. A. Dittmar as teacher of the lower grades at the Mount Luluvur Lüurcū school at St. Louis, Mo. assisted by P. Merz' of L. R. Jessc. - P. L. Gabbert as teacher of the upper grades at the St. Paul's parish school at South Bend, Ind. by P. H. Holle.

Initiations.

Dedicated to the service of God were:

Churches: On 1 Sonnt, d. Adv. 1918: The new church of St. Paul's parish at Woodriver, Ill Preacher: LL. A. F. Bernthal and Bro. Hansen. - On the 2nd Sunday, d. Adv: The new church (30 X40 feet) of St. Matthew's parish at White Lake, Wis. Preachers: LL. Bro. F. Selle and Hesse. - On the 4th of Sunday, the Adv.: The new church (56x32 feet) of St. Peter's parish at Pine Island, N. P. (L. O. Weinbach). Preachers: UL. v. Schlichten and Prof. Romoser (English).

Anniversary.

On 3 Sonnt, d. Adv. 1918, the congregation at Little Rock, Ark. celebrated its 50th anniversary. Preacher: P. J. M. Miller.

Conference announcements.

The Joint Conference of Randolph and Monroe Counties will not meet in January, at the request of most of the members, but a conference is to be held, w. G., a conference will be held at Wine Hill in the summer.

'I. C. Lohrmann, chairman p. t.

The T o p e k a - Special Conference will meet, w. G., on the 28th and 29th of January at Bro. Wm. Meyer's church at McFarland, Kans. New work: The relation of the state to the church and the church to the state: Fr. Haas. The use of fermented grape juice, positive side: P. A. Schmid. The use of unfermented grape juice, negative side: L. Hilmer. Confessional address: P. P. D. Müller (? A. Schmid). Sermon: L. A. G. Degner (L. Th. Drögemüller). Sign up, please! G. H. Hilmer, Secr.

The Oregon Pastoral Conference will meet, w. G., from Feb. 3 to 6 (noon to noon) at Bro. Gross' church at Salem, Oreg. As the conference was unable to meet in November, 1918, on account of influenza, the same work is before us as was indicated at that time. Signing in or out requested. M. Rotzmann, Secr.

The Special Conference of Northern Colorado will meet, w. G., February 5-7 at Fr. Obermeier's church in Greeley, Colo. Registrations or cancellations are urged by the local pastor by January 31. O. Hoyer, Secr.

Announcements.

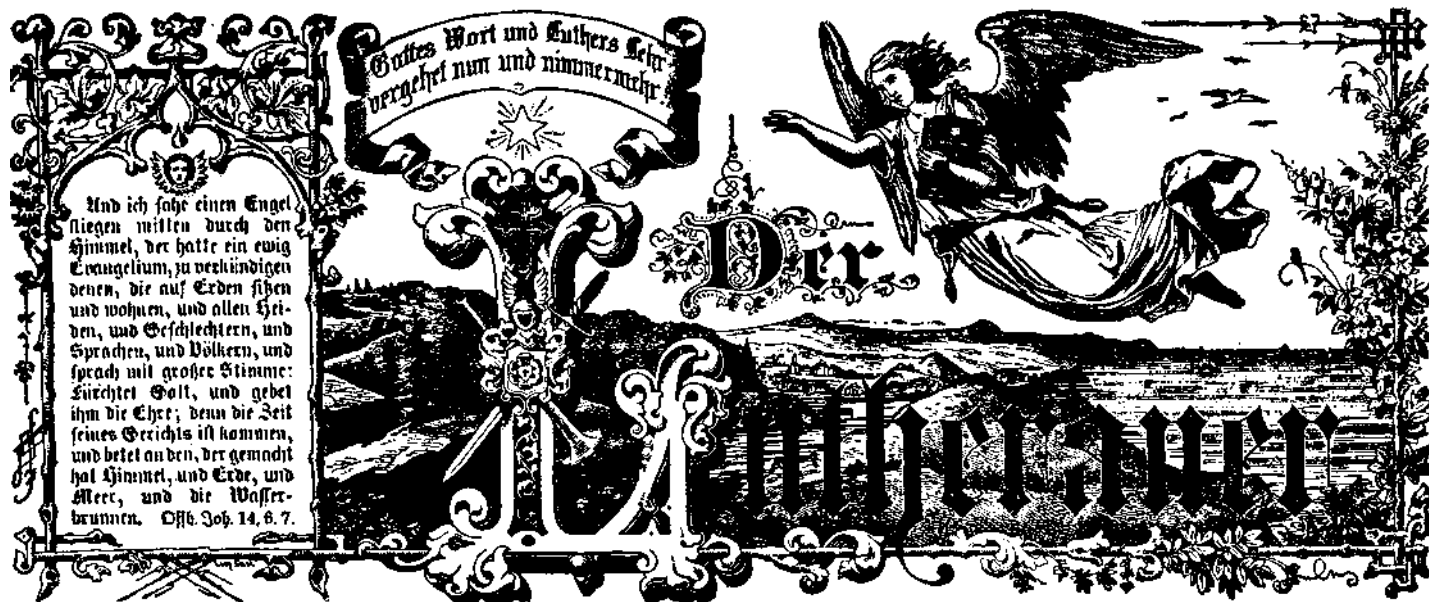
The officers of the Western District: vice-presidents, visitors, and chairmen of the various commissions, are requested to meet at the school of the Emmaus congregation here in St. Louis, January 28, at 9 o'clock in the morning, in order, as Synod has been cancelled, to consider some things which cannot well be postponed. - Please register with L. R. Kretzschmar, who will arrange for quarters.

I. J. Bernthal, President.

I am pleased to announce that there has been an understanding and agreement between us and Father Albert Brauer and congregation at Millington, Mich. in the doctrine of justifying faith, and they have thus dropped the charge of false teaching.

Frankenmuth, Mich, Jan. 3, 1919, E. A. Mayer,

President of the Michigan District.



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Edited by the teaching staff of the theological seminary in St. Louis.

Vol. 75.

St. Louis, Mo., Jan. 28, 1919.No. 2.

On life's journey.

Matth. 8, 23-27.

Take Christ in your ship of life
With faithful trust;
Push off the beach and read
Reef

And don't be afraid of the cliff!

And on the wild course of the waves your little ship
Into the ship:

You can be quiet, He won't let it shatter.

And if, in the storm's fury.

Don't grab the wheel right away,
Courage! Courage!

Hat

Left you believing.

However mighty the surge rumbles,

The lightning sprays, the thunder rolls, Thy
little ship is safe: Carries? yet the Lord, To
whom faithful and gladly
As wind as sea obey.

And do not cease to pray, Then the Lord in

his time will surely step to the helm;
Then the storm is silent, threatened by him,

Then lay on his bid
The wild-tempestuous billows, And,

stretched out by his hand, The arch of
peace arches.

Julius Sturm.

The new era with its tasks.

That we are standing on the threshold of a new era can be seen by anyone who follows the course of events in the world with open eyes. The war is over, the peace negotiations are under way, but even after peace has been concluded things will not simply return to the way they were before the war. As the world war has had no equal in the history of the world, so also the consequences for the world and the Church will probably be more drastic and far-reaching than any war has ever had. This is true of Europe as well as of America.

In Europe, there is ferment on every corner. Every day brings news of it. What will become of it, who can say? But with the political events

The world is of importance to the Christian only in so far as it is the earthly home of the Church. That the socialist current, which is penetrating as never before into the political and economic life of the peoples of Europe, will also be of the greatest importance for ecclesiastical life is obvious. There may well come in more than one country a separation of the State and the Church, which for centuries have been united. This has its importance especially for Germany, Austria, and Russia. It means that the Lutheran Church in these countries will become free from the tutelage and often tyranny of the state. For this reason, Lutheran bodies in our country also intend, as soon as the roads are open again, to send commissions to these countries in order to examine the situation closely and to assist the Lutherans there in word and deed. Connections have already been made with the Lutheran Church in France. Many in our midst are also considering this matter and rightly think that there we too will have the opportunity and the duty to bear witness to the truth and to serve those who seek the way to the Lutheran Free Church. It will then prove to be a great advantage and blessing that the Free Church of Saxony and other states in various parts of Germany, including Alsace-Lorraine and Denmark, which is in unity of faith with us, is already in the planning stages. More details cannot be given at present, but will be known in the coming months. In Russia, too, there are thousands and thousands of Lutherans for whom a new day may come with the complete reorganization of things.

But above all, the new era has its great significance for our own country. "Reconstruction" is now the catchword. The things that are promised and announced there, of course, often make a strange impression. And many prophets will be disgraced because they leave out of consideration in their thoughts and announcements,

that sin still reigns in the world and does not allow the world to become a paradise. But here, too, we are not dealing with political and social questions and things, but with ecclesiastical ones alone.

Of course, now also the church should undergo a "reconstruction". This demand is made by many outside and inside the Church. We have already read more than one article about it; but either the whole thing was a mere phrase, by which the writers deceived themselves and others about the emptiness of their thoughts, or they demanded things by the observance of which the church would give itself up, for example, that it should throw aside all doctrines of faith and practice the practical Christianity of the Sermon on the Mount, or that all churches should drop their doctrinal differences and unite. It is true that the Church will be moved and determined to arrange and arrange things differently in external matters after the war than before, but in the matter of the harch there can be no "reconstruction," and the Church cannot admit that she has hitherto been on the wrong road and has not recognized her task. When it is said that the church must now abandon its other-worldliness, that it must take more and better account of social tasks and help to solve them, that it must become the church of the working man, and what other such demands there are, it must be said that all this is a lie and a deception, and only obscures the task and the aim of the church. The church has only one task, as before the war and during the war, so also after the war, and as long as the world still stands: the preaching of the gospel. No more and no less. But truly the preaching of the gospel, the whole, full, unqualified gospel of the grace of God in Christ, of the reconciliation of sinners through Christ's blood and death alone, of justification through faith in Him alone.

This already tells us what our task, the task of our church, our synod, is in these new times. Whatever the coming days may bring, whatever changes may take place in the world and in our country: we want to live unwaveringly to the one high task which our heaven-bound Lord and Saviour Jesus Christ has set for His Church on earth: "Go ye into all the world. "Preach the gospel to every creature!" - with an earnestness, with a zeal, with a delight and joy, such as comes with the consciousness that though the war is over, yet great and sometimes terrible things are going on in the world, that profound changes are being made, that new times are coming, and that in all these exciting, changing things and events only one thing can help the world-the Gospel. And here, too, let us not wait to see how all things will develop and take shape, but let us do the very work which is at hand, and which the hour demands: the pastors, by carefully worked out sermons and untiring private pastoral care, to edify their parishioners and to draw others to them; the teachers, by faithful, self-denying school-keeping, to educate the youth for church and state; the professors at the teaching institutions, with all diligence, to train up capable and pious servants of the church in the preaching and school offices; the parishioners, great and small, old and young, to be ever more zealous for the

Pray in the course of the gospel, work for their church, sacrifice for the kingdom of God.

And in what language should we do this work and solve these tasks? In the very language in which we can approach people: Polish, Slovak, Lithuanian, Latvian, Estonian, Italian, Spanish, Portuguese, above all, of course, in German and English. It is obvious that work in English will be of the utmost importance in the years to come and that it will become more and more important in our midst from year to year. This is already the natural development of things in our country, but it is now accelerated by the war and the conditions it has created. But it would be a fatal mistake if we were now to set back and neglect the work in the German language because of this. That would be the terrible mistake which other Lutheran bodies of our country have made, and which has been so bitterly avenged in their work. It would not only be a deprivation of the thousands of souls who now find themselves dependent upon preaching and prayer and song in the German language-and these are not merely, as some think, the old Simeons and Annas, who will be extinct in a few years, but many, many sturdy men and women and younger people who will need and desire German services for years and decades to come-but it would also be a neglect of the missionary opportunity in many places. The conditions in our great, wide country are very different, and so are the conditions in the areas of our church work, which extends over our entire country and even beyond its borders. Therefore, do not judge from your own local circumstances and learn from the history of the Lutheran Church in our country. This applies especially to our younger pastors and our present pupils and students, on whose ability to minister the Gospel in both languages, humanly speaking, an immense amount depends for the future and welfare of our church. That bilingualism will one day cease and all or almost all will be English, that is clear and certain; but how long the period of transition will last, whether there will perhaps again be a reaction as a result of immigration, or what other conditions and situations will arise, that all lies in the future; and it is of very little use to make all kinds of conjectures and prophecies about it. Let us only go fresh to the work that is before us, and in which every one will find plenty to do. Let us bring the gospel to the man, wherever and however we can do it, in English or in German. And when new conditions and situations come in the new age, then He who is the Cause, and who is called the Patron of Israel, will also show the way we are to go, and help us, as before, so also in the future, to solve the task which He sets before us. That we may only be faithful in our work, grow with the pounds that he has given us, and in childlike trust command him to take care of us and our work. 1 Cor. 4, 2; Luk. 19, 12-26; Ps. 123, 2. L. F.

God remains true and sustains and governs his church, but in such a way that the world neither sees nor understands. (Luther.)

"You have humbled me faithfully."

Ps. 119:75.

There is a disease that is very rare, very life threatening, and very contagious at that. It is found in India and comes from the sting of a poisonous caterpillar hair. It is a rapid and terrible bloating of the whole body.

There is also a mental pomposity. It is when a man thinks he is everything, knows everything, can do everything, and does not take advice or let anyone tell him what to do. This pomposity is very bad. He who is so puffed up is laughed at and does not know it; when he realizes it, he becomes very angry. He is careless in his actions. He falls. "Pride goeth before a fall." And he finds little pity.

There is a spiritual pomposity in those who profess Christ. This goes hand in hand with spiritual pomposity. It consists in the fact that one considers himself to be an exemplary Christian, who knows and does everything that a Christian should know and do, and who therefore accepts no advice, no instruction, no punishment. This pomposity is more than bad. Such a one is pitied by true Christians, and knows it not; if he perceives it, he becomes very angry. Such a one is careless in his walk; he thinks he cannot miss at all. And soon he falls. Yes, he has already fallen, for this pomposity, this arrogance, is contrary to the one right and true faith, which is a humble faith of poor sinners. Joh. 5, 44. How can he who is arrogant live in grace? This arrogance is deadly, deadly to the soul.

"You have humbled me faithfully."

The Lord, as a faithful physician, lets the puffed up man fall into clear sin, lets him also fall to pieces in his earthly undertakings, sends him all kinds of tribulation and helplessness and humiliation and sends him the word of grace, the sight of Jesus. Luk. 22, 61. This brings recovery from the deadly disease. The puffed up man weeps bitterly and repents; he becomes a poor sinner who relies only on the grace of our Lord Jesus Christ; he becomes humble; he lets himself be guided by God's word, even by others; he is a joy to all true Christians.

Christ, beware of pomposity, lest the medicine of the faithful physician be necessary unto thee: it is so bitter! But some of it is always needed by us all, for our old Adam is very puffed up. And every time that such medicine is given thee, thank thy Lord, and say, Thou hast humbled me faithfully. "

C. M. Z.

The Church will be helped if all our congregations make an effort to give systematically, that is, to contribute regularly as much as the individual coffers need. This systematic giving will be achieved if the so-called Detroit resolutions are generally carried out. According to these resolutions, the General Praeses informs the District Presides of the needs of the Synod and at the same time indicates how much the Synod expects from the districts concerned. The presides pass it on to the visitators and they to the pastors and congregations. The visitators can easily calculate how much each congregation in their visitation district should contribute, since they know exactly the size of the congregations and their circumstances. Such calculation should not be a yoke on the necks of disciples, but should help congregations to give systematically and intelligently. In individual districts this method has already been adopted with the best success, and it should be generalized. It goes without saying that to the needs of the general synod must be added those of the individual districts.

The last Synod decided that the individual visitators should hold meetings with deputies from the congregations in their district to discuss the needs of the Synod. In many a visitation district this has been done. It is reported that the negotiations have been beneficial. Wherever possible, these meetings should be held, as they promote the necessary knowledge of and interest in our synodal budget.

It was further resolved at the last Synod: "The General Praeses shall publish semi-annually, at the beginning and in the middle of the year, an estimate, budget, of all Synodal funds - thus excluding the charity funds - for the current six months, deducting any surpluses and including arrears."

Accordingly, according to the Treasurer, the budget for the first half of the year 1919 is as follows:

Synodal treasury	H60,000.00
Building fund	60,000.00
Inner Mission	30,000.00
Heathen Mission	20,000.00
Mission in South America	20,000.00
Deaf and Dumb Missio.....n	
Indian Mission 3	500.00
Jewish Missio	n
Foreign language missions	4,000.00
Mission in China	6,500.00
Mission to London	
Negro Mission	25,000.00
Pension fund	60,000.00

Chicago, January 15, 1919.

F. Pfothauer, President of the
General Synod.

Budget of the General Synod for the year 1919.

The report of our esteemed treasurer in this issue shows on the one hand that in the past year again a large sum of money has flowed through his hands for the kingdom cause of our dear Saviour; but on the other hand it also shows that our synodal treasury again had to close with debts, that only little has been collected for the synodal building treasury, and that two other important treasuries have a deficit. In the widely ramified work of our synod, the only way to avert the evil is to

Seed of Hope.

From the Inner Mission in the State of Texas.

In the Lower Rio Grande Valley, in and around Mercedes, Tex. our synod has been working for about seven years. What is the visible fruit of our labors during this period? If we could unite into one congregation all the people who live here and belong to the Lutheran Church, it would be a congregation of about 60 families, 50 voters,

150 communicants and more than 200 souls. Accordingly, this parish as a whole had also been independent for a year. Now it is no longer so, not because it has declined, but because the Texas District not long ago made a tripling of the work on this



Parsonage in Mercedes, Tex.

Field has undertaken. During the past year two more missionaries have been introduced here, Candidate M. J. Scaer at McAllen in August, and Candidate Hermann Meyer at San Benito in September. This, of course, has more than doubled the expenses; but we hold that every cent the Synod invests here for the mission will some day be returned as dollars to the missionary treasury.

In order to convince ourselves of this, however, we must be able to form an idea of the region. How excellent it is, we can already see from the fact that in less than ten years, except for Brownsville, all the important towns have arisen that now adorn our valley, among which Mercedes with 3000, McAllen and San Benito with 4000 each and above are to be especially mentioned. Lutheran immigration has also been proportionately heavy. For instance, the number of Lutheran families at McAllen has increased from half a dozen to twenty. Likewise Mercedes and San Benito are strengthening by immigration.

The lack of rain, which has caused many a hopeful new area to decline, has no appreciable influence on the development of this region. The farmer need only open the sluices in his irrigation canal to give his seed the necessary moisture at the proper time. And when, in regard to fertility, this Rio Grande valley is compared to the Nile valley in Egypt, it is by no means an exaggeration. The luxuriantly standing seeds and the yielding capacity of the soil excite the astonishment of the visitors and have already caused many, among others also Lutherans, unfortunately to hasty land purchases. It would lead too far to name everything that grows splendidly down here. Every vegetable grows here, which is why most farmers focus on growing vegetables on a large scale during the autumn and winter months, when elsewhere the earth is often frozen in ice and cold. Vegetable growing is not always successful, for sometimes the market is poor, and even this southernmost part of Texas is not entirely frost-proof. If it is successful, however, then good profit is the reward for the effort.

At the beginning of summer the field is again cultivated, grain, cotton and broomcorn are planted, and as a rule a good harvest is obtained. Among the fruits that thrive here, the citrus takes a prominent place. To these advantages is added a pleasant and healthful climate. The winter is comparable to a continuous spring. The summer is long, but more tolerable than the hot season in the north. Almost all year round people live and sleep with open doors and windows. Frost and gloomy weather are among the exceptions.

What has just been said is indispensable for a proper understanding of this mission field. Whoever has no idea of this region, which has been blessed by God many times over, will not only find the Lutheran settlement here puzzling, but will also find it difficult to understand why it is important for our church to gain a firm foothold here.

But what of the better part of this Rio Grande Valley, the one thing that is needful, without which even the most blessed stretch of heaven would be most lamentable? We are happy to report that since the occupation of McAllen and San Benito, there is no longer any need for the service of Word and Sacrament. Previously, this service had only been provided in a makeshift manner, for the weekly school had always been held in Mercedes, so that the pastor there, who stood all alone in this wide area, had little time to spare.



Date palm in the Rio Grande Valley, Tex.

could spare the time and strength to serve the outposts according to their importance. Now, thank God, there is no Lutheran there, or whoever else wants to be served by us, who with his family members, large or small, could not be supplied with God's Word and Luther's Lehr'. From the three centers mentioned above, the whole area is covered and supervised. One

where in this valley a Lutheran may hereafter settle, one of these rallying points is not too far, and one of our three missionaries will find him.

In San Benito, a door seems to be opening for mission among non-Lutheran: church-homeless people. At Meyer's introduction, the audience consisted mostly of strangers who expressed a keen interest in the work to which he is called. He preaches alternately in the city and in the country in a so-called community house to audiences who are for the most part completely church-abandoned.

An important task faces the missionaries Meyer and Scaer at present, namely, that of obtaining a church property of their own. They hold their services in sectarian churches, which are only available to them in the afternoon. This is no small obstacle; for although the faithful Lutherans are



Church in Wichita Falls, Tex.

(In northern Texas.)

to anything to hear God's word, yet it holds hard to bring the strangers into the church at such an inopportune time. May God grant the pastors and congregations in question good progress in their undertaking, and give them the help they need, so that soon the bird may find its home and the swallow its nest!

P. G. Birkmann.

To the ecclesiastical chronicle.

An example may show **what success** one can have if one makes an effort to spread our magazines. We recently told how a busy pastor of a city congregation and synodical official asked his congregational leaders for help in this work, which they gladly gave. The congregation was divided into districts, and each overseer took charge of one district and personally sought out those living in that district. What was the success? In a short time 42 magazines were rehoused, and the number of papers read in the congregation increased from 173 to

215 increased. The pastor writes: "The success satisfies me, and I will continue the way. I am peculiarly pleased that some of the overseers have taken great pleasure in the work." - Recently, those entrusted with the editorship of *The Lutheran* and *Lutheran Witness* and the leader of our publishing house discussed this matter together and have agreed to put the systematic dissemination of our synodal bulletins through personal appeals to the individual members of the congregation to keep a church bulletin especially close to the hearts of our congregations and pastors. We shall give more particular notice of this in February. L. F.

In various circles of the American Lutheran Church, and in the papers which come from these circles, people are expressing their dismay that our Synod, through its officers, is not participating in the "Lutheran National Council". This is an organization which came into being a few months ago, to which representatives of all the other larger Lutheran bodies belong, and which is to have the task of speaking and acting for the Lutheran Church of our country to the outside world, for example, to the government. It has been expressly stated that this Council does not presuppose or imply any church fellowship between the individual bodies, nor is it to concern itself with internal church affairs, but only with external matters. It is thought that our Synod and the whole Synodal Conference can participate without giving up their well-known position on the question of church fellowship, namely, that we only cooperate ecclesiastically with those with whom we are in agreement in doctrine. To this it should be said that in external matters, such as the collection of statistical material and historical news, we can certainly cooperate with those with whom we are not yet in agreement on doctrine, and that with such we can represent and defend the cause of the Lutheran Church, for example, in the language question, to the outside world and before the government. Nearly thirty years ago, when a school war broke out in Wisconsin and Illinois and the state wanted to ban all private and parochial schools, we were able to have a certain external connection even with the Catholics, because the laws were directed against the Lutheran, as well as the Roman parochial schools. If we now have misgivings about joining such an association in external matters, this is because in those circles we often do not know what is external and what is purely ecclesiastical, and we must therefore always be aware that the boundary will be crossed, and that through such an association we will be drawn into matters that are internal to the church and require church fellowship, which we therefore cannot do for the sake of conscience with those from whom we are still ecclesiastically separated. Just in the past months we have had to make experiences on this side again. Our chaplaincy had a certain connection with the general Lutheran commission for this cause; this connection was to take place only in externals, especially towards the government; but it turned out that obligations were to be assumed and institutions were to be complied with, which we could not approve of and accept. The same is the case with the Lutheran Bureau of New York, to which members of various Lutheran bodies belong, and which has also solicited members in our Synod. It had been declared that this Bureau would not undertake any unionistic work, but would only take care of externalities, see to uniform and complete statistics of the Lutheran Church in our country, collect material for its history, etc.

One could go that far. But even there it soon became apparent that things were being planned and put into effect which can only be described as unionistic. And it is already clear that even the "Lutheran National Council" does not want to concern itself with merely external matters. At its last meeting in December of last year it passed resolutions concerning the establishment of new posts in the field of inner mission, which presuppose the community of faith. This is precisely what we feared from the beginning. L. F.

For the seminary of the United Synod of the South at Columbia, S. C., which has recently united with two other synods to form the United Lutheran Church in America, a so-called campaign to raise \$50,000 was begun in October. Although scarcely fifty per cent of the congregations have sent in reports, it is reported that \$48,000 of the sum has already been drawn. E. P.

The fields of church and state were not always kept purely separate **during the war**, as they should be, and as the very spirit of our American institutions demands. In its embarrassment, the government took everything into its service, and therefore also imposed upon the church many a service which was not in harmony with its purpose and character. Some sectarian pastors have also engaged in quite inhospitable activities which the government had not even asked them to engage in. It is therefore gratifying to see that, at the present time of calm reflection, some people are again recollecting the distinction between church and state. The other day the *Presbyterian* said, "In the terrible struggle that was raging in the world, it was to be wondered at that our churches should so soon and so far step out of their proper sphere. Certain things should be done by the government or the people, and certain other things should be done by the church. Church and State are strongest when they keep strictly within their bounds. That is what history teaches. Our branch of the church at present has many preachers who preach war sermons Sunday after Sunday . . . Is it not time to call a halt here, to turn back our steps, and devote ourselves again to the work which the Lord has commanded us to do? Political or war sermons have no right in the pulpit. It is the duty of the church to teach the people to be subject to the authorities who have power over them, to pay the taxes imposed upon them, and to render the military and other service which the authorities require. . . . If church members support the government in its war and other measures, they should do so not as church members but in their position as citizens. No one is more willing to comply with all the just demands of his government than the righteous church member. But we think it our duty to make a solemn protest against our churches being permitted, or encouraged, to become recruiting stations or bulletin boards for the government. We are persuaded that this will greatly weaken the influence of the Church, and bring great disadvantage to our country. Such a use of the church is entirely foreign to its mission. The duties of the Church and the State are separate, and ought to be kept separate. It is the clear duty of Christ's kingdom on earth to devote itself to the proclamation of truth and righteousness and the spread of the gospel. In this way, and in this way only, the people will be strengthened and encouraged for the serious and difficult things that may be laid upon them." E. P.

What means are recommended by sect pastors to help their congregations, which are particularly suffering from male poverty, is shown by a statement of the Lev. Or. John Allen Blair,

of the pastor of the Tabernacle Presbyterian Church in Philadelphia. The latter was secretary of the Young Men's Christian Association at the Humphreys and Leach training camps. Upon his return he wrote the following prescription for the making of the sick churches, "The church has now an opportunity never before afforded to strengthen its ranks by the return of the soldiers of the people to civic life. Many men have only received their understanding of religion in the training camps, because the religion of service has been preached to them." It is no wonder that they had no understanding of Christianity. Where would they have received it either? From the sermons on Mother's, Father's, Babies', Sanitation, Flag, Armenian, Red Cross, etc., for instance? Day? Sunday School classes will not, as a rule, open the understanding to them, and parochial schools and confirmation classes have not. "It was not at all formal in the services, which were as unlike church services, with their fixed orders, as could be imagined more dissimilar. Many men have told me why they liked these services: because they were so very different from those in the church." We take the writer's word for that. For in church there were neither Wandelbilder (movies) nor ice cream nor cake. "We sang some old church songs and gave a twenty minute talk on soldiering and its duties. The soldiers were told how they might keep their souls pure and do their duty towards their comrades, and it was this, that they should care for their comrades, that gripped the hearts most." Nor are we surprised at this; for there the writer has only preached the old heathen natural religion, which even the unchristian sometimes puts up with, especially when other pleasures are added to it. "The boy who serves in the army is not wicked. He is good of heart, and a good and pure man." I suppose the writer doesn't know the saying, "Who can find a pure man among those who are not pure?" "He accepted the religious life in the training camps as a part of ordinary life and was not even aware that he was doing church exercises." No wonder the soldier did not become aware of it, for there was no difference at all between the scribe's religious service and ordinary life, and to notice something that is not there at all is to presume too much. "The churches must just learn that they ought to change their present ways. They must make the religious life of returning men a part of their ordinary life if they would win them." So they should follow the same way that the writer has taken, namely, not preach to them that they are sinners, and that they can obtain forgiveness of sins, life, and blessedness by faith alone in Christ alone, but say to them, "You are good; only follow the impulse of your good heart. If, in addition, a few images of the miraculous and the like are bought, the ranks will no longer be thinned, but men will again be seen going to church. - So at last the means has been discovered by which the poor, sick church can be helped! No wonder that our Lutheran soldiers, who had to do without the services of a Lutheran chaplain, and who heard people like Doctor Blair, wrote again and again lamenting: We have not heard a proper sermon since we left home. E. Totzke.

Congregationalists have set a goal of attracting 500,000 new members to their congregations during the course of this year. This is to be a part of next year's celebration of the tricentennial of the landing of the so-called Pilgrim Fathers on Plymouth Rock, Mass. and the tricentennial of the founding of the Pilgrims.

The old method of gaining more members through evangelistic activity is to be abandoned. The old method of gaining more members through evangelistic activity is to be abandoned. On the other hand, each individual congregation is to be obliged to raise its quota of new members. Dr. C. E. Burton, chairman of their Board of Internal Missions, is in charge of this "increase campaign." Besides this, this Plymouth Rock Jubilee Church is endeavoring to raise a fund of P5,000,000. Perhaps by 1920 greater things will be accomplished, as comparatively few congregations are unable to help vigorously. Reports from Massachusetts, Minnesota, Michigan, Iowa and California are very encouraging. - The raising of the sum of money proposed will probably be accomplished by setting a sum and prescribing the individual congregations their share. But the winning of new members in this way is somewhat different. A church gains members by people becoming repentant and believing, and by them becoming Christians. But God must work this, as it is said of the first church in Jerusalem: "But the Lord added to the church daily them that were saved," Acts 2:47. 2, 47. E. P.

Bible banned in Louisiana. "In large parts of Louisiana the door is closed to the Bible, and Roman Catholicism is responsible for it," says the *Bible Society Record*. "If there is any danger to America as a base for foreign mission, it is the Romanism of the thirteenth century among the 3,000,000 French and Italians in Louisiana, whose priests forbid the people to read the Scriptures for themselves. We do not speak in mere theories; after seven years of earnest efforts to gain entrance for the Bible in Roman Catholic districts of Louisiana, we know from sad experience what we are talking about. Our colporteurs, who go from house to house offering the Bible, are not only frequently insulted and ordered out of the localities, but are actually sometimes hurried from the doors with dogs." (Wbl.)

Church Union in Australia. Presbyterians and Methodists have been trying to make a union in Australia for years. That union has now come about. The Congregationalists have also united with them. The Presbyterians numbered 558,000 members, the Methodists 545,000, and the Congregationalists 74,000. Thus 26 per cent of the population of Australia now form a united Protestant Church. The Roman Catholic Church comprises 21 per cent of the population. - Church union without unanimity in the truth, union by compromise, so that each part yields something, or that it is agreed to be silent on certain disputed doctrines, is an immoral enterprise, unworthy of the Church, on which God's blessing cannot rest. And if the church undertakes anything merely to present a respectable society to the outside world, to pretend to be great, to gain recognition before the world, to be superior in numbers to the papists, to be able to throw a large number of vote-givers into the balance for political purposes, then this only shows that the nature and character of the church as the spiritual kingdom of JESUS CHRIST has been quite forgotten. The Church does not do her work to the world in such a way as to make herself agreeable to the world, but in such a way as to preach to the world, according to the will and commission of her Lord, that which by nature it does not like to hear; that by means of the law she leads it to the knowledge of its sin, and then tells it the foolish word of the cross, and bids it crawl to the cross of the Man who died for it, and by grace makes it blessed. And there the church must trust and leave it to God's Word and Spirit to do the

To do wondrous things to the world, to change its mind, and make it penitent and believing. E. P.

The publication of a Unified Catholic Catechism for the world has been postponed. We read this announcement for Catholics: "The Pope has decided to postpone indefinitely the great undertaking of producing a Unified Catechism for the Catholic world. Even without this announcement, it was to be expected that an undertaking of such importance and scope as the production of a Unity Catechism for the whole Church would require much preliminary work and detailed investigation. What already presented seemingly insurmountable difficulties in one country could certainly not be extended to the world in a short time and without the aid of many factors. Circumstances and needs vary in different countries and parts of countries, and opinions and desires still more." Since a catechism naturally has symbolic prestige, this advertisement is also of interest to us. E. P.

The laying of the cornerstone of the Hebrew University on the Mount of Olives took place recently. The Jews in all corners of Jerusalem are full of joyful hope. They claim that the reestablishment of a Kingdom of Poland is greatly desired by them. The university excites the interest of many in all lands. It is to be the centre of all Hebrew literature and education, above this endeavour they forget the hatred which formerly existed between Christians and Jews, at least so far as Palestine is concerned. In the execution of the university plan, communal student residences are also taken into consideration. Efforts are also being made to raise enough funds to restore the old synagogue, built around the year 1000, and thus make it a world center of Jewish worship. Christians held off on their plans for the duration of the war. Ancient claims to all sorts of sites are to be considered. Rights of Mohammedans are hardly recognized. As soon as circumstances permit, many electric railways and hotels are to be built in Palestine. (Wbl.)

The Gospel on an Island for Lepers. The British and Foreign Bible Society has added to its list of translations a portion of the Bible for a tribe on the west coast of Oba. This spot is known as the Island of the Lepers:: Said tribe is evangelized from Nduindui. This nation was opened ten years ago by Peter Milus, a laborer belonging to the Presbyterian New Hebrides Mission. The people there, twie is reported, have no forms or expressions at all for greetings and the like. They wish no one "good day," never say "thank you," and never say goodbye to anyone. There are over 800 baptized Christians on Jusei Oba. They have about 25 schools that do not require Untax support. These Oba Christians maintain missionaries on the neighboring island of Maewo. Some villages have sacred lands which they call "the Lord's coconut gardens". The yield of these is destined for the spread of the gospel. (Wbl.)

Teaching and comfort in dying runs.

For some months now a terrible plague has been sweeping through our country, and indeed the whole world. There is no doubt that this, along with war and turmoil, is a result of the wrath of God as well as another sign of the last times. Science and physicians are helpless in the face of this disease. But it is not the first

This is the first time that such an epidemic has occurred. In Luther's time, too, a disease was rampant in Germany that may have been the same one that we now see appearing among us. It is reported that after a great dearth in Nuremberg from July 14, 1533, to February 1534 (that is, in about seven months), 5000 to 6000 persons died of a severe plague. Many believed that "such a plague comes from the influence" (hence the name "influenza") "of the heavenly bodies", was an effect of the comets. Even a Melancthon was devoted to this opinion.

Among the citizens there was terror, confusion and despondency, as we are told. Many, out of disorderly fear, left their professions and offices, and sacrilegiously deprived their neighbors of the love, help, and loyalty that they were obligated to show by God's commandment. They fled from the sick and the healthy; they shied away from implements as if death were in them. The sick were left to die without help or comfort. Children left their parents, one spouse left another.

In such evil times, one of the Lutheran preachers in Nuremberg, Andreas Osiander, had a sermon printed for his congregation. In it he describes such untimely fear and flight against God's command as a sign of great unbelief. "If we will fear and flee, when there is no danger, how shall we then lay down our lives for our neighbor, as Christ hath done for us, and we also are bound to do?" (1 John 3:16.) Therefore let not the works of love, which one Christian owes to another no less than to Christ himself, be omitted, to the offence of the weak, and to the detraction of the holy gospel. From the 91st Psalm Osiander gives brief instruction and consolation. Let no one be forbidden to take medicine or to avoid dangerous places or sick persons, if it is not contrary to faith and love. Those who seek the cause of illness in the stars, in harmful air and weather, may do so. Better and more certain report we Christians find, if we follow the word of God, which is our highest wisdom. This says that such a terrible plague comes from God's wrath because of contempt and transgression of His commandments. (Deut. 28:11 ff; Deut. 4:14, 11 ff. David's census, 2 Sam. 24, especially v. 15.) Therefore it is necessary above all things that one repent and improve his life, so that God's wrath may turn again. Ask not reason, which teaches that one should avoid evil air and poisonous places, which one may do, but ask God's word, which teaches to avoid evil desire, to abstain from sins, for these are the real cause of this plague and punishment.

Then Osiander also points to the rich comfort God offers in the 91st Psalm: "He that sitteth under the shelter of the Most High, and abideth under the shadow of the Almighty, saith unto the LORD, My confidence and my fortress, my God, in whom I trust. For he saveth me . . . from the noisome pestilence . . . which creepeth in darkness, From the pestilence that wasteth at noonday. Though a thousand fall at thy side, and ten thousand at thy right hand, yet shall it not befall thee. No evil shall befall thee, neither shall any plague come nigh thy tabernacle." (Vv. 1-3,6,7,10.) Read the whole Psalm, dear reader. The closing verse reads, "I will satisfy him with long life, and will shew him my salvation."

At the end Osiander remarks: "But these words must be grasped with faith, for reason does not understand them, because in fact it seems otherwise. Let no one judge that all who die of this plague are unbelievers, but know that many pious people die and many godless people remain alive. There is a twofold death, the one according to the common course of nature, as every man's death (and time) is ordained by God; the other, that a man's death is ordained by God.

Death must befall man before his time, because of his great and grievous sin." The Psalm speaks of this untimely death and promises pious, faithful Christians that they will be safe from it. If a righteous Christian nevertheless dies of this plague, then it is certainly his right hour, set for him by God. In addition, many sinners die who could live longer if they repented. Even though some would be attacked by the plague because of their sin, they would not be condemned if they believed and asked for forgiveness of sins, but would be saved. (1 Cor. 11:32.) Thus it is confounded, that the pious die a righteous death, but the wicked die an untimely death (of the same disease); God thus punishing the world for its sin, but sparing his own for their faith's sake. In sum, he who has faithful eyes can see that the faithful die in due time, but the wicked die before their time. "Therefore, if the pious die or live, it is for the best

Prayer for the preservation of pure doctrine.

O Lord God, who hast revealed thy will to us in thy holy word, and wilt that we should accept it in deepest humility, and believe in it, and thereby be saved: we thank thee that thou hast also brought us to the knowledge of thy all-salvificating truth. But oh, God, in what a time we live! - in a time in which thy truth is not only variously rejected, but often only pretended and perverted and falsified. What thy holy apostles and prophets prophesied of the last time has come to pass; seducers are rising up everywhere, seeking to substitute their reason or their hearts' thoughts for thy word, and to deprive us of the precious jewel of pure doctrine. By thy wrath thou hast caused strong errors to come as a punishment for not accepting the love of the truth, so that, if it were possible, now also thy elect might be led astray.

In thee therefore do we seek our refuge, and beseech thee, Let us not perish in the darkness of this last and distressful time. Make our hearts firm and sure that we will no longer be children, and that we will not be weighed and swayed by every wind of doctrine through the craftiness of men and deceit, that they may deceive us. Help us to hold fast to the true faith of our fathers, to the pure word and sacrament, that we may stand firm by thy grace, though all things fall away to the right hand and to the left. Give us also more and more faithful teachers, who not only rightly divide the word of truth, but are also mighty to punish the gainsayers; who not only build up thy Zion, but also know how to contend against the dissenters of the truth.

Have mercy on all those who are led astray by their folly; bring them to the right knowledge; snatch them out of the hands of their seducers and put them to shame. Give victory to the truth in all lands, but overthrow error and falsehood in the garment of light. Hear us for the sake of Jesus Christ, our Lord and Saviour! Amen. (Walther.)

"Search the Scriptures!"

In his third homily (sermon) on Lazarus, the famous Doctor of the Church Chrysostom (born 347; died 407) tells his listeners: "Therefore I nurture you for many days.

to indicate beforehand the contents of my future sermons, so that in the meantime you may take the Bible, survey the whole pericope (passage) at once, and, knowing what has already been covered and what remains to be covered, prepare your minds the better to hear what is yet to be said. And I always exhort you, and will not cease to exhort you, that ye should not only be attentive in church, but that ye should be continually occupied in reading the Scriptures in your houses. Let no one say, My business is not to read the Bible, but I leave this to the preachers and monks; on the contrary, every one finds his comfort in it, and the mere sight of these books keeps us from sinning. All this, after all, is written for our sake, for our betterment, and the reading of the Scriptures is a strong breast-fence against sin; but ignorance of the Scriptures is a dangerous steep slope, which plunges into deep abysses."

Chrysostom obviously counts on the fact that his listeners have the Holy Scripture, admittedly not printed - the art of printing had not yet been invented at that time - but a copy. This copy should not lie on the table as a showpiece, but should be used diligently. He does not know a Bible prohibition, as it was given later in the papacy, and would not have agreed with it at all.

That a preacher should announce his sermons to the congregation beforehand is not a new invention. But there seems to be a difference in purpose between then and now. When Chrysostom says that he announces the contents of his sermons many days beforehand, he means, as the context shows, not so much the subject as the text; for his one purpose in doing so is that the hearers should read and study the text in context. Nowadays, however, the text is seldom or never given, but only the subject, and this usually in a form intended to excite curiosity. But the difference between arousing curiosity and inducing and promoting the study of Scripture is no small one.

(witness and scoreboard.)

For tired moms.

The wife of Missionary Lee, who lost her six children in one day in 1899 as a result of a landslide in northern India, later spoke about it in the following way: "I have many regrets, but how I can thank God now that I never felt that we had one child too many! I never grew weary in working for my children, nor was their noise a burden to me. Tired mothers, may God help you to understand how rich you are, and how blessed your lot is with all the little ones around you! Be thankful and do not grumble, and do not let unnecessary burdens of work rob you in life of the time you need to enjoy with your children in their chats and games! Take the necessary time to teach them to sing, pray, and love God's Word while they are young! I hold that the early years are the most important of their lives. My antidote for scolding and raving was singing and storytelling; my favorite stories were those of the Bible. The hours I spent in this way were of as great use to me as to the children with whom I delighted. O how great is the importance of a story, the value of an encouraging word, the power of prayer and song to the children-yes, to all!"

Obituaries.

At the age of 74 years, 11 months and 10 days, Father Karl Gottlob Schuricht passed away gently and blessedly on December 26, 1918. Born January 7, 1844, in St. Louis, Mo. he entered our practical seminary, then located there, to prepare for the sacred ministry of preaching. Here he completed his studies in 1864, and then followed a vocation of the church at Petersburg, Ill. where he spent four years building the kingdom of God. In 1868 he accepted a calling to Aelandalia, Ill. After faithfully serving that congregation for two years, the Lord called him in 1870 to a more important field of labor at St. Paul, Ill, where he labored in rich blessing until the year 1891. His last parish was at Harvel, Ill, which he served with great faithfulness for nineteen years. Owing to infirmity of age he resigned in 1910 and removed to St. Peter, Ill, where he continued to serve the congregation there for a time as assistant preacher. The last years of his life were spent in his native St. Louis, where he also still served as an auxiliary and preached in the home for the aged there until November, 1918. A few weeks before his end he had gone with his wife to live with his son, who is a teacher in the parochial school at Friedheim, Ind. and here, feeling more and more the infirmity of old age, he concluded his old age. This had been his wish for years, to die and be buried at Friedheim. This wish has now been fulfilled. On the last day of 1918 we laid his weary body to rest. The undersigned preached the funeral sermon on 1 Kings 19, 4. - k. Schuricht had entered into holy matrimony with Christine Lange on May 21, 1865. This marriage God blessed with eleven children, four of whom preceded the father into eternity. The aged wife and seven children mourn his death.

He hath borne Christ's yoke, He is dead and yet liveth.

C. B. Prussia.

On January 4, Fr. Peter Gräf died in faith in his Saviour at Aberdeen, S. Dak. He was born at Worms, Germany, October 22, 1848. Here he received his preliminary education. In 1865 he came to America and soon entered the seminary at St. Louis. In June, 1871, he graduated and accepted a call to the church at Augusta, Mo. In that same year he married Sophia Stöppelwerth. Later he followed the call of the church at Grant Park, Ill. Here he served twelve years. He then removed to Des Plaines, Ill, where he served about five years. Hereupon he followed the calling of the congregation at Fremont, Nebr. where he also founded the orphan asylum, which is now still standing, largely of his own means. At last he removed to James, S. Dak. where he served the church there fourteen years. Two years ago he underwent a severe operation, and had been suffering ever since, so that four months ago he was obliged to resign his office, and removed to Aberdeen. He was racked with great pain, and longed for rest. God has now delivered him from all suffering. On the 9th of January his deceased body was laid to rest. In the house officiated the undersigned, who visited him often during his illness. In the church Father J. D. Ehlen preached in German on Luk. 2, 25-32, and Father F. Leyhe preached the English sermon on Hebr. 4, 9. 10. Father A. Senne officiated at the grave. The Ent-

sleeping leaves behind his wife and three adopted children. - "Blessed are the dead that die in the Lord from henceforth. Yea, the Spirit saith, that they may rest from their labours: for their works do follow them. "

F. J. Graves.

New printed matter.

All books, music, pictures, etc., displayed at this place may be obtained through the Concordia Publishing House, St. Louis, Mo., at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Biblical History for School and Home. By *Dr. M. Reu.* Wartburg Publishing House, Chicago, Ill. Price, 60 cts.

This Biblical History in English is published by the Iowa Synod. 93 stories from the Old and New Testaments are told in their own words. Included for each story is a reference from the Catechisms, pertinent sayings, and questions for repetition. E. P.

The Open Bible. By *Olaf M. Norlie, Ph. D., Pd. D., S. T. D., Litt. D.*

Assisted by *Rev. John Andersen.* Augsburg Publishing House, Minneapolis, Minn. 693 pages 5X8, bound in cloth with gilt title. Price: \$1.50.

A third work on what is usually called Introduction to the Holy Scriptures, after Schaller's *Book of Books* and Sheatsley's *Guide to the Study of the Bible, which we have* brought here for display in recent months. The present book, of course, is limited to only a part of the material, but offers it in such detail that it complements the other two; it adds so much that it becomes valuable even to theologically educated readers. The introduction to the individual biblical books is missing here, which we, however, consider to be the main thing in such an introduction. Presumably the author plans a special, second work on this. It is divided into 52 lessons, which, however, often cover a rather large area and require penetrating, diligent readers. At the end of each lesson there are questions. The 52 lessons are distributed in this way: Ten each cover "The Character of the Bible, The Text of the Bible. The Geography of the Bible, The Chronology of the Bible, The Antiquities of the Bible" and two "Ivo Interpretation ok two Divis". The purpose of the whole work is to interest and guide young and old Christians in reading the Bible. The book is furnished with a number of pictures and vivid drawings. The index shows about 4000 references to the Bible and mentions about 1500 subjects treated. The author has evidently studied these matters quite thoroughly, and is, so far as we have seen, a reliable guide in them. D. O. E. Brandt of the Norwegian Theological Seminary at St. Paul wrote the preface to the work. L. F.

The Lutheran Church in Paris. An Historical and Descriptive Sketch. By *Rev. W. Wackemagel, D. D., LL. D.* The General Council Publishing House, Philadelphia, Pa. 64 pages 5X7 bound in cloth with cover title. Price: 50 cts; paperback: 25 cts.

The booklet tells the story of the Lutheran church in Paris, to which a delegation from the Dnitsä Dutvernñ Evurov of our country has now been sent to establish closer ties between the two. There are about 80,000 Lutherans in France, and in Paris they have quite a number of churches, some of which are pictured here. The older readers of our paper will remember that D. Stöckhardt also served the Lutheran Church in Paris for a time nearly fifty years ago. L. F.

Sacred Choirs. By Fritz Reuter, 126 N. Washington St., New Ulm, Minn. No. 43: "Thou Lovely Easter." 16 pages 7X10. Price: 30 cts. and postage. "Christ is Risen." 2 pp. Price: 15 Cts.

No. 1 is an Easter cantata for mixed choir: chorus, tercet for soprano, alto and tenor, choir with children's voices singing the chorale "Jesus, meine Zuversicht"; No. 2 a medieval melody in three different arrangements: for mixed choir, male choir and three-part female choir. Both pieces with German and English text-

L. F.

Festive songs for mixed choirs. By *H. B. Pröhl,* 3616 8th S. Wood St., Chicago, 111th No. 31: "He is not here; no, he is risen." 6 pp. 7X10 1/4. Price: 15 Cts.

Sacred Songs for Female Voices. No. 2: "O Christ, the Lord, Is Risen." 3 pages: 15 Cts.

No. 1: Choir, soprano unison, choir, bass solo, choir. No. 2 (for three voices): Allegro, Adagio, Allegro. Both numbers with German and English text. L. F.

Ten Church Anthems for Male Voices. Edited and published by *H. Ilse,* Cleveland, O. 16 pages 8X6. Price: 20 Cts.

Includes chorales and well-known choral pieces, such as: "Was gibst du denn, o meine Seele" by Dretzel and the 23rd Psalm by Klein. L. F.

Ordinations and introductions.

Ordained and inducted at the function of the respective District Presidents:

On 25 Sonnt, n. Trin. 1918: Kand. P. J. Strege in the parish at Anaconda, Mont. by P. M. Huddloff.

On Sunday, A.D. New Year's Day: Kand. E. R. Hahn at St. John's parish, Toronto, Ont. assisted by D. Jseler by D. A. Wuggazer.

On the 1st Sunday, n. Epiph.: Cand. E. Beckler as assistant preacher of St. Petrigemcinde at Deshler, Nebr. assisted by DD. Meyer, Eggert and Schabacker by P. W. Cholcher.

Introduced on behalf of the respective District Presidents:

On Sunday, n. Chr. 1918: Rev. G. E. Menne n in the Concordia parish at Conovcr, N. C., assisted by Rev. M. F. Kügeles and Prof. Smith and Coyner of Lär. O. W. Kreinheder.

On New Year's Day, Rev. J. W. D u c k w i t z at the Immanuel church near Natoma (Roundmound Tp.), Kans. by D. G. Jagels.

On Sunday, N. Y., Rev. F. Bruch to the church at Fairbank, Iowa, from Rev. L. Pockey. - P. H. F. Wind as city missionary for Buffalo, N. P., assisted by the pastors in Buffalo of U. F. C. Vermiede.

On the 1st Sunday, n. Epiph.: P. J. Hartmeifter in the parishes at Storm Lake and Newell, Iowa, by P. F. Albrecht. - P. A. B oh ot in the parish at Winchester, Tex. by P. G. Buchschacher. - P. F. W. Grunwald in the parish at Ellsworth, Kans. by P. F. A. Mehl. - P. B. H. Saager in St. John's parish at Oxnard, Cal. by P. W. A. Tisza. - P. F. D o c t o r in the parish at Thawville, Ill, assisted by P. Blanken of D. Chr. Bräunig.

Introduced as teachers in parochial schools were:

On New Year's Day: teacher C. Decker as teacher in the school of St. Peter's parish at Detroit, Mich. by P. O. Steffen.

On Sunday, N. Y.: Teacher B. J. Dubberstein as teacher in the school of St. John's parish at Okarche, Okla. by P. T. C. Otte. - Teacher Ph. Roesel as teacher in the school of St. James parish at Scottsbluff, Nebr. by H. J. Eggold.

Initiations.

Dedicated to the service of God were:

Churches: On 2 Sonnt, d. Adv. 1918: The new church of Christ congregation at Highland Tp, Iowa (? A. Trost). Preachers: DD. Kolb and Erbe. - The new church of the Concordia congregation at Fair Haben, Minn. (? W. F. A. Lueck). Preachers: DD. Bode, Sievers and Klammer (English).

ConferkIMIyeigen.

The one-day conferen; of St. Louis and vicinity assembles, w. G., on the 5th of February, at the Seminary. Fr. King, Secr.

The Twin City Conference hereby invites the pastors of Minnesota to the usual winter conference. The same is to be held at Concordia College, February 11 and 12. Service with communion to be held Tuesday evening at St. Stephen's Church (? A. H. Kuntz). Work has been done by DD. Randt, Huchthausen, Nachtsheim and Dir. Bünger. Everyone has to take care of his own travel and lodging.

O. H. Schmidt, Secr.

Announcements.

In place of Fr. Alb. Beyers, who resigned his office as Visitator due to illness, Fr. J. P. Riedel is hereby appointed Visitator of Brooklyn County.

Boston, Mass, January 11, 1919, H. Birkner,

President of the Atlantic District.

Teacher Theodor Gillhoff, educated at the Grand Ducal School Teachers' Seminary at Neukloster, Mecklenburg, Germany, working seventeen years as a teacher in Germany, or Denmark, and for the past year employed as a teacher in the school of the Lutheran congregation at Holyoke, Mass. has come forward for exemption to our Synod.

Boston, Mass, January 11, 1919, H. Birkner,

President of the Atlantic District.

Mission Festivals.

18 A.D. Salem at Engle, Tex. \$93.30.
2V. n. Trin.: Imm., Shiner, Tex. 64.50.



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No. 3.

Christ the Deliverer.

If we honor the men who helped their enslaved people to freedom, we Christians have all the more reason to come before our Savior and praise him:

He sets the hard-bound free, His mercy is many.

Hallelujah!

Our Saviour has delivered us from the most shameful bondage. The natural man is the servant of sin. He has no free will, as he imagines. He cannot utter the word: I will that which is good; rather, sin always enforces its will. Man well perceives something of an objection of conscience, and of the misery of his sin-service, but the whip of his constringer incessantly drives him to work. And with every sin he commits, the sin-band wraps itself more tightly around him, and the sin-work piles up. The name of his oppressor is called Legion.

It is a shameful bondage, for he is a servant of sin. He must do what is displeasing to God, what the devil has devised, all his life long, and in it ruin both body and soul. The drunkard must plunge himself and his own into misery, the miser's soul shrinks as does his body, and the proudly walking, highly honored self-righteous man indulges in still more shameful vices, passes away full of contempt for God's grace, full of hatred even for the holy law of God. To serve sin is to ruin oneself, and the reward sin gives is curse, damnation, the lifelong fear of death. With vain misery sin rewards its servants; for this fear of death embittereth them all those joys for the sake of which they serve sin so diligently. And this very fear of death urges and impels them to plunge deeper and deeper into the lake of sin, and evermore their damnation heaps up. - Can there be anything more miserable than this, that they should be so strenuously devoted to the

sin, as whole-heartedly and whole-soulfully as we Christians do not serve our God - and that for the wages of damnation? When Cardinal Wolsey, the faithful servant of Henry VIII of England, was finally accused of treason by his master, he lamented in despair: Had I served God as diligently as I served the king, he would not have forsaken me! Had he foreseen such an outcome, he would not have served the king. But the servant of sin knows what reward awaits him; why does he not recite obedience to his master?

This is the most shameful thing about this bondage: he loves his bondage and boasts of his shame. He does not want to be free from the sin that plagues him. When the Saviour wanted to bring the Jews to the knowledge of their misery, they became grudging to Him. Joh. 8, 33. They thought the hard service of the law was a blessed service. The sinner loves his sin above all things. He hates the gospel. What gives him occasion to indulge his lusts is the only gospel he has any mind for. He does not want to be divorced from his dear sin at any price. As once the serfs on the island of Rügen said, "We will not be free!" so the servants of sin cling to their chains. So completely are they sold and subjected to sin that they know nothing but sin. And this they call freedom! And the harder burdens are imposed upon them, the greater freedom they think they have attained. As in the French Revolution, so often as a still more cruel tyrant took the place of a cruel tyrant, so the frenzy of liberty rose only the higher, so the sinner only becomes prouder when he is allowed to step out of the service of a vice into that of a still more shameful one. He ceases, for instance, to roll in the street excrement, but instead rolls in self-righteousness and greater contempt of God. The harder he is afflicted, the more he loves sin. How degenerate the natural man is, so utterly devoid of all right judgment and feeling!

Out of such misery, man cannot possibly

save ourselves. We did not set ourselves free. But "if the Son sets you free, you are set free", Joh. 8,36. By a miracle of God it happened that we recognized our misery, and when we turned to Jesus for help, he gave us the right freedom.

"If the Son therefore shall make you free, ye shall be justly set free." That is what we have experienced. The Savior, by virtue of redemption, has spoken the word over us that took us from the curse. We stand free from all guilt of sin. In so doing he has made us God's children, dwelling in the house of their Father, and having access to all his goods. You who were once condemned, but now feel free from all guilt in your conscience sprinkled with the blood of redemption, how you rejoice daily for your Saviour:

He sets the hard-bound free, His mercy is many.

Hallelujah!

"So are ye lawfully free," free also from the dominion of sin. The knowledge of the forgiveness of sin transformed our hearts, and gave us the manner of the children of God, love to all that is good, aversion to all that is evil, and then we immediately renounced obedience to sin. To be sure, we have thereby entered into the obedience of God, but to be God's servant and to be a free man are one thing. We serve our God freely. That is freedom. And that is what we delight in. That is true life, when man again walks after the good, the divine, as he was once created. It is a blessed pleasure for man when he can once again utter the word: I want the good! And the freedman of Christ also enforces his will. There is no power that can hinder us from living according to our will, the reborn will. And when the plant in God's garden thus unfolds its beauty unhindered, when we Christians bring the good in us more and more to perfection, then that is true life, true freedom, vain happiness and delight.

"So you are free", free in every respect. As an encore the Lord often gives civil liberty. "One must stop at the main thing, that one may become free here before fzuorj, soon the other, worldly freedom will probably follow also." (Luther VIII, 244.) The people who, as a people, give themselves up to the service of sin, cannot preserve their civil liberty. Only there does civil liberty endure and bless where the gospel prevails. And even if you were not civilly free, if you were even in prison, you would still be the private of Christ. The persecutor must serve thee, and thou canst say to him, "By that with which thou assailest me, thou only makest my cause better." (Luther VIII, 243.) All things are at the service of the Christian, Rom. 8, 28, and the Christian rules all circumstances of life, Phil. 4, 12.

Are we really set free in every respect? Does not the apostle complain that he does not, cannot do the good that he wants to do? Rom. 7, 19. We do not do it perfectly, but that we want to do it shows that we are free from the dominion of sin. Then, by God's grace, we do not again fall under the bondage of sin because of this weakness. And above all, in blessedness, we shall enjoy the glorious

We will fully enjoy the freedom of the children of God. When we awake in the image of God, we shall be full; all our thoughts and actions will be in perfect accord with God's way, and we shall enjoy life to the full. Ps. 17,15. And in the joy and power of this hope, even now the willing becomes more and more complete to the accomplishing.

Yes, through the goods and promises of the gospel, freedom comes to us, the fuller and fuller enjoyment of freedom. "If ye abide in my sayings, ye shall know the truth, and the truth shall make you free," John 8:31. Through the gospel freedom is given to us, and the deeper we penetrate into the gospel, that is, the deeper the promise of the forgiveness of sins penetrates into our hearts, the more firmly we grasp freedom, the more successfully we defend it against the enemy. Sin constantly tempts us to return to its shameful bondage. It keeps painting itself a lovely face. But in the light of God's beauty we are disgusted with her hideous form, and as often as we strike her down we exult to our Saviour, Thou hast made us free, and we are rightly free! E.

A big, important company.

Let us get right to the point. On the 20th and 21st of January a large number of members of our Lutheran Lay League (L. L. L.) were assembled in Chicago. On the 22nd of January these held a joint meeting with the Presiding College of our Synod, to which Presiding Pfotenhauer, the General Vice-Presides, and 19 District Presides, or their representatives, were present. The subject of the meeting was the collection of a large sum of money for the supply fund of our Synod, from the proceeds of which sick and infirm pastors, teachers and professors and the surviving widows and orphans of pastors, teachers and professors are to be supported. After a thorough and all-round discussion of the matter, it was unanimously decided to set such a collection in motion. It is to be mainly a collection of promissory notes of the various government bonds of the last two years (Liberty Bonds), but without excluding other gifts in money or money's worth, but rather to be received with hearty thanks. This collection is to be prepared during the months of February and March with all: This collection is to be prepared with all seriousness and zeal in the months of February and March and then accomplished in the two weeks from March 30 to April 12. The superintendence of the collection is in the hands of an executive committee of the L. L. L. , consisting of Brothers Th. H. Lamprecht full of New York, B. Bosse of Evansville, Ind. and H. W. Horst of Rock Island, Ill. The very considerable work connected with the preparation and execution of the collection is being done from Chicago by a committee which has already done in part a similar work in the great collection for chaplains in the army and fleet last September, and at the head of which is Director W. C. Kohn.

Why is such a collection brought into the

Work set? It is a legitimate complaint in our church, which has been made in various ways for years and decades, that our sick, decrepit, and worn-out pastors and teachers, our pastors' and teachers' widows and orphans, are not being cared for as they should be. This is known by every one who has cared, this can be known by every congregation, by every church member who gives the matter a little thought. The salary which most of the ministers of the church receive is usually just enough to enable them and their families to get by, and often even this is not possible, especially in these expensive times. Then, when sickness comes, or old age approaches, or the head of the family is called away by death, there is distress, often bitter distress of many years' standing, which is lamented with much sighing and tears to the father of widows and orphans. Assistance has, it is true, been given for years, but in many cases it is not sufficient, or is so small that it cannot suffice. This plight has already touched the hearts of many, many, and now our laymen have taken the matter in hand and want to try, through a large collection in all our parishes, to remedy the need and to bring the matter of provision to a better state. It is a necessary, great, beautiful, noble, God-pleasing work.

How should the support or supply matter be ordered? That has not yet been determined, could not yet be determined. Our last General Synod appointed a commission to consider this whole matter in detail, and then to submit proposals on it to it in 1920. This will be done, and we can confidently leave it to the Synod, composed of the representatives of all our congregations, to decide what arrangements it will then make, and trust it to arrange the matter in such a way as will be best and most suitable. It is now a question of raising the means necessary to put the whole matter of supply on a better footing. If the necessary funds are lacking, all the good proposals and resolutions will not be of much help.

How much should be collected? Our Lutheran Laymen's League originally had the plan to raise a fund of P250,000 a supply fund by the next Synod. It knew from the beginning that this sum would not be sufficient, but could only be the beginning of a fund. But it is convinced that our congregations, if the cause is properly presented to them and laid to their hearts, will not only be able but willing to raise a fund of \$3,000,000. That is why this sum has been set as a goal. It is statistically ascertained that P50,000,000 Liberty Bonds have been disposed of in the circuit of our Synod. We have good reason to believe that this sum is actually a good deal higher. There will not be too many houses in the district of our Synod in which there is not at least one such bond in the amount of ^60; in numerous houses there will be more bonds and bonds of larger amounts. Now, if a portion of these Liberty Bonds, or other moneys, be everywhere given for the purpose named, according to the state of the family's fortune, the object will not be to

high. And all who have thought of the matter agree that just now is the proper time to hold such a collection of government IOUs, and that such a convenient time should not come again for various reasons.

But can and will \$3,000,000 really be raised in a short time? We have never envisaged such a sum, much less raised it! - Yes, the sum can and will be raised if everyone - but really everyone - lends a hand. The whole enterprise comes from our laymen, from our parishioners. They have recognized the necessity of the matter, and they now go about the work of collecting with joy, full of desire and love, with earnestness and zeal. It is said, we are told from various quarters, that it was a particularly beautiful, encouraging meeting that was held in Chicago. But our laity expect, and rightly expect, that the whole Synod, with its whole organization, will stand behind them and promote the enterprise in every way. Therefore they have just invited all the presides, as the official representatives of the Synod, to their meeting, submitted the matter to them, asked their opinion, and not until all these representatives, each one at the roll call, had pledged to them their whole, full support, did they set the enterprise in motion. Now the matter is to be brought before the individual congregations quite properly, but purposefully, during the two months of preparation, in the manner of the so-called "Detroit Resolutions" adopted by the Synod itself, and proved by experience. Each district president will in the next few days, if he has not already done so, call together the visitators of his synodal district and discuss with them the whole plan, which will be sent to all presidents in a few days; each of these visitators will then invite the pastors of his visitation district and, wherever possible, at the same time a representative from their congregations to a meeting and put the matter before them; and each pastor and each congregational representative will finally present the matter to their congregations and ask them to join in the discussion. Each pastor and each church representative will finally present the matter to their congregations and ask them to participate in the work and appoint a committee to take charge of the collection within the congregation. The necessary circulars will be sent out from Chicago at the same time. The "Lutheran," as the organ of the Synod, also promises its entire, full support to the enterprise. It is already asking all its readers to join in the cause by word and deed, and to make it theirs. In the coming weeks he will repeatedly refer to this great, important, necessary undertaking and report on its progress, and asks for communications that can promote it.

And now let us put our hands to work! And may God give his blessing that everything may be done as it should be according to God's word: out of joy above all for the gift of the gospel, which we enjoy in such abundance, out of love for the Lord and for his kingdom, out of gratitude for the peace granted, for the preservation in the time of death, for many earthly blessings, to the honor and glory not of our, but only of his holy, glorious name!

L. F.

Our Heathen Mission.

A new year has also begun for our heathen mission, and we confidently hope that this year will not come to an end without the great need for workers from our mission fields being vigorously relieved. We also have reason for such hope. On our mission field in China the world war has not hindered us any further. Our three missionaries there, Arndt, Riedel and Meyer, are in full work, even if we do not hear from them often or regularly, since reports and letters are still being lost. We have also been able to call two new workers in the last year. Missionary candidate Gebhardt left San Francisco on November 30 of last year, as we have already reported elsewhere, and in any case has already arrived in Hankow, China, although we do not yet have any direct news of this. Missionary candidate Gihring was to travel in the same ship, but both he and his wife were seized with influenza; the latter was deathly ill. Both are now well again, and after all sorts of difficulties and delays will also depart from San Francisco on February 15. On the other hand, despite all our efforts, we have not yet succeeded in obtaining permission slips from the English government for missionaries to India. Several such petitions have been on the way since May, but we have not yet received a final decision. We have, however, initiated new negotiations and eagerly hope that we will soon reach our goal. In India the situation is becoming more and more critical. Not only can we not extend the missionary work, which we would have had enough opportunity to do; we can also hardly keep up what we have, and several of the missionaries should certainly have leave, since they have been in India longer than is advisable according to missionary experience. Heathen mission is always a trial of patience to the missionaries who 'work in it, and to the Church which sends out the missionaries. Our heathen mission has been so in a special way even in recent years. We remember the words of Scripture: "Take hold of your souls with patience!" Luk 21:19, "Patience brings experience," Rom 5:4, "Patience is needful for you," Heb 10:36, "Be patient therefore. . . Behold, a husbandman waiteth for the precious fruit of the earth, and is patient over it, until he receive the morning rain and the evening rain. Be ye also patient, and strengthen your hearts." Jam. 5, 7. 8.

Nevertheless, despite these great obstacles, the missionary work in India is progressing. This can be seen by looking at the numbers of our mission at the end of the last financial year. There were 8 white missionaries in the field (Ehlers, Görß, Hamann, G. Hübener, Küchle, Ludwig, Lutz and Zucker), 1 native evangelist, 25 native catechists, 3348 souls under the care of the missionaries, 1701 catechumens in class, 1468 baptized Christians, 240 communicants. In this accounting year, 38 Heidenausen have been performed, 115 Christenkindertansen, 652 persons have communicated, 14 marriages and 51 funerals have taken place. The contributions of our indigenous Christians amounted to 1167 rupees (- H389).

Even more irregular and worse than with China is the postal connection with India. But the mails sent in the last few months

The reports that have arrived, although they do not contain anything special, but rather only describe the regular, daily missionary work, nevertheless show that the work in the schools, in the small Gentile Christian congregations and in the preaching to the Gentiles is continuing. Missionary Görß in Nagercoil writes this sentence: "It is gratifying to perceive the influence of the divine word on some people." Missionary Hamann at Ambur remarks of his school, "The conduct of the boys has been very satisfactory." He also says: "Our reading-room was open daily, and is becoming better known." "Under God's protection and blessing we have all been in good health and have been able to lead a quiet and tranquil life." Missionary Ludwig in Krishnagiri wanted to take his second Tamul exam some time ago, has of course long since done missionary work through preaching and religious instruction, but has also still continued as much as possible his study of the language in order to be able to handle the language of the natives better and better and thus also to be able to bring the Word to the man better and better. Missionary Küchle in Ambur repeatedly had the joy of baptizing adult heathens after previous instruction. For a necessary new church in Ambur the commission has recently approved a larger sum, after having postponed this construction for years due to the war situation. Unfortunately, Missionary Ludwig was seriously ill with typhoid fever in the fall, but has recovered according to the latest news. Our nurse, Miss Ellerman, is doing a very necessary and beneficial work, not only helping the missionary families in cases of illness, but above all serving the poor, miserable native women and children who are afflicted by terrible diseases, and at the same time pointing them to the one thing that is needed. We would long ago have sent out a second and probably a third nurse, as well as one or two teachers, if it had not been wartime and nurses from our midst had served in the Red Cross. Several of our number have volunteered for such female missionary work, and we hope to be able to employ them in the not too distant future. There is plenty of work for them in India, and women's clubs in our midst are eager to provide for their maintenance, as they are already doing for Miss Ellerman.

It is not yet possible to say what will happen to the Gentile missions which were formerly carried out by German missionaries. More than 2,000 heathen missionaries were removed from their posts during the World War, and about 700,000 heathen Christians were thus deprived of their shepherds; during the war they could either not be cared for at all or only in a makeshift manner by other missionaries. A good part of this falls on India, and it may well be that new tasks will arise for us there, if we have the necessary men and the necessary means. All over the world all missionary leaders are determined to carry on the Gentile missionary work with all the greater zeal, especially in these serious, trying times. It is a fact of missionary history that even war and costly times must eventually promote the missionary work. The great English missionary societies were called into being when the whole of Europe was being destroyed by the Napoleonic wars at the beginning of the last century.

The first American heathen missionaries went out during the war of 1812. The first American missionaries to the Gentiles went out during the War of 1812, and at the time of the Civil War new Gentile missionary societies came into existence in our country, and the old ones greatly enlarged their sphere of activity. Shall the terrible times which the world has now passed, but the consequences of which it will feel for years to come, remain without a vigorous revival and promotion of the heathen missionary work?

A few months ago our attention was called to a booklet published by a Reformed church fellowship, entitled, "The Two Greatest Wars." In it it was pointed out that the World War has placed perhaps 30,000,000 people in danger of losing their bodily lives, while about 1,000,000,000 heathen are facing eternal death; that while some 30,000,000 soldiers have been engaged in the bloody war of the nations, there are only about 12,000 men and as many women in the missionary army; and that the world war has cost P100,000,000 a day, but for the campaign against the kingdom of darkness only about \$30,000,000 is spent in a whole year. - These are figures to ponder for all who bear the Christian name. L. F.

To the ecclesiastical chronicle.

From our Foreign Language Mission. In Trenton, N. J., the church building, thank God, is progressing. The little congregation of Lutheran Poles has had a year of severe visitation. In January last, by storm, their church, built only a few years ago, and still burdened with a debt of P1700, was completely smashed. Utterly impoverished stood the congregation, the only congregation in the capital of the State of New Jersey belonging to our Synod. Not even the property on which the rubble lay belonged to the congregation. Hard, gloomy days followed for the little flock. The wicked enemy threatened to scatter the flock. But God's gracious hand prevented the collapse of the congregation and gave it renewed courage. Through the church building commission of the general synod as well as that of the district and through the commission for foreign language missions and other responsible authorities, the Poles were encouraged to build a new church, trusting in God and certain of the help of their fellow Christians. In their own midst they raised P1100. However, this is not enough to lift the debt remaining from the first church. The church building authorities have promised to help with substantial loans. But it will be necessary that the congregation also receives strong support from fellow Christians and congregations if it is to continue to exist and joyfully carry on the work of the Lord in Trenton. On the second Sunday of Advent, 1918, the cornerstone was laid. This was a day of rejoicing for the congregation. But we must not now let them become too anxious about the money needed to carry on the building. The new building alone is expected to come to about P7000. To the kind donors who have already sent in a gift, I call on behalf of the commission a hearty "Thank you!", and to those who have not yet done anything, I urgently ask for strong, early help.

J. D. Matthias.

A fine example for others to imitate. A pastor of our synod writes to us: "If you are interested,

I would like to report to you how my congregation, to my joy and amazement, made up for their missed extra collections. As a result of the unchurched Sundays due to influenza from the end of October to the Sunday after Christmas, four important collections for out-of-town causes were cancelled, which would otherwise have brought in about P500. (We had already collected a little over P2800 last year.) At the New Year's meeting, it was brought up what had been cancelled. It was mentioned that we not only owed it to make up for it, but also all cause lodges to make a very special thank offering. So it was decided to do all this through an envelope collection. I had envelopes made with the imprint:

Offer thanksgiving to God and pay your vows to the Most High! Ps. 50, 14.

"For gracious keeping in hard time of"

and sent one to each communicating member, about 750, with appropriate remarks. Yesterday, as we were collecting the envelopes, over P761 came in at one service. We will gather over P800, and P100 had been privately handed to me before. So my congregation not only made up for what was missed, but at the same time sent along almost 100 percent lenses' as a thank offering. To God alone the glory!" - Eight days later the same pastor wrote us, "Last Sunday those held the Sunday before brought in another \$180. "

L. F.

Our parochial schools are facing special dangers in these weeks and months, and we ask all our pastors, teachers and parishioners to do all in their power to see that these dangers do not become a reality. A number of state legislatures are in session, and a number of bills have been filed to either restrict the rights of our schools or put an end to them altogether. Here we, as faithful Christians and righteous citizens, wish to preserve our religious and civil liberty, and to act with all prudence and wisdom, as well as with right firmness. It is easier to prevent the adoption of disadvantageous laws than to repeal such laws once they have been adopted. In the last analysis, this is also a matter of the right, clean separation of Church and State, and we can do our country no greater service, especially in this time of "reconstruction," than to use all the means at our disposal to call the attention of the representatives of the people in the State legislatures to this distinction, and to urge them not to enact laws which blur this distinction. We, as a Church, are most careful not to interfere with the rights of the State, but we are also most decidedly opposed to the State interfering with the rights of the Church. It is now proving to be a particularly good and necessary institution that we have school commissions in the various districts of our synod, which keep a watchful eye and call the attention of the congregations in their district to the state of affairs. One of these commissions, in a circular letter sent out to the pastors of her district, says quite correctly, among other things: "The use of the German language in our public services is an essential part of the religious freedom which is guaranteed to us in our national constitution. Without it, many of our Christians cannot edify themselves in public worship and confess their faith. We therefore insist on the use of the German language in our church services as a right guaranteed to us by the constitution of our country, with which for

religious freedom stands and falls for many of our Christians. It is similar with the use of the German language in teaching children in school. Parents have the duty according to God's Word and, as part of their religious freedom, the right according to our national constitution to conduct and supervise their children's religious education themselves and to work hand in hand with the school in doing so. However, this would be made very difficult or even impossible for many parents who do not understand English sufficiently, if the use of German in religious instruction in school were also prohibited by the state. . . . For the rest, we would like to be willing and helpful to the state in giving our Volte a uniform national character. . . . We ask no favors, but neither do we wish to surrender any of our rights for which our fathers, we, and our sons have fought." We emphasize and insist that the state has the right to see that its future citizens are educated in such a way that they will one day be able to perform their civic duties properly, that is, in this case, that they will be able to speak in the national language, read, write, calculate, and acquire the other elementary knowledge that is sought and expected in a useful member of human society and in a citizen of our country who is useful to the community. This is what our schools do, and in many places they do it better than the public schools. In the past year, our schools have often been accused of slander and lies. But the state does not have the right to prescribe whether our schools may also teach a special language, whether and in what language they may teach religion. If it does, it oversteps its rights. He then presumes to do something which the governments of the Old World have justly been reproached for, and for which thousands, Christians and un-Christians alike, have left Europe and chosen the free country of America as their home. Let us not forget what we have always emphasized in discussing these questions, that the circumstances in our Synod are very different in the various parts of the country, and that therefore account will be taken of these different circumstances. Where German is no longer spoken in the homes of a congregation, it is only natural that the school should also be organized according to these conditions, and that religious instruction should also be given in English. And even where religion is taught by the means of the German language, it will be advisable, under present conditions and with a view to the future, to give part of this instruction by the means of the English language. What matters is not the form, but the matter; not the language, but the school. Let the representatives of the people in the State legislatures also know and learn this. And in all our watchfulness and all our activity on behalf of our schools, in all the negotiations that are being conducted, let us not forget the first and most necessary thing, the main thing, the persistent, urgent prayer that God will be gracious to us in these perilous times and preserve for us our jewel, the Christian parochial school.

L. F.

Our country and the world have become a Sodom. To what a frightening degree men are contaminated with the terrible sexual diseases which are a consequence of dissolute living, the medical examinations during the enlistments for military service have brought to light. The eyes of the government and of all serious-thinking citizens have been opened to a terrible cancer that is eating away at the life of the nation. In the military, the government has been earnest in curbing vice. Bad

Women were kept away from the gathering places of the soldiers and prosecuted with punishments. But it is calculated that about five-sixths of the infested brought their terrible condition with them from civilian life when they joined the military. Hence the President's saying, "The task is not to make an army fit, but a nation." - Now there is much talk and writing about what can be done to eradicate fornication. It is demanded that the government, the city and country regiment, should persecute fornication by strict ordinances and severe punishments. In particular, commercial fornication is to be eradicated, districts are not to be given over to crime, and open, well-known whorehouses are to be licensed. And this is right. Luther already demanded with great earnestness that fornication be severely punished, and drew attention to the disgrace of cities turning a blind eye to the activities of disorderly houses under the pretext that this was to protect respectable young women from the persecutions of voluptuaries. There is a demand for instruction, for open, clear explanation of the terrible consequences of this sin in one's own flesh, how peoples who have given themselves over to fornication have still disgracefully perished. All this is right. By fear of the punishment of the authorities or of the shameful consequences of sin, no one is made righteous. But gross immorality may be somewhat restrained by it, it may be conducive to outward civil respectability; and this is of some value in the civil sphere. It is said that God has given the natural sense of shame as a means of protection, and that parents and educators should watch that this sense of shame is not blunted and thrown away. - But all this does not attack the root of the evil. The root of all evil lies in the evil human heart, corrupted by sin. Among the evil thoughts that proceed from the heart, the Lord Matt. 15:19 includes adultery and fornication, saying, "These are the things that defile a man." These unchaste lusts translate into unchaste words and works. The thorough remedy for even this sin is the creation of a new heart that is chaste and chastened. This is done by the Holy Spirit making man penitent and believing, and then entering into the heart and purifying it into a temple and adorning it with holiness and the fear of God. It is against the sin of unchastity, which shuns the light and creeps in darkness, that the fear of God is the only thoroughgoing means of protection. Shame, natural modesty, all this does not protect a Joseph in temptation, but only this consideration: "How then should I do such great evil, and sin against God?" Gen. 39:9. There you would expect all the Christians in the land to cry out in the first place: Christian education must be provided for the youth, that a generation may grow up that lives in the fear of God. Instead of this, a veritable tidal wave is sweeping through the land, seeking to exterminate the Christian parochial school. Marriage, which is so despised and in such decline, must also be helped. Our sex must learn to be bashful at the right end. Such open teaching as is not offensive to the chaste Holy Spirit must be given in all earnestness: "For the sake of fornication let every man have his own wife, and let every woman have her own husband," 1 Cor. 7:2. It must be made known that it is not shameful to live in God's order of marriage, nor is it shameful to be blessed in marriage, even with a large number of children, but "whatever is done secretly by them is also shameful to say," Eph. 5:12. The Christian home, the Christian school, the church must do their part, planting and cultivating the fear of God. These Christians are then a salt of the world in the rampant moral

Rottenness. The others the worldly regiment must keep in check as much as possible outwardly with law and punishments. And finally: "God will judge the harlot and the adulterer", Hebr. 13, 4.
E. P.

Our government has appointed February 23 as Health Sunday, and has sent to the pastors a circular entitled, "A Message from the Government to the Churches of the United States," which begins thus: "The government of the United States requests the churches of the country to aid it in remedying a national evil." And then it sets forth how the war has resulted, in what a tremendous and previously unimagined matze gross immorality has run rampant, and consequently the contamination by vile diseases. The military authorities would have controlled vice with all seriousness. But most of the men had brought their appalling condition with them from civilian life, and especially now that the armies are being disbanded, the serious task of controlling immorality and its consequences now arises for city and country. With this and with the advice on how this can be done, the government should have turned to the people, to the citizens. But it is also emphasized how this matter strikes into the moral field, is the object of instruction and also precisely of religious teaching and warning. If one remains in this area, one can comply with the government's request, especially since the government does not command, but asks for the churches' assistance. Just as we celebrate a day of thanksgiving and give thanks at the request of the government, which we also do at other times and without the government's request, so we can also preach a sermon on the sixth commandment, on chastity and godliness, at the request of the government, which we also do at other times and without the government's request. It would really be no pity if in all churches instruction and admonition were given in a proper way about fornication, chastity, the fear of God, and about marriage. Our people need it. Of course, we will not bring the filth of shameful diseases into the pulpit, nor will we concern ourselves with what is the task of the state and civil society, but we will give our people and those who want to hear us serious, chaste instruction about chastity and the fear of God, as Paul preached before Felix about chastity and the judgment to come, Acts 24:25. 24, 25. And if we show the right way how to bring about chastity and the fear of God, then the preaching of the gospel will not fall short. For it is only through the Gospel that the way leads to all virtues. When a sinful man, who has recognized his misery and has realized with horror his lost condition, has experienced the consolation of God's grace in Christ, the forgiveness of sins, and has thus become blessed, then he begins to love and fear the dear, gracious God, and out of fear and love for Him also to live chastely and modestly in thought, word, and deed. E. P.

The Ohio "Church Newspaper" judges **about the settlement of the three eastern synods**: "The fact is that with few exceptions the three synods mentioned have the same confessional position. This reads Lutheran from the paper, for the Lutheran confessions are accepted as such, though the Augsburg Confession is placed first for the sake of the people from the General Synod, and the other confessions of the Book of Concord are given a secondary position. It is openly admitted by the leaders of the new body, however, that in their body there is still some deviation in doctrine and practice from the confessions. These are called 'problems' to be solved in the future. The General Synod has never lost its

openly unionist standpoint abandoned and enters the new body with the same fully intact. O. Neve, of Springfield Seminary, O., is, to our knowledge, almost the only one who has opposed this Unionism within the General Synod. God strengthen his testimony! Things look bad with the Lodge. Prominent leaders are Masons of the highest degrees. The position of the General Synod has hitherto been that lodge membership is a private matter, none of the business of the church as such. In practice, however, even the church bulletins of this synod used to report such membership as if it belonged to the privileges of the pastors concerned. With this point of view unchanged, the people of the General Synod have entered into the new association. Of the Synod of the South we know less, but in the General Council the lodge system steadily increased and also encroached upon the ranks of the pastors, here also especially Masonry. The new Constitution superimposes this lodge business upon the individual synods which now compose the whole body. Many of these are small, and there are quite a number of them - 24 from the General Synod alone. Each of these small Synods is free to act as it sees fit in this important matter. The fact will have to be acknowledged that the new union changes nothing in the people themselves, who now stand united; they are what they were before. A unified spirit does not exist; this is yet to be created, according to the statements of the people concerned themselves. The possibility has been admitted that this goal may not be attained, that rather the existing seed of disunity may also bear its fruit. All this we say not as critics, but as speakers and reporters. We state here only those facts which are generally admitted and recognized as such. These we have to reckon with as often as we come in contact with the new body. Even in the purified Lutheran Church^ we wholeheartedly desire victory only for truth and right confession in doctrine and practice. On the birthday of this body, however, we cannot break out in joy and sing songs of praise. What has come together is what belongs together in the opinion of those concerned, exceptions excepted, for there are exceptions. But the old as well as the new is not healthily Lutheran in coming together. The new body will exert its influence, and that according to its existing principles. By this influence we, too, in our Synod, will be touched, whether we will or no. What it means should always be clear to us. It is not intended to make us stronger and more faithful in our Lutheranism, but to weaken us. Thus it is necessary to strengthen ourselves against such influence by Scripture and confession, and to set an example in our part, as those also should become more faithful and firm. As we desire them to become fully what the name 'Lutheran^ signifies, by the full victory of truth in their midst, so we beseech God for us, that he also sanctify, uphold, strengthen us in his truth; and his word alone is truth."

Ohio and Iowa Synods. The English youth bulletin *Lutheran Youth*, published by the Ohio Synod, has also been introduced as a youth bulletin in the Iowa Synod by special agreement, while on the other hand the "Jugcndblatt" of the Iowa Synod replaces the "Kinderfreude" in the Ohio Synod.

President Wilson on Missions. A missionary on furlough in America addressed the following inquiry to President Wilson: "Do you agree with me that if missions have proved their *raison d'être*, now is the time that they should not only be maintained in spite of the war, but vigorously pursued because of the war?" President Wilson

sent the following reply on December 5, 1917: "I am in complete agreement with you about missionary work. I believe that it would be a real calamity of lasting consequence if the missionary program of the world should suffer any interruption. There are, of course, many appeals for money, and I can well understand that it may become more difficult than ever to obtain money for missionary enterprises; but that the work undertaken should be continued and carried on with full vigor seems to me a prime necessity, and for my own part I hope that in no way will there be any slackening or diminution. I wish I had time to write to you at such length as this important subject demands, but I must put all my thoughts into these few sentences, and I hope you may make use of this expression of my opinion in such manner as you think best."

The Catholic Knights of Columbus (Knights of Columbus) intend to recruit new members in a big way. The "Catholic Messenger of the Faith" reports: "The Knights of Columbus, who now number about 428,000 members, have, encouraged by their success in war work, set themselves the goal of bringing the membership to one million this year. We wish them the best of success in their undertaking, but would caution them not to admit undesirable elements into the association in their efforts to double the number. For half a million good members is preferable to a million weak-kneed, wavering jelly fish. Good luck, then, to the million members!" - The Knights of Columbus are faithful satellites of the Pope.

E. P.

The Canadian government has decreed by cabinet order that all foreign-language literature, except that of a religious character, shall be prohibited. No order has been made against the publication of purely religious books and periodicals.

The city of Prague decrees a memorial day in **honor of Johann Hus**. From Vienna, the "Neue Zürcher Nachrichten" brought the following significant dispatch dated December 22 of last year: "In Prague, the administrative council of the city of Prague has decided to demand from the government of the Czech-Slovak state that the previous holiday in honor of St. John Nepomuk be abolished and that instead the day of John Hus - June 6 - be declared a holiday. - John Hus, the faithful witness of the Gospel whom the henchmen of Christ's adversary burned for the sake of his steadfast testimony, is also more worthy of being honored by posterity than the nebulous St. Nepomuk. If the people who celebrate Hus in honor would even let Hus tell them the Gospel, and still more in fuller, purer form from the man to whom Hus himself is said to have prophesied, and among whose forerunners he counts: D. Luther! Otherwise it is not much use to build graves for the prophets."

E. P.

"Confess your sins one to another!"

Jas. 5, 16.

"You want me to run after him too? I can't think of it!" "I will not run after him too!" This is often the answer to the exhortation to seek reconciliation with the adversary. And yet Matth. 5, 23. 24 and Matth. 18, 15 clearly and unmistakably state the express command of God: You shall run after him! namely: "Go and be reconciled!" "Go and punish him!"

Now, what might be the reason why we often feel so...

difficult to follow this command of Christ? The main reason is undoubtedly the sinful pride and arrogance that still clings to all of us. With this pride is often connected contempt for the brother, if not secret hatred and resentment, though one does not always want to admit it. "What, I should run after him too?" The emphasis with which the "him" is often pronounced shows only too clearly the disposition of the heart.

But in many cases there will also be a third reason why one refuses to go to the brother, namely one's own consciousness of guilt. If two people quarrel, then as a rule both sides have sinned. One feels this, but does not want to admit it; he wants to make his neighbor out to be the only guilty one. But the conscience contradicts this and says: "You too have erred there! "You, too, have something to confess to your brother and to apologize for!" And that is precisely what one does not want to do. One does not want to humble oneself before one's neighbor. This is often the reason why the service of a mediator is refused: one fears that if both sides of the matter are brought before him, it will be found that the neighbor is not the only one guilty. Therefore one does not want to take the necessary, right steps. O the old evil flesh!

But the Scripture exhorts Christians: "Put on therefore, as the elect of God, holy and beloved, tenderhearted compassion, kindness, humility, gentleness, patience, forbearing one another, and forgiving one another, if any man complain of another: as Christ forgave you, so also ye", Col. 3,12.13.

J. A. F.

"What the soul is in the body, Christians are in the world."

If this is right, then the history of Christianity, the history of missions, is the soul of history. And the body must serve the soul. When the name of the Roman emperor Nero filled the world, who then spoke of Peter, whom he crucified, of Paul, whom he beheaded? But now their word has become the power that conquers the world, and of Nero's power only the memory remains. The missionary work of Peter and Paul, of which no one then spoke in the Roman Empire, has become the soul of the history of those days and the heiress of the future. And so it remains today. The books of history and the papers of the day are full of the speeches and deeds of men on the great stage of the world; what a circulation the great dailies have, and what a circulation the missionary news! Their voice fades away in the din of the other voices that fill the world. And yet the mission is the soul of history and the heiress of the future. And all other history must serve it. When Alexander the Great made his campaign, and the world resounded with the martial glory of his deeds, who had any idea then that God was thereby creating a world language for the Gospel? When the Romans bent the nations under their iron yoke, who knew then that this gathering of the nations was to be a preparation for their gathering into the church of Christ? And when they laid out their great military roads, along which the legions went into the provinces, and commerce cultivated its intercourse with the nations, no one thought that these roads were intended to serve the messengers of JEsu Christ for their missionary calling. And so it goes throughout history.

The little cross.

"There is no little house, it has its little cross," was my old aunt's favorite saying, which she applied so often that it made me properly impatient, and I once ventured to contradict her. I said, "But there are houses without sorrow and suffering, houses where people live happily and carefree, and do not always look at everything from the gloomy side, houses where one has no cross to bear!"

"Do you know that so certainly?" answered the old aunt gravely. "My experience has taught me only that there are homes where people have learned to conceal their cross, to hide the traces of it on their faces. They can seem composed before men, though their hearts are troubled and burning. They do not carry their sorrow before the people, for they know that a cross only becomes heavier by dragging it to and fro. They lament it only before God. Houses in which such people live are considered as those who do not know the cross, but it is still there.

Now I have grown old and have found that my aunt was really right. But I have also discovered by what strength the mute tolerators can carry their cross as if they had none. They regard it as a sign of God's love - it is too sacred for them to show it to the world.

Bring what you've got!

"What have you in your hand, Moses?" "Nothing but a staff, O Lord, with which I feed my flock." "Take it and use it for me." He did so, and more wonderful things happened than Egypt and its kings had ever seen.

"What hast thou in thy hand, Mary?" "Nothing but a pound of precious nard, O Lord; I will consecrate it to thy only begotten Son Jesus." She did so, and the fragrance not only filled the whole house where she was, but the memory of her deed of love still lives in Christendom.

"Poor widow, what hast thou in thy hand?" "Only two mites, O Lord. It is very little, but it is all I have, and I would give it for the building of thy kingdom." She did so, and her labor of love is even now the impetus for many to consecrate their goods to the Lord.

"Tabaea, what have you in your hand?" "Only a needle, Lord." "Take it and use it in my service." She did, and the poor Joppes were clothed by her love. And to this day she is a model of Christian womanhood.

Obituaries.

On 11. Dec. 1918, Edwin Beyer died at Geneva, O., of influenza at the age of 28 years. He was born at Grand Rapids, Mich. on June 4, 1890,* the youngest son of A. Beyer, a former teacher there. He graduated from our teaching schools at Fort Wahne (1911) and St. Louis (1914) and was installed in the Ge'munity at Geneva, O., August 23, 1914, as its first pastor and as traveling preacher to the surrounding mission places. On June 2, 1915, he was united in marriage to Catherine Hinton, who survives him with two children. He also leaves his aged mother and six brothers and sisters. Since all public gatherings

Because of the prohibition of the services, only one service could be held in the house of mourning on December 13. Some representatives of his various congregations and several of the Cleveland brethren were present, and the undersigned gave comfort from God's Word. On the following day, after a prayer by K. M. Ilse, the body, accompanied by the board and quite a number of members of the congregation, was led to the railroad station to be taken to St. Louis, Mo. There, on the 16th of December, the faded body was laid to rest. IP. R. Kretzschmar, of whose congregation the widow was a native, conducted the funeral services. The text of the funeral sermon was Luk. 2, 29. - The Lord comfort the bereaved, have mercy especially on the deeply grieved widow and her children and soon give the orphaned congregations a faithful shepherd again
IP. O. Kleinhaus.

At the age of 56 years, 10 months and 17 days, on October 13, 1918, departed Fr. August M. Donner. As he was putting on the choir robe in the sacristy of his church for the service, he was moved by the beating of his heart and died about ten minutes later. He was born in Werdau, Saxony, November 26, 1861. After his confirmation he joined the Free Church and then emigrated to America to prepare for the preaching ministry at our practical seminary in Springfield. After his exams he was called to Texas as a missionary and was introduced into the preaching ministry there in 1888. At the same time he was also married to Maria Kretzschmar, with whom he lived fourteen years in happy wedlock. His next place was Beaver, Bah Co, Mich. From there he was called to Pontiac, Mich. where he labored for six years under trying circumstances. He was then removed to Sanilac, Mich. where he was permitted to serve the Lord Jesus fifteen years. Here, with bad roads, it was often a matter of pastoring four, or even five, widely separated churches and preaching places. Toward the end of 1916 he was called by St. Thomas Parish in Freedom, Mich. to serve as pastor, and there he labored to the end with delight and joy for the souls entrusted to his care, instructing them in the beatific truth. As a result of his friendly, modest nature, the hearts of his members were very fond of him. In addition to the congregation, his saddened widow, Katharina, née Milbrandt, with whom he had married in 1903, as well as the five minor children born of this marriage and a married son from the first marriage, mourn his quick death in particular. At the funeral service officiated in the house of mourning I>. F. Thrun, at the grave P. C. A. Ledcrer, and in the church the undersigned preached. May the faithful God comfort the bereaved and be gracious to them. May He give our church ample replacements for all the servants who have been called away from the work field!

H. A. B. r.

In faith in his Savior, Father J. H. Haake passed away on December 5, 1918. He was born on August 9, 1855 in Cleveland, O. After his confirmation he attended the institution in Fort Wayne, then the theological seminary in St. Louis. After completing his studies in 1878, he accepted a call as traveling preacher in the vicinity of Fort Dodge, Iowa. Later he was called by the congregation at Hampton, Iowa. In 1880 he took a call to the church at Chapin, Ill. To this congregation he served ten years. From here the township called him to Elk Grove Township, Ill. Here he ministered fourteen years. In 1905 he responded to a call from the congregation of Holy Cross, Chicago. On this, his last field of labor, he served his Saviour another thirteen

Years. During the last years of his forty years of ministry he also served the Northern Illinois District as first vice-president. On the first Sunday of Advent, December 1, last year, he was still preaching, although he was not feeling well. In the afternoon, after a brief attendance at the congregational meeting, he excused himself. The following day he delivered a funeral sermon at the coffin of a limb that had fallen asleep. Towards evening his condition worsened. Grief old ailment asserted itself, and heart muscle inflammation set in. In spite of medical help, his strength diminished from hour to hour. On the evening of December 5, the Lord brought his faithful servant home. His age was 63 years and 3 months. The funeral took place on December 9 with a large attendance. Ill L. Hölter conducted the funeral service in the house. Praeses F. Brunn gave the congregation a comforting speech on Matth. 14, 27: "Be of good cheer, do not be afraid, it is I!" Praeses F. Pfotenhauer also spoke a few words at the coffin. At the grave officiated Ill F. P. Merbitz. His death is mourned by the deeply grieved widow, seven daughters and five sons, three of whom serve the Fatherland in the army. - May the Lord heal the wounds he has inflicted!

E. M. S.

To the number of servants of the Word who have been razed away by the terrible epidemic has now been added, according to God's unsearchable counsel, Ill Albert Theodor Merkel. He was born on December 19, 1889, at Riege, Cherry Co. Nebr. to Ill Christian Merkel and his wife, Christine, nee Fcy. His ardent, abiding heart's desire was to serve the Savior as a pastor. From 1904 to 1909 he attended Milwaukee High School and then entered Springfield Seminary, where he graduated in 1913. On the 12th Sunday after Trinity, 1913, he was ordained by his father at Town Rich, Ill, and then followed a calling to the Lydia and Leoti missionary parishes in southwestern Kansas. Toward the close of 1916 he took charge of the congregation at Perry, Okla. and at the same time served the Morrison, Ponca City, Nichburg and Marena branches. With great faithfulness he used the gifts bestowed upon him by God for the blessing of those entrusted to his care. On May 14, 1914, he joined hands in matrimony with Milda Bauer at Dundee, Ill. After only four days of illness he passed away on January 10 at the age of 29 years and 22 days, while his wife and two small children were also critically ill and no one of the relatives could be present. After a funeral service at Perry, Okla. at which Ill H. Kröning delivered a German and English address, the body was conveyed to Dundee, Ill. The funeral was held January 21. Officiating were UU. Ed. Sylvester and G. Kühnert, and the undersigned preached the sermon on the Blessed One's marriage text, "He leadeth me in a right road for his name's sake." The deceased leaves his wife and two minor children, his parents, parents-in-law and a brother. May the Lord give the bereaved a right understanding of the comfort of His word and grant them and all of us a happy reunion in heaven by grace, for the sake of Jesus Christ! Paul Döderlein.

On January 8, Ill Heinrich Hermann Norden passed away gently and blessedly in faith in his Saviour, whom he had served in the holy ministry for more than forty-five years. He was born in Hanover, Germany, September 27, 1844. In 1868 he came to America and found a home in a Christian-minded family near Addison, Ill. There he became quite familiar with the Missouri Synod, and also frequently heard

of the great preaching need, and so his earlier cherished desire to become a preacher grew stronger and stronger. By God's providence he then entered the practical seminary for preachers at St. Louis in 1870. After passing the examination he accepted a call to Pebble Creek, Nebr. where he was ordained and inducted August 10, 1873. On October 21 of the same year he was united in marriage to Auguste Wilhelmine Siebert. This marriage was blessed with six children, five sons and one daughter. November 8, 1874, he followed a profession to Squaw Grove, Ill, where he served until the fall of 1887. He then accepted a calling to Inrvs, Mo. In the fall of 1900 he was called by the township to Point Nest, Mo. of which he was a director for over eighteen years. Besides this congregation, whose children he also supplied with school, he served the congregation at Crosstown, Mo. for nearly twelve years. On October 27, 1918, he was suddenly stricken with indisposition at school. A kidney and heart ailment laid him on his sick bed. And on the above-mentioned day the Lord took him home. He is survived by his wife, with whom he lived 45 years in happy marriage, all his children, three sons of whom are in the preaching ministry, two brothers and two sisters. He attained the age of 74 years, 2 months and 11 days. - With a large attendance his departed body was Christian buried to the ground on January 12. At the home Rev. Jos. Schöch officiated and delivered a discourse on Heb. 4:9-11, and at the church UU. O. R. Hüschen and J. Krüger. The latter preached the funeral sermon on Hebr. 13, 7. The undersigned officiated at the grave. - The Lord comfort the bereaved with the hope of a happy reunion in eternity!

F. L. Mahnken.

In Omaha, too, influenza has carried off a young hopeful[^] servant of Christ, I*. Rudolf C. Siebert. He was born November 11, 1890, in Grand Island, Nebr. His parents were Rudolf Siebert and Martha, nee Moritz. At his birthplace he attended the parochial school and decided to study, entered our high school at St. Paul and took the prescribed examination there in 1912. Three years later he also passed the exam in our seminary in St. Louis. After completing a course at the Staatsuniversität in Lincoln, Nebr. he entered the preaching ministry in 1916 and took over the mission post in Humboldt, Nebr. Soon after he moved to Beatrice, where he worked for a short time. On September 1, 1918, he was introduced into the First Lutheran congregation at Omaha. While here he boldly began his work, and his! congregation rejoiced in his effectiveness, he was halted after only a quarter of a year; on December 16 he died. On November 8, 1916, he had married Berta Pauline Redmann of Doniphan, Nebr. - His disinterred body was taken to Grand Island to be buried at home. At the funeral services in Omaha, the sub-! signer officiated at the home, delivered a German funeral oration at the church and U. Cj Grahn an English funeral oration. At the funeral service at Grand Island U. H. Wilkens delivered a German funeral oration over[^] 2 ?im. 4, 7. 8 and U. Kurth an English one on Hebr. 13, 14h The deceased leaves behind his wife and one child as well as "his" parents and several brothers and sisters, whom God may all comfort abundantly. - Thus the deceased rests in the graveyard of God at! Doniphan and slumbers towards the great resurrection morning. But we should be moved to serious reflection by the fact that God deprives us of so many pastors through death, while we are in such need of them. God wants to remind us, without doubt, that we are to be faithful preachers and servants of the Church.

We should thank him more fervently and ask him more eagerly to give us many new gifts in place of the ones we have been deprived of, so that our extensive ecclesiastical work will not suffer any harm. But let the pastors see how faithfully they ought to work with the gifts entrusted to them while it is day.

M. Adam.

At the age of 26 years, 2 months and 15 days, Father George Zilly passed away in the hospital at Alliance, Nebr. He was born in Aurora, Ill., on August 7, 1892. After graduating from the parochial school he entered our institution in Milwaukee in September, 1906, and left with honors in 1912 to continue his studies at our seminary in St. Louis. After three years of diligent work at that institution he accepted a call to the church at Pevely, Mo. In the spring of 1918 he followed a calling from the Nebraska District Missionary Commission to a mission field in the state of Wyoming. He desired to be more active for his Savior, and felt that in such a field he could better and more freely utilize his gifts in the interest of the church. In September of last year he was introduced into Sidney, Nebr. but before he could take up his work in the vineyard of the Lord with full strength and develop his activity, he was attacked by the plague, and after a few days, on October 22, he passed away joyfully and confidently in faith in his Lord and Saviour. His mortal remains were brought to his home in Aurora, Ill. where, because of the blockade, a funeral service could only be held in the home of his parents on October 27, at which his pastor, on the basis of his confirmation saying: "I hold myself, Lord, to your altar," etc., Ps. 26, 6ff, was allowed to give the parents, Jonas and Elisabeth Zilly, as well as the four brothers and four sisters of the deceased, the right and only proven consolation at all times. At the graveside in St. Paul's churchyard officiated his friend, Bro. Worthmann. - "Blessed are the servants whom the LORD, when he comes, finds watching. Verily I say unto you, he will array himself, and will set them at meat, and go before them, and minister unto them. Wherefore be ye also ready: for the Son of man shall come at that hour, when ye think not," Luk 12:37. 40.

A. M. L.

With the assistance of P. E. A. Brauer, by P. G. Tisza. - P. J. Dewald in the parishes near Columbia, S. Dak. by P. F. J. Graves.

On the 4th of Sonnt, n. Ciph.: P. W. N ö c k e r in the Kreuzgemeinde at Chicago, Ill, assisted by Usi'. Merbitz, Pflug, Both, Hintz, and W. L. Müller, by Pres. F. Pfotenbauer.

Inducted as Michigan district school superintendent:

On Sunday, n. New Year's Day: P r o f. F r. M e y e r at Trinity Church, Detroit, Mich. assisted by Di? Tresselt, H. Frincke and Claus, and the members of the school committee of P. E. A. Mayer.

Introduced as teachers in parochial schools were:

On 2 Sonnt, d. Adv. 1918: teacher A. H. Eggers as senior teacher in the school of St. Matthew's parish at Cleveland, O>, by P. G. Cyler.

On Sunday, n. Chr.: Teacher G. H. Reifschneider as teacher in the school of Zion parish at Lyons, Ill, by P. M. Nickel.

On Sunday, n. New Year's Day: teacher W. C. Höltje as teacher in the school of the Bethlehem congregation at Chicago, Ill, by P. E. Reinke.

On the 2nd of Sonnt, n. Ciph: teacher Sz. Ude as teacher of the senior class in the Bethlehem parish school at Detroit, Mich. by P. F. Tresselt.

Conference displays.

The S ü d w e s t - M i s s i o n n e r i - Special Conference will meet, w. G., on Feb. 18 and 19 at Klattenhoff's church at Joplin, Mo. All have labors. Confessional address: UU. Griefse, Lang. Sermon: Bro. Woker. Timely registration or cancellation requested of the local pastor.

O. H. A. Pooker, Secr.

The N o r d - A l b e r t a - Special Conference, moved in November D. J., will meet, w. G., from February 18 to 20 at Father Gerken's church at Friedental (Nisku), Alta. Anyone wishing to be picked up from Nisku on Monday evening is asked to notify the local pastor.

A. H. S c h w e r m a n n.

The Puget Sound Pastoral Conference will gather, w. G., Feb. 18-20, at Fr. Brandes' parish in Olympia, Wash. Confessional address, Fr. Huchthausen (? Janssen). Sermon: Fr. Brandt (? Fedder). For sign-in or sign-out please contact L. F. Brandes, Sekr.

The Mixed Conference of St. Louis and vicinity will meet, w. G., ary Feb. 22, at the Cross School, St. Louis, Mo. Works: Attitucko kutkeruns 8koulck Bake tonurck iVomun LukkruA":

Sieck. How important it is for a teacher not to be discouraged by dull experiences: Teacher Windisch. Active interest of the pastor for his school: P. Schulze. A. Mießler, Sekr.

The Professors' ConferenCe

Will assemble this year at Evanston, Ill, from the 1st to the 3rd of July, in the midst of the congregation of U. P. W. LÜckes. Any communications or petitions should be sent to the undersigned. More details will be given later.

L. Fuerbringer.

New printed matter.

Gloria! The Lord is risen. By A. L. Wendt, 2719 8th Larlov.4va., Okioa<;o, Ill. 5 pages 7X10^.

Price: 20 Cts-, the dozen \$1.75.

For mixed or women's or children's choir. Chorus, duet, chorale ("JCsus, my confidence"), duet, chorus, duet, chorus. L. F.

Introductions.

Introduced on behalf of the respective District Presidents:

On Sunday, n. Weihs. 1918: Rev. C. W. Luecke at St. Martin's Parish, Warfield, Kaus. assisted by Dir. Meyer and the Proff. Scaer, Stöppelwerth, Gräbner and Heinicke by Prof. J. W. Werling.

On the 2nd of Sonnt, u. Ciph: C. P. Rohloff in the parish at Dorsey, Ill, by P. N. Feddersen. - I'. C. F. S c h i n d l e r in the Salemsyemcinde at Grctna, La. assisted by theKuss and Friedrich of P. W. H. Hafner. - U. M. O. Burkhardt in the Immanuel parish at Altamout, Ill, assisted by P. Brockmann of U. W. Rüter. - P. Th. Gutknecht in the parish at Swanbille and afternoons in his branch at Culdrum, Minn. by U. E. B. Meichsner. - P. T h. Goehle in the parish at Steen, Minn. by P. H. Am End.

On the 3rd of Sonnt, n. Ciph: Fr. O. R. Maßmann in the parish at Tudcytowu, Ind. assisted by P. E. H. Eggers' of P. F. W. Pphlmann. - P. O. H. Horn in St. James parish at Quincy, Ill, assisted by the UU. Pupils and cool of P. C. Rchahn. - P. Sz. J. F. Meier at Immanuel Parish, Ontarioville, Ill,

Notice.

Rev. W. J. Schmidt having resigned his office of Visitor on account of illness, Rev. F. O. Scholz is hereby appointed in his place.

Buffalo, N. P., February 3, 1919, F. C. Verwiebe,

President of the Eastern District.

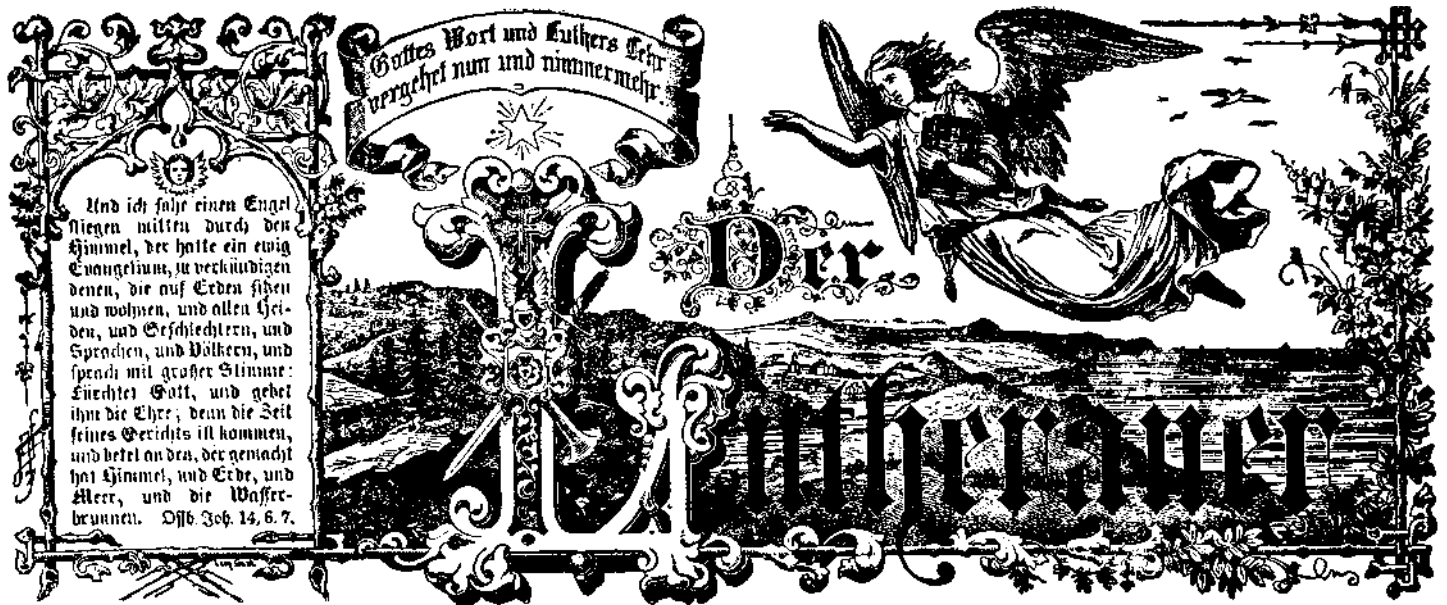
Call for Candidates.

Prof. Dr. P. E. Kretzmann having resigned his position at our institution at St. Paul, Minn. to accept an editorial position in the service of the Eouonrcliu UiwlikGin^ Uouso at St. Louis, Mo. a call is hereby issued to all synodical congregations to exhibit candidates for the vacant professorship. The professor to be chosen is to give instruction principally in the science subjects. Since this instruction will be given in the English language, the professor to be elected must be fully conversant in the language of the country.

The names of the nominated candidates are to be sent to the undersigned within four weeks of the publication of this issue of the "Lutheran", i.e. by March 11 at the latest.

In the name and on behalf of the Board of Supervisors of ConcordiaCollege at St. Paul, Minn,

E. G. N a c h t s h e i m, secretary, 609 18bk ^cva., N., IKinnsupolis, Linn.



Published by the Evangelical Lutheran Synod of Missouri, Ohio, and other states.

Edited by the teaching staff of the "theological" seminary in St. Louis.

Vol. 75.

St. Louis, Mo., Feb. 25, 1919.

No. 4.

For the holy season of Passion.

We are again on the threshold of the Passion season. Only a few more days, and the gates will open again, and the congregation of Christ will enter, in order to contemplate the last great Passion of their Lord and Saviour in special services. It is a serious, holy, blessed time, when we especially hear the sermon of the cross of Christ and accompany Jesus in spirit on his torture road from Gethsemane to Golgotha. And if we also observe and keep it in our homes, as befits all Christian homes, then it will be all the more blessed.

At this time last year we gave instructions in this place, according to an old model, on how to arrange home devotions one evening a week, say on Wednesday, or as otherwise appropriate, and how to present the needs of the church in particular to God in prayer. We know that this instruction has been used. Therefore, we are following it again, according to an ecclesiastical model from a church bulletin of bygone days, for those who would like to follow it in their home service. The time is still serious, very serious. The war that oppressed the whole world last year is over. But what events are taking place in the world and in the Church that are troubling us, causing us much concern and anxiety! Some conditions in the Church also cause us concern and trouble. And there is too little prayer, far too little. It is truly necessary that we become more diligent, more persistent, more fervent in prayer in these difficult times.

The Scriptures show us once over another that the weapons of prayer have always been the most powerful since God had a church on earth. Of this also were all his servants and children conscious. The harder the time was in which they had to run their course, the more serious the battles they had to fight with Satan, the world and flesh and blood, the more they prayed. When Moses came with the people of Israel to the great waters of the Red Sea, and behind him

When the Egyptians came to him, he threw aside all his knowledge and wisdom and prayed. Then God stepped in and parted the sea, Ex. 14. When Moses had to deal with human enemies soon after, we read, "While he held up his hands, Israel prevailed; but when he put down his hands, Amalek prevailed," Ex. 17:11. They all prayed, the men of God: Samuel and David, Elijah and Elisha, Isaiah and Daniel. Above all, our Lord and Saviour Jesus Christ Himself. And he prayed especially when it came to the last great battle with the strong-armed one, the devil, when he wanted to break out of prison so that men could go free. The Epistle to the Hebrews testifies, "In the days of his flesh he offered up prayer and supplication with strong crying and tears unto him that was able to deliver him from death," chap. 5:7. Just at the threshold of His great passion, on Maundy Thursday evening, He made that prayer which we usually call the high priestly prayer of Jesus, the wonderful, singular prayer for Himself, His disciples, His church and congregation, John 17. Prayed He then in Gethsemane, Matt. 26, 39, prayed on the cross of Calvary, Luk. 23, 34. Praying He cried out in the hour of great darkness, "Eli, Eli, lama asabthani?" Mark. 15, 34; praying he gave up his spirit, Luk. 23, 46. If God's Son prayed thus, how shall we model ourselves on it! How then may we become lax in praying in this last, sorrowful time? More must be prayed. God Himself must come to us in these troubles, and He will come when He is called.

In the name of the Father and of the Son and of the Holy Spirit.
Amen.

Hasten, God, to save us:

O Lord, make haste to help us!
O Lord, deal not with us according to our sins:
And forgive us not after our misdeed !
O Lord, show us your mercy:
And give us salvation!
O Lord, help thy people:
And bless your inheritance!

O Lord God Almighty, who hast not spurned the sighs of the wretched, nor despised the desire of the afflicted in heart, behold our prayer, which we bring before thee in our affliction; and hear us graciously, that all things which devils and men strive against us may be destroyed, and be cut off according to the counsel of thy goodness: that we, being unscathed by all temptation, may give thee thanks in thy church, and praise thee always, through Jesus Christ thy dear Son our Lord. Amen.

Oh stay with us, Lord Jesus Christ, because it is now evening; let not your divine word, the bright light, be extinguished in us!

In this last, sorrowful time, Grant us, O Lord, constancy, That we may keep thy word and sacrament pure unto our end!

Hear ye therefore from the word of God what is written (a passage to be read each time):

Luk. 18, 1-8. Apost. 4, 23-33. 2 Cor. 4, 6-10. Phil. 1, 27-2, 11. 1 Thess. 5, 14-26. Hebr. 10, 19-25.

37-39. Matth. 26, 36-46.

Let us pray! Almighty God, Father of our Lord Jesus Christ, Father of mercies, and God of all comfort, look mercifully upon us thy people, and cast us not out of thy sight. We have sinned, we and our fathers; we have taken flesh for our arm, and have walked after our thoughts, and have erred from thy ways. O LORD, how few there are that love thee and thy word with all their heart, but many that break thy bonds, and desire to cast away thy cords. And even among thy little multitude that have received thy word by thy grace: faith is weak, love is cold, zeal is little, faintheartedness is great. Deal not with us according to our sins, And repay us not according to our iniquities. Behold, we are thy people, and are called by thy name. Merciful, gracious, patient, and of great kindness, that is thy name. Be gracious unto us, O LORD, be gracious unto us. Behold, as the eyes of servants look on the hands of their masters, so our eyes look on thee, O LORD our God, that thou mayest be gracious unto us. Hear us through Jesus Christ, thy dear Son, our Lord. Amen.

O LORD JESUS CHRIST, thou great high priest, bow down thyself to the supplications of thy servants. Thou great shepherd of the sheep, take care of thy flock thyself, that the wolf catch them not. We beseech thee to keep thy little flock steadfast in the pure doctrine that makes all things holy, and in the right use of the reverend sacraments. Against all the gates of hell, against all the raging of Satan, against all the wickedness and tyranny of the wicked world. Keep thy little ship and thy Christians in the midst of the stormy sea, under all waves and billows, that it sink not and perish. Rule thou thyself thy holy church, and keep all her ministers in the saving word and holy life; tread Satan under our feet; send faithful labourers into thy harvest; give thy spirit and power to speak. Deliver thy church from all the bonds of the world and its power. Awaken in her the gifts and powers of the

Spirit of which she has need. Give her governors and leaders according to your purpose. Send her shepherds and teachers to feed the flock in green pastures. Help your children to be educated in home and school for the glory of your name and the salvation of their souls. Hear us, O Jesu, who with the Father and the Holy Spirit live and reign as one true God for ever and ever. Amen.

Holy Spirit, you Spirit of unity and peace, of truth and power, come into our troubled hearts and abide with us in all our anguish and distress. Sink your peace into the hearts of all who pray with us. Gather up that which is scattered; set right that which is in error; heal that which is broken; strengthen that which is weak. Anoint us with gladness, gird us with truth, and bind all who are of one mind and faith with the bond of peace. Strengthen all that are fellow partakers of the tribulation, and of the kingdom, and of the patience of JESUS Christ; that we all may be found approved and blameless in his day.

Lord, have mercy!

Christ, have mercy!
Lord, have mercy! Amen.

Let us still pray for the authorities!

O Lord God Almighty, we beseech thee for all the authorities, incline their hearts to the truth of thy word, and give them thy spirit and divine wisdom, that they may govern the people according to thy will, that we may always recognize and honor them as thy servants, and that under their protection they may lead a quiet and tranquil life in all godliness and respectability. Amen.

Let us also pray for the preservation and establishment of peace!

O God of love and peacemaker, who hast power over the kingdoms of the world, and can direct the hearts of mighty men like rivers of water, prevent all strife on earth, and especially give peace to our land. Control the wars and be a judge among the nations. Restrain the violent, and let not injustice rule over the weak. Have mercy on the oppressed and the needy, and hear the groans of the wretched who hope for thy help. Amen.

Let us pray for the shepherds and teachers!

O Almighty God and Father, we beseech thee for them whom thou hast made watchmen, shepherds, and teachers of thy holy church: Let thy Spirit be upon them with twofold power in this evil time, to fill them with strength and strong courage, with wisdom, faith, and faithfulness. Enkindle in them zeal for your house, and let them practice good chivalry, and help that we may be found together with them in Christ our Lord. Amen.

Let us pray for our afflicted brethren!

O Lord Jesus Christ, hear our supplication also for all our brethren who are in all tribulation and distress, for all who cry out to you out of want and need, for all in particular who suffer persecution for their faith. Repel all enmity Against thy name. Comfort and refresh all who are persecuted and forsaken. Let your Spirit blow where darkness and error prevail. Give to all who

know thee, a joyful confession of thy name, and let them overcome in faith whom thou hast called to faith. Amen.

Let us pray for the coming of the Lord!

O Lord our God, we beseech thee, that thou wouldest make full the number of thy elect, and perfect thy kingdom; that the time of refreshing may soon dawn, and that the great day of our Lord may soon come, and that we may behold it with all the blessed, and enter into the rest of the people of God: through Jehovah Christ thy dear Son our Lord. Amen.

Our Father.

O Christ, Lamb of God, who bearest the sin of the world, have mercy on us!

O Christ, Lamb of God, who bearest the sin of the world, have mercy on us!

Christ, Lamb of God, who bore the sin of the world, give us your peace! Amen.

May the almighty, merciful God, the Father, the Son and the Holy Spirit bless and keep us. Amen.

L. F.

Annual Report of the Utility Authority.

A year ago, the undersigned authority, in conjunction with the district pension authorities, took over the care of the sick and infirm professors, pastors and teachers of our synod and their widows and orphans. We informed all our congregations that about 300 applications had been received, and that 684 persons, of whom 70 per cent were widows and orphans, were wholly or partly in need of provision from the Synod. We believed that we could manage with H70,000 to \$75^000, and therefore asked that all our congregations arrange their collections accordingly, that is, that each congregation should send in at least 14 cents for each communion member.

In the course of the year another 44 petitions were received, so that in the past year we had to care for 100 pastors and professors, 24 teachers, 97 wives, 155 pastors' widows, 63 teachers' widows, and 311 children either completely or temporarily. So again it was 70 percent widows and orphans. We spent \$75,507; so our fosterlings received on an average less than H2 a week.

Why not more? Probably it would have been necessary, in most cases bitterly necessary, but only ^55,000 was sent in to the General Treasurer for this purpose, P20,000 less than the minimum asked. Out of 22 districts, only 2 met the target, the other 20 falling short by 7 to 100 percent. Certainly, even in these districts, some congregations and individual Christians did their full duty, and even more; but the vast majority did not care enough about the plight of our poor to send in 14 cents for them the previous year. In the fall our treasury was empty. We could not, however, stop payments, or our dependents would have been in the greatest distress. In October we owed \$17,000, in November ^23,000. A cry of distress went out to all our pastors and teachers. He helped so much that on December 31 we came off with a smaller debt, P5500.

closed. Had it not been for some special gifts and returns to our treasury, we would have retained ^20,000 debt, notwithstanding the cry of distress. We hope that every one, man, woman and child, in our synod hears this. We hope that every pastor will tell it to the whole congregation assembled in the house of worship. These facts and figures will speak plainly.

So far, 332 applications have been received for this year. A whole series is still to be expected. Many asked for an increase in the allowance they had received so far, others did not dare to do so in view of the deficit, but only explained their circumstances and left it to our discretion whether we would grant them the urgently needed allowance. Only in the most needy cases did we dare to add a small amount; in quite a number of cases, however, it was with a heavy heart that we even reduced the previous sum in order to distribute what was available quite fairly and evenly. Unfortunately, we have to assume that most of our communities want it that way. Nevertheless, we will have significantly higher expenses this year than last year. Many of our old people have spent their last penny in these hard times and must have help, and in addition to this, the epidemic that has devastated our country has claimed and is still claiming a large number of victims among our pastors, and in almost every case a widow in poor circumstances with a bunch of underage children stood at her husband's coffin. If we are to continue our work as we have done hitherto, that is, without making the necessary allowances, each congregation must contribute at least 17 cents for each communicating member.

The letters we receive from invalids and widows are heartrending. The thanks they express in their great modesty for the care they have received are touching; the description of their plight is often harrowing. May we pick out but one of the hundreds of examples and describe it very briefly? A pastor served the synod faithfully and successfully in mission and at several churches for forty-four years. As a result of a stroke and slow blindness, the sixty-six-year-old had to resign his ministry with a heavy heart. A grown daughter must remain at home on account of sickness of the mother and the condition of the father. They live in the city in a rented little house. But the sum proposed by the conference brethren of that old pastor and the mission commission was somewhat higher than that given to others in similar circumstances. We had to deduct from the sum for the sake of uniformity. In response to our notice of the impending reduction in the supply, this man wrote: "If the same sum is given to other persons in similar circumstances as myself, there is nothing to be said against it. But how can we pay for rent, fire, light, clothing, and whatever else is absolutely necessary for our livelihood during this time? There will be nothing left for me but to run up debts in my old age. It is hard, bitter, when one, like me, is as it were alive and dead because of his eyes, has many other crosses to bear, and still has to struggle with food worries in his old age. May God in mercy preserve each of our pastors and teachers from such sad plight!"

Dear brothers and sisters in the Lord, we owe to the ministers of the Word who have spent their energies in the service of the Church, we owe to their needy widows and orphans food, clothing and shelter. They are ours. If we will not provide for them, we pass by their need like the priest and the Levite, we are struck by the words Paul says of him who does not provide for his own, 1 Tim. 5:8.

To you who, for the sake of the Gospel, have done your duty to these invalids, widows, and orphans, we convey their thanks, and assure you that hundreds of hands, old and trembling, 'tender and small, rise up in fervent intercession for you, and invoke upon you the blessing of the Father of orphans and the Judge of widows.

But to you, who have not listened to our urgent plea for help, we must say that the sighs and tears of these weary servants of Christ and their bereaved families are an accusation before the God who said: "He who is taught by the Word, share with him all good things: Word, let him divide with all good things to him that teacheth him. Be not deceived; God is not mocked!" Gal. 6:6, 7.

Finally, a necessary reminder. Our Lutheran Laymen's League has decided to raise a large capital in the near future by a general collection in our Synod, the proceeds of which are to be used for the benefit of the supply mentioned in the foregoing. God bless these men who, with great unselfish zeal, are seeking to remedy a crying need in our church! Every Christian in our Synod, man and woman, young and old, will contribute to the utmost of his ability to this exceedingly necessary and godly purpose. But there is one thing that must not be forgotten, and that is that this special "Thank Offering for Peace" will not yet enter our treasury in this year, as it is not until 1920 that the capital is to be turned over to the Synod. It is therefore necessary to collect for supply (Board of Support) in this year just as otherwise. Yes, we have good confidence in you that in a short time our treasury will have such a stock that we will be able to make at least the most necessary allowances and cheerfully call out to you in the name of each of our care recipients what Paul once called out to the Philippians from his prison and his affliction: "But I am greatly rejoiced in the Lord, that ye have been valiant to care for me," Phil. 4:10.

On behalf of the Board of Support F. G. Kühnert, Chairman.

News from Brazil.

The reports of our pastors in Brazil show that almost every congregation and preaching place was affected to a greater or lesser extent by the regulations of the government during the war. The use of the German language was permitted in church services only for singing, praying, and reading; sermons could be preached only in the national Portuguese language. In our schools the German language was kept to a minimum. Quite a number of pastors were not allowed to hold services at all from November 1917 to April 1918 because of the language question. A large part of our schools had to be closed for the same reason.

be closed for the time being. What a difficult time of tribulation this has been for pastors and congregations! When once David had lost everything, had to wander beyond the Jordan and could hardly find a place where he could lie down safely and quietly, what was the most painful thing for him? He tells us himself in the 42nd Psalm. He did not long for the throne of the lost king, he did not long for anything out of his lowliness; but one thing oppressed him: he would gladly go with the multitude and walk with them to the house of the Lord. That he could not attend the services in the house of the Lord was the hardest thing for him. How sad our Christians in Brazil must have been when they could not hold services for half a year and the Christian schools were closed to their children!

Thank God, things are better now. The report we received later says: "As far as we know, all the pastors are now holding regular services again in all their congregations, most of them, of course, only reading services in German. Sermons are only in Portuguese.



Church in Porto Alegre, Brazil.

After the wedding of one of our missionaries, whose bride had followed him.

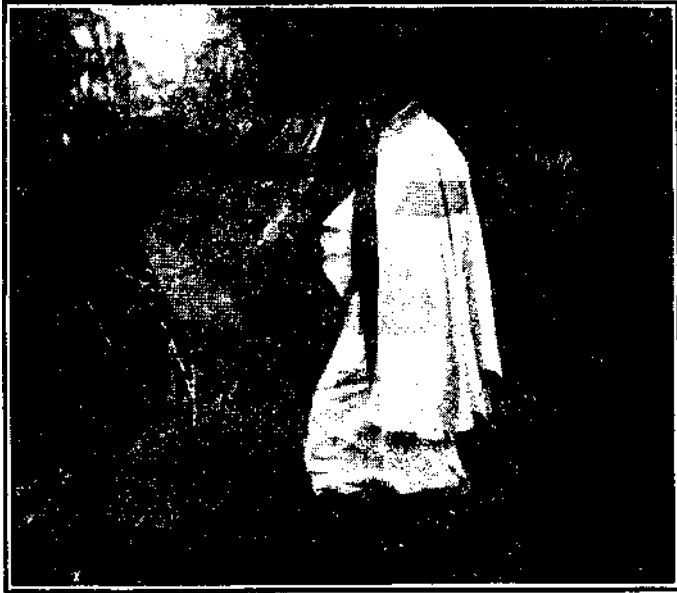
sic language allowed, but which very few of our people would understand, and would therefore be of no use to the majority of the audience."

In spite of the heavy pressure on our workers there, it can be reported that they worked faithfully to serve the Lord in His vineyard. It was hard work, especially for the pastors who were forced to teach the Word of God in Portuguese. All the pastors and teachers studied this language diligently, but it was made more difficult for them because they had too little opportunity to practice the language properly through intercourse with people who spoke it correctly.

We still share from the report what is said about some parishes.

P. Voß ministers Word and Sacrament to about 1000 souls in 5 parishes. During the month of January 1918 he was unable to hold any services at all, from February to April he held reading services, but since May he has again held services as before, and attendance at them has improved greatly. At his residence, Rolante, there is a flourishing parochial school, which is presided over by teacher Strehlow. His parish should be divided.

P. J. Busch preaches the Gospel in 5 churches and in 5 small preaching places. The number of pupils in his parish school in Erechim became so small because of the prohibition of the German language that the teacher felt compelled to accept a job in another parish;



One of our missionaries in Brazil in a traveling preacher's suit.

Another school had to be closed completely. Only reading services in the local language were allowed to be held here.

P. C. Wachholz lives in Marcellino Ramos, on the border line between the states of Rio Grande do Sul and St. Catharina. His parish comprises 3 congregations and 3 preaching places, 212 souls in all. A building has been erected at his residence to serve as a church, school, and parsonage, and should be ready July 1. He has also been allowed to hold only reading services in the vernacular. He thinks it very important to begin a mission among the Brazilians there, and asks for a teacher who is proficient in that language and can instruct the children of those Brazilians in it.

P. Geo. Lehenbauer stands in Sitio. He has only this one parish, which has been independent since 1915 and has 445 souls. His school is flourishing and has 46 pupils. For two months he was unable to hold church or school; since February 1918 reading services have been in progress.

P. C. Lehenbauer's parish consists of 4 congregations. All but one are growing externally, and signs of internal growth are also noticeable. About 1000 souls and 140 members number this parish. One of his congregations has asked for a series of lectures on the difference between our Missouri Synod and the united Rio Grandens Synod. Another congregation is building a new church. He preached his last sermon October 4, 1917; since that time his congregations have had to make do with reading services. The pastor longs for a two-wheeled cart, made in our country, to save time and energy. He still has to make his missionary journeys on the back of a mule. Perhaps a missionary friend will take pity on his need and give him such a cart, thus fulfilling his modest wish.

P. A. Lehenbauer has a wide field in Guarany. He mentions 9 parishes in his report, and the number is still increasing. Most of them have organized themselves and adopted a constitution, as a result of which some members have left, but all will return. He has a number of assistant teachers whom he gathers once a week and continues to teach.

Praeses E. F. Müller in Jjuhy serves 4 congregations and 3 preaching places, numbering 170 voting members. For three months no services could be held, but the pastor made home and sick visits all the more diligently during this time. In March 1918 he held 20 services in private homes and also distributed Holy Communion, there. Since April regular public services are held again. The school under teacher Naumann is attended by about 100 children. The three preaching places have existed for about a year, numbering 21 families, and entitling them to the best hopes. Christian instruction is held regularly in the main congregation. This congregation has raised a handsome sum for the jubilee collection and for other out-of-town purposes, besides the salary of their pastor.

These are some of the messages from the report of the Brazilian missionary authority to our General Missionary Commission. They show that our workers, in spite of the great obstacles and difficulties that stood in their way, did not grow weary in the work of the Lord, but continued to work quietly and faithfully. They also show that the Lord has not grown weary of blessing them in their work. So let us not tire of praying diligently that the Lord will continue to take our workers there under his protection and crown their work with his rich blessing. But let us also not tire of offering our gifts for the mission there. The income from their own congregations is, because churches and schools have for a while



Seminar in Porto Alegre, Brazil.

The expenses have become greater because of the increase in the cost of living necessities that has also occurred there. Our brethren in Brazil experience it when here in our country the gifts for their work do not flow so abundantly, when there is even, as just now, a deficit in the treasury. This makes a depressing impression on them; they conclude from this that the interest in them and their work is not as great as it used to be.

slackening. Let us try to give them courage and joy, also by providing the treasury for the mission in Brazil with plenty of money! Thank God, the terrible war is over, and there are good prospects that after peace is concluded our mission work in Brazil will grow significantly. Other church fellowships are striving to raise enormous sums of money to start new missions there. We are already eighteen years into a work richly blessed by God, we are known far and wide there as people who teach God's Word purely and loudly; let us not let it come to pass that for lack of money the saving Gospel does not penetrate ever wider circles there!

The report concludes: "At its meeting of September 12-14, 1918, the local missionary authority decided that since God had opened a door for us among the Brazilians in this state, it was our duty to begin the mission among them, the natives of this country, and therefore called a candidate from our institution in Porto Alegre to begin this work. Praeses Müller and Strieter, and later the ? Strieter and Busch had visited the Brazilians in and near Lagoa Vermelha. They reported that these people were very eager to have church services, that they listened devoutly to the preaching of the Gospel, bought New Testaments and other books, and asked heartily that they might be served in the future. So then, invoking God and trusting in His promises, the authorities decided to undertake this new mission." What good news! These are people who have probably never heard a gospel sermon. And there are many thousands more like them in Brazil.

We pray with those members of the missionary authority in conclusion, "And the Lord our God be kind unto us, and promote the work of our hands with us; yea, the work of our hands may he promote!"

On behalf of the Commission for Inner Mission AbroadKarl
Schmidt.

To the ecclesiastical chronicle.

From a soldier's letter from France dated November 15, 1918. The soldier comes from our circles, from a simple Christian home, has not been to any other school than the parochial school, and writes in German verbatim to his parents and brothers and sisters: "Come here and see the works of the Lord, who causes such destruction on earth; who controls the wars in all the world; who breaks bows, shatters spears, burns chariots with fire. Be still, and know that I am God. I will bring glory to the nations; I will bring glory to the earth. The LORD of hosts is with us; the God of Jacob is our refuge. Sela.' After the bloody, distressing war had raged for more than four years, a few days ago a message sounded which must have been a most welcome one to all right-thinking and sensible men, and which was of the highest importance to us who were at present at the front, and was also received on all sides with great rejoicing: a truce had come. The guns are silent and all weapons are at rest. Against shrapnel, bullets

and poisonous gases we no longer need to defend ourselves. Real peace is in prospect, and new hope of a return to our earthly home makes us glad again. In all this we recognize the grace of God: he has chastened us; now he will make us glad again: his wrath was angry with an evil world; now he will show us his love. To him be praise and glory for ever and ever." Then follow all sorts of personal messages which do not belong here. We have, however, published this first part of the letter sent to us, in order that we may also for once show in such a manner the benefit and blessing of our parochial schools. L. F.

That a member of the Missouri Synod can preach the doctrine of justification seems to the *Lutheran Church Work and Observer* to be quite impossible. And when a Missourian does so, preaches the doctrine quite sweetly and forcefully, emphasizes it and emphasizes that this is actually the gospel, the Christian doctrine, then the suspicion seems to creep up on him that he does not really belong in the Missouri Synod, but that the General Synod should quickly secure the man. The booklet of our Prof. Wessel, containing a collection of doctrinal sermons in the English language, has fallen into the hands of *Church Work*, and has greatly pleased him. The book was written by Prof. Wessel, and Prof. Dau wrote the preface to it; thus two Missourian professors. And yet in the book is the Lutheran doctrine of justification. As if he could not believe his eyes, and could scarcely expect any one to believe that he had made the finding, he exclaims, "Let us let Prof. Wessel speak for himself," and adduces these samples from the sermons, "Wherein, then, consists the true greatness of Luther? Luther was God's chosen instrument to bring forth again the glorious gospel of the free grace of God through faith in JESUM Christum. This doctrine, justification by faith, as it is commonly called, the very heart of the gospel, had lain buried for centuries under the papal regiment. . . . But when the true understanding of the wonderful passage of St. Paul, 'The just liveth by faith,' shone forth in Luther, he understood the impropriety of the whole papal system of the merit of works; at that moment the main idea of Scripture had become clear to him. . . . Justification by faith in Christ, not by works, is the doctrine which is also central in the Old Testament. All the prophets of the Old Testament proclaim, as with one voice, blessedness through faith alone in the Messiah. . . . And in the New Testament it is so that there is not a page there that does not say: Justification by faith alone. Yes, indeed, justification, forgiveness of sins through faith in JESUS Christ alone, is the fundamental doctrine of Christianity. . . . And this faith in the crucified and risen Saviour is a living, active faith, which produces good works that are pleasing to God; it is 'the faith that is active through love.' But this faith justifies not because of the good works it produces, but because it grasps the merit of Christ. . . . This is the doctrine of which the world needs in our day, just as it needed it in Luther's day. This doctrine is the key to the whole Bible, and without it no conscience can have true, firm, unshakable hope. This is the doctrine that makes hell empty and populates heaven." These are noisy sentences, such as are familiar to every one of us, and such as have been preached and printed among us innumerable times. Yes, that is so actually the whole of what is preached and printed among us. And yet the *Church Work cries out*, once over the other: There see once, there hear once! That is just it.

what we have always taught! And in conclusion he says: "Yes, we agree with the author that the truly Lutheran conception of justification by faith in JESUS Christ is the central, fundamental, and governing idea of the whole Christian religion, and that therefore no system of doctrine is Lutheran which does not give first place to this doctrine or substitute another doctrine for it. This is all that is necessary to establish doctrinal unity in the Lutheran Church, that all Lutheran theologians, preachers, and laity should leave off their speculations about certain mysteries, and concede to this doctrine the central and governing position, as Prof. Wessel does with such earnestness and sincerity."

How is it to be explained that the *Church Work* is so astonished and cannot believe it to hear the Lutheran doctrine of justification in such purity and clarity from Missourian theologians and professors? Several reasons are conceivable for this. The Missourian doctrine of election by grace has often been imagined to be such a terrible, ungodly thing, beside which the Lutheran doctrine of justification cannot stand. But that will be less the reason here; for theologians of the General Synod, such as Leander Keyser, have solemnly testified that the Missourian doctrine cannot be reproached for being Calvinistic. Not many people at all are led to believe that today. In the free intersynodal conferences it never causes much trouble to gain this concession. The reason is another. People like Prof. Keyser have said that the mistake with the Missourians was that they did not put the doctrine of justification in the center of Christian doctrine, but the doctrine of election by grace, that was the main doctrine to them. And now *Church Work* here sees with his own eyes that that is not true. And that is, news to him. Not to us at all. Among us it is even talked of in this way: A Christian weak in knowledge could be and remain a Christian and be saved, even if he had never heard that there is a doctrine of election by grace; he would, of course, be deprived of a piece of Christian knowledge, which is also revealed in God's Word for teaching, comfort, and admonition. On the other hand, the doctrine of justification, the doctrine that the Lord Jesus is his Saviour, who has redeemed him, and by grace forgives his sins and makes him blessed, is absolutely necessary to salvation, for that is the Christian doctrine. The demand: that we should put the doctrine of justification in the center of Christian teaching, that it should control everything, has the sense with these people: that we should simply teach, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned," and then pretend that the Scriptures said nothing at all about an election to eternal life. If the *Church Work* has grown so fond of Prof. Wessel for the sake of his earnest and sincere testimony to the doctrine of justification, let him some day explain to him how a Missourian preacher has no difficulty at all in preaching both doctrines as Scripture testifies to them. The Lutheran Confession, the Formula of Concord, even says of the doctrine of election by grace, and of this very doctrine in the figure, since it is insisted "that it is false and unjust to teach that not only the mercy of God and Most Holy Merit of Christ, but also in us is a cause of God's election, for whose sake God has chosen us to eternal life"-of this doctrine the Confession says: "It most powerfully confirms the article, that without all our works and merit, purely by grace, for Christ's sake alone, we are justified and saved. For before the time of the world, before we were, yea, before the foundation of the world was laid, seeing we could do no good, we are saved by grace in Christ, according to the purpose of God."

All opinions and erroneous doctrines of the powers of our natural will are put down, because God in his counsel before the time of the world considered and decreed that he himself would create and work in us all things that pertain to our conversion by the power of his Holy Spirit through the Word." (p.713f.)

E. P.

About the newly formed Lutheran National Council, in which various synods, which are not one in confession, have joined together in order to jointly pursue various external things that do not touch the confession, the "Kirchenzeitung" judges: "There, too, a significant question is paused. If the Council is used to undertake common works which are endowed by the Lord of the Church as such, then the confessional position of our Synod is shaken. So here is a clear view and a firm hand for the sake of the faith! If the National Council is content with what should be its task, the same may be a blessing; otherwise it will bring harm and no small harm." It has been wondered at many times that our Synod and Synodical Conference are not represented at the National Council. Now we also believe that there are things in which we can cooperate without denial with such people with whom we do not agree in confession. After all, did the Lutherans cooperate with the Catholics in the school fight some years ago, when we both had the common interest of asserting our civil, parental, and religious liberty. But we know from experience how easily such cooperation, as would happen in the National Council, would be misinterpreted, how the cry would be raised that doctrinal differences had fallen. On the other hand, some in our own midst would not always see clearly and would take offense. We know, too, that in some of the synods the sense of faithfulness to the confession is weak, and that they would therefore regard as proper and improper cooperation many things which we should condemn as contrary to the faith. In any case, our representatives must always be on their guard that things remain on the outside; and if the line is crossed, they must protest; and if the protest is not obeyed, they must go home.

E. P.

The "special Sundays," that is, the Sundays set aside by all sorts of people and societies, and lately also by government officials, to deal with matters that are mostly none of the church's business, are becoming too many even for other people. The Methodist "Apologist" writes: "Calls for the church to set aside certain Sundays for certain charitable or patriotic purposes are multiplying. The latest is 'Theodore Roosevelt Sunday' (the 9th of February) and 'Health Sunday' (the 23rd of February). On the former, the nation is to remember with gratitude what God has given it through its 26th president, Theodore Roosevelt. And on the latter, the Church is to lend her voice and hand to the suppression of those diseases which especially threaten our returning soldier youth in body and soul. It is not, therefore, a question of the interests of 'Tuberculosis Sunday,' which is devoted to the fight against consumption of the lungs, but of an even more sinister area of disease. Since the Church is to be a light and salt in the life of the people, it is certainly her duty to address all these and similar interests when the State and humanitarian organizations seek her help. Only one thing must not suffer in the process: the proclamation of the Gospel of Christ JESU, which is her first and noblest duty. The services, which are to be dedicated to worship, must not degenerate into agitation meetings."

E. P.

Democracy, that is, mob rule, self-rule in the church. We read that in Washington, the capital, business men in the Episcopal Church, and also other members of the same church, have instigated a formal outrage against their spiritual superiors. These laymen accuse their rectors of autocracy, of autocracy, of raping the congregations. They reproach their rectors for wanting to direct and govern everything, including the business affairs of the church; but they do not have the necessary qualifications for this, they lack the business training and experience, as success shows. And because the clergy were the masters, capable men refused to do mere handyman work. These Washington Episcopalians hint that this dislike of autocracy is spreading. - We fear no such outrage. Whoever would start such an outrage among us would have to be from Minnen. In the Lutheran Church, which has been so much maligned lately, there is a democracy that could not be more extensive. There the congregations are as free and independent as they can be. If a congregation is dominated, it is its own fault for putting up with it. In our congregational ordinances it is provided that the congregation itself appoints and elects pastors, teachers, and other officials, and that the congregation may also remove them for just cause. One paragraph of our congregational ordinances reads thus or similarly: "The congregation as a whole shall have supreme authority in the external and internal administration of all church and congregational affairs. No order or decision for the congregation, or for any member of the congregation as such, shall have any validity, whether emanating from any individual or from any body in the congregation, unless it be in the name of and under a general or special authority given by the congregation; and whatever is ordered and decided in the name of and under an authority given by the congregation, by individuals or by smaller bodies, may at all times be brought to the congregation, as to the supreme court, for final decision." Only this one important exception stands with it, "But the congregation has no right to order or decide anything contrary to God's Word and the symbols of the Evangelical Lutheran Church; if it does so, all such orders and decisions are null and void." And when a congregation joins the synod, it does not thereby charge itself with a tyrant either. The synod emphasizes that the supreme authority in the church is precisely the local Christian congregation itself, and that the synod is and wants to be and should be nothing other than a free association of such congregations. The synod has this paragraph in its constitution, which certainly does not threaten the independence of the individual congregations: "The synod is not an ecclesiastical authority with legislative, compulsory power towards its members, and in regard to the self-government of the individual congregations it is only an advisory body. Therefore, no decision of the synod, if it imposes upon the congregations anything which is not according to the word of God, or appears unsuitable to their circumstances, has binding force." Surely this is an institution in harmony with the statements of Scripture, that Christians are free children of God, all kings and priests; that all things belong to them; that the Christian congregation is the supreme tribunal, and has the keys of the kingdom of heaven; that every one is forbidden to rule in the church; in short, with the word of the Lord, "One is your Master, Christ; but ye are all brethren," Matth. 23:8. If any one wished to rebel against such a constitution, it might be on either of these grounds, or both: he would not acknowledge the authority of Christ in his word, or he would exercise a rule in the church himself. E. P.

A good reputation must have the Protestants in Brazil. Of the progress of the Protestant mission in the Republic of Brazil, the following remarks, heard and published by a missionary in Brazil himself on various occasions, bear more testimony than statistical figures: A groom: "He will certainly bring back the horse; he is a Protestant." A billet man: "I cannot give out; you can pay when you come back." Then to the station-master: "He is quite sure; he is a Protestant." At the hotel table, "They are Protestants, and Protestants are all reliable people!" One planter to another: "A Protestant? Then you have a reliable overseer!" A policeman: "O, I don't know anything about Protestants. We never have anything to do with them!" A negro foldat: "Protestantism teaches that you shall not lie, and many other hard things. I cannot be a Protestant." A father of two schoolboys: "Protestants are reasonable. They strive to make the children better." At the card table: "I don't like these Protestants; they never play for money. There is nothing to be done with them." A new resident's neighbor: "He can't be a Protestant. After all, he swears about his wife." Guest at table d'hote: "I wish we had some Protestants. They make a place go so well!" - That's the way it should be. Therefore the Saviour exhorts his Christians, "Let your light shine before men, that they may see your good works!" Matt. 5:16; therefore the apostle himself exhorts the servants, slaves, that with a devout walk they "adorn the doctrine of God our Saviour in all things," Tit. 2:10. This is a very audible and winsome sermon, when Christians conduct an blameless walk in the sight of the world. This attracts the attention of the children of the world, even "alienates them," 1 Pet. 4:4, draws their attention to Christianity, to the Word, can lead them to the Word, that the Word can make their souls blessed. Then happens in a wider circle, what the apostle Peter inculcates to the Christian women, who had unbelieving husbands: "so that those who do not believe in the word may be won by the women's walk without the word, when they see your chaste walk in fear", 1 Petr. 3, 1. 2. E. P.

Divination and fulfillment.

In the last days there will come scoffers who will walk after their own lusts, saying, "Where is the promise of his future? For after the fathers have passed away, all things remain as they were from the beginning of the creature," 2 Pet. 3:3, 4. Such people do not know that God's Word has always been fulfilled. Where is there a book as full of proofs of its truth as the Bible? Where is a God like the Lord, who proclaims the future and brings it about? (Isa. 48:3.) Was not the word to Abraham fulfilled in Christ? Did not Moses, thousands of years before, tell the Jews that after a terrible siege of their strong cities, while their wives would eat the fruit of their wombs, they would be brought back to Egypt as slaves in ships, and no one would buy them? (Deut. 28, esp. v. 52. 53. 68.) Did not this literally happen? Babylon, the most beautiful city in the whole world, compared with which Paris and London are poor, was to become with her palaces and temples - this was proclaimed to her at the time of her highest power - a heap of rubble, where lions and jackals dwell, and where the Arab will not camp, and the whole country, then so fertile and richly populated, "a wilderness." (Isa. 13, 19-22.) Now the great heap of rubble Birs Nimrod rises on a desolate plain; lions and jackals dwell there, and the Arab is afraid to pitch his tent there.

to strike out. So it happened with Nineveh. (Nah. 3, 2. 3.) So with Tyre, which should become a rock in the sea, where poor fishermen dry their nets. (Ezek. 26:3-5.) And the people of Israel are scattered among all nations, without a king, without a temple, despised and fearful, yet they perish not.

Was not Christ born of a virgin in Bethlehem? Did they not pierce his hands and feet, drench him with vinegar and gall, cast lots for his garments?

O ye unwise and slow of heart to believe all that the prophets have spoken! The LORD saith, The prophecy shall be fulfilled in his time; it shall come to pass, and shall not tarry. But if it be consumed, wait for it: it shall surely come, and shall not fail. Hab. 2, 3.

Silence.

"The LORD will contend for you, and ye shall be quiet," says Moses to the faltering people, Ex. 14:14.

To be still means to abandon oneself completely to the Lord. In this way one is secure in him, content in him, at peace, and quietly happy, blessed, rich in God. On the surface, the waves are breaking, but below, in the depths, it is calm and quiet. The heart must become firm through grace. Then it cannot be upset by external things. And if it is immediately upset by external things, this is proof that one is not yet sufficiently established and firm. But if it cost one's life? Well then, "If I perish, I perish." By the way, in modern times it does not always cost one one's life. And then: He will not let me perish. Though I die in silence, I go in peace.

How does one become still? By renouncing one's own will, which is to blame for all restlessness, by enveloping oneself in God's grace.

In thy mercy wrap my weak heart And make it still at last!

Nothing can happen to me. All my desires, all my thinking, I want to sink into the sea of love. I can only do this if I confidently believe in the Savior. If he is the great God, he will also be able to do this; yes, then it is a small thing to him.

I can become quiet if I only always let my conscience be quiet and my heart be unburdened. But what if it says "no"? Then I let his word be more certain to me and keep to the word alone, "I feel it or I don't feel it.

Too late.

If people unexpectedly get into great danger, then they cry out to God for help. And even if they have never cared for God and divine things in any other way, the sudden adversity teaches them to pray. Thus it has been repeatedly reported of passengers of all classes on ships to whom some misfortune had befallen. At the last moment they still wanted to provide for their salvation, for which they should have been earnestly concerned all their lives. "Be not deceived, God is not mocked!"

A sad case is reported by a nurse in a city hospital: "It was after midnight. There

a carriage stopped at our hospital. A young man in a ball suit was carefully lifted out and brought in. He had only recently overcome a serious illness, but did not want to deny himself the joy of Shrovetide and had been surprised by a relapse at the ball. After only two days his condition had worsened considerably; the senior physician, who also cared about the patient's soul, told the nurse to gently hint at the seriousness of the illness. But there she arrived beautifully! The patient shouted that he was not going to die for a long time yet, and that he should be kept away from him with Bible verses. The last hour came quickly. Terrible inner fear seized the unfortunate man, and full of despair he clung to the nurse: 'Help me! The nurse prayed; it was as if she had to fight against a dark, opposing power. The struggle lasted a short time. The arms loosened, a gasping cry: 'Too late!' and the sick man was dead."

"Let me order my house in time!"

The constant service of God.

A well-known preacher once said at the close of a service, "You think now the service is over, but I say now it begins." This is a true saying that should be taken more to heart in our day. It is often thought that the service consists only in singing, praying, and preaching. True as this is, it must also be taken to heart that there are other kinds of worship. There is a worship of John, who lay at JEsu's breast; there is a worship of Mary, who sat at JEsu's feet; there is a worship of Martha, who ministered to the Lord; there is a worship of the Samaritan, who took the sick man to the inn and nursed him there. But there is also a service of God as described by James: "A pure and undefiled service in the sight of God the Father is this: to visit widows and orphans in their affliction, and to keep oneself unspotted from the world," chap. 1:27. - May none of us think, much less say, Now is the service over! Rather may we say, In the service I have heard how I am to serve God, and now during the week I will try to serve God to the best of my ability. "I exhort you, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service," Romans 12:1.

Obituaries.

A. Hofius, deeply mourned not only by his children, to whom he was always a caring and loving father, but also by his congregation in Nemaha Co., Nebraska, which he served with great fidelity during the last years of his life, and by his fellow ministers, to whom he was always a dear friend and advisor. The deceased was already in his seventy-fourth year, and had been ailing for some time. He would certainly have been entitled to a pension. But because the shortage of preachers was so great in the last years, he continued to carry the burden of the office undauntedly until he collapsed under it, giving us, his younger brothers in the ministry, an example of faithfulness and zeal in the service of the Lord.

that can shame us, but also encourage us. Until the end, the deceased confessed his faith in his Saviour and his beatific word. His joy was that by God's grace he had steadfastly held and preached the pure doctrine of God's Word during his long ministerial life, and that he himself could now confidently and blessedly die upon it and go home. He belonged to the fathers who won for us the pure doctrine in hot battles, and to whom this doctrine was therefore firm and certain, dear and dear beyond death and the grave. - Born in Westphalia in March, 1846, he came to the United States in 1866. From 1870 to 1873 he attended the seminary at St. Louis, and on August 31, 1873, entered the ministry at Columbus, Tex. In 1876 he married Therese Wunderlich, who preceded him to the eternal home seventeen years ago. In 1878 the deceased came to Nebraska, where he served a congregation in Saunders Co. for three years, the congregation near Hooper for seventeen years, the congregation near Pierce for fourteen years, and the congregation in Nemaha Co. for six years. Of his long official life, therefore, forty years belonged to the Nebraska District. On January 24 we carried the body to the grave with Christian honors. The board of the district had appointed a special representative in I'. Schabacker, sent a special representative to dedicate a hearty obituary to the departed in the name of the District. In addition to I'. Schabacker, the following also spoke in the house, in the church and at the grave: Bade, Schäfer, Deffner, Grupe and the undersigned.

W. Mahler.

P. Edwin Wilhelm Ludwig Hölter was born on July 30, 1889 in Schulenburg, Tex. Soon after his confirmation he moved to our institution at Springfield, IN. After passing his exams in 1916, he was called as a missionary to Lyons, Tex. After serving there for two years, he accepted a call to the church at Ruby, Nebr. But only a short time was he to serve the Lord there in His vineyard, for as early as November 28, 1918, the Lord called him to Himself. He died of influenza and pneumonia at the age of 29 years, 3 months and 28 days. His death is mourned by his wife, one son, his parents, two brothers, three sisters and many other relatives. After a funeral service in his parish, conducted by Father Becker, his disinterred body was sent to Schulenburg, Tex. where it was laid in the ground Dec. 3. The undersigned officiated at the home and graveside, and addressed words of comfort to the bereaved on the ground of Heb. 13, 14. In the church, Bro. F. Stelzer delivered the German funeral sermon on Luk. 11, 2b, and Bro. H. Biermann the English one on Joh. 13, 7. - May the Lord fill the bereaved with His rich consolation, and give His Church faithful workers always! M. C. Stoppenhagen.

P. Gustav Emil Meyer was born on April 1, 1868 at Rodenburg, Ill. In 1881 he entered the seminary at Springfield to prepare for the pastorate. In 1890 he was ordained at Mount Angel, Oreg. and ministered there five years, in spite of some difficulties. There he also married Anna Radtke. He found his second field of labor at Shell Lake, Wis. where he served three years. He was then called to St. Paul's parish at Sheboygan, Wis. where he served fourteen years. He died January 20, as the result of a heart attack, after still teaching lessons to his confirmands, aged 50 years, 9 months and 20 days. He is mourned by his wife, six sons, one of whom is lying ill in hospital, three daughters, four brothers.

and three sisters. Two children have preceded him to. Two children have preceded him to eternity. The funeral took place on January 23. Fr. Wambsgaß officiated at the funeral home, Fr. Czamanske served the altar, Fr. Schulz preached the sermon on Joh. 12, 26, the undersigned read the curriculum vitae, and Fr. Mielke officiated at the graveside. Fr. Dodzuweit.

As another victim of influenza died Jan. 12, 1919. Heinrich Mohr of Pincher Creek, Alta. can. Born Sept. 16, 1892, at Stony Plain, Alta. and educated and confirmed there, he came to our institution in St. Paul in 1908 to prepare for the preaching ministry. He was one of the first two boys from distant Alberta to attend one of our institutions. In 1914 he entered the seminary in St. Louis. Found capable of serving in the vineyard of the Lord, he accepted a call to Pincher Creek, Alta. in 1917. The congregation there and a sister congregation he was privileged to serve until his untimely end. After an illness of four days he was supposedly restored, but suddenly suffered a relapse and died from the effects of influenza in the hospital at Pincher Creek, Alta. on January 12, aged 26 years, 3 months and 15 days. He is mourned by seven brothers and sisters. A funeral service was held at his church at Pincher Creek on Jan. 14, at which the 'P. C. Thies, H. Elling and K. Janzow officiating. On January 17 he was solemnly carried to his final resting place at Stony Plain. Here Father Aug. Gehrken officiated at the home and Father E. Eberhardt at the church and at the casket. The 'I>I>. Herzer and Rehwinkel spoke fitting words as representatives of the Southern and Northern - Alberta Conference. This conference was almost fully represented. - May the Lord some day say to us also, as he said to this our departed fellow-worker, "Ei, thou devout and faithful servant, thou hast been faithful over a few things, I will set thee over many things. Enter thou into the joy of thy Lord."

H. J. B.

P. Wilhelm Gotthilf Heinrich Zschoche was the son of Blessed Fr. Wilh. Zschoche and his wife Emilie, née Richter. He was born April 3, 1886, in Frohna, Perry Co, Mo. After graduating from the parochial school, he first intended to turn to an: earthly profession, but later decided to enter the service of the church, and received his education at our seminary in Springfield. After completing his studies he followed a calling to the church at Shawneetown, Mo. where he was ordained August 29, 1909. After six years of blessed ministry he accepted a call to the church at Appleton City, Mo. in the fall of 1915. There he again labored faithfully and diligently until he received a call to his last congregation, at Lone Elm, Mo. where he was inducted in September, 1918, but which he was hardly permitted to serve four months. In spite of a severe cold he preached and also held Christian instruction on the Sunday after New Year's Day. A few days later he had to lie down, and on the following Monday the undersigned was called to his sickbed and ministered to his dear young brother minister with the administration of Holy Communion. His condition grew worse, and soon all hope of improvement had to be abandoned. But he did not fear death. He wanted to be saved by grace and was sure of his salvation in Christ Jesus. On January 15 he died blessedly in the Lord of pneumonia as a result of influenza. On January 17 a funeral service was held in the house; the speeches were held under the house door, for the grieving bereaved in the house and those outside.

gathered mourners. The undersigned spoke on the basis of the words of Jesus on the cross Joh. 19, 26-30, I>. E. G. Bultmann preached on Matth. 25, 21, P. W. Richter described the course of life, and P. F. W. Müller concluded with prayer and benediction. The body was then conveyed, accompanied by two members of the congregation, to Athens, Ill. There the funeral services were held at the home of his father-in-law, John Reinders, January 19. Professors J. Herzer and Th. Engelder officiated. The former preached on the epitaph chosen by the deceased himself: Job 19, 25-27, the latter on Rom. 11, 33-36. Then the disembodied body was given a Christian burial in the nearby God's Acre, "Indian Point". In 1909 the deceased had entered into matrimony with Gertie Reinders. To this marriage God blessed four children; the youngest child was born in the parsonage at Lone Elm the night following your funeral service. - May the gracious and merciful God be a rich comforter to the sorrowing family, and a mighty helper in all trouble!

J. G. Pflantz.

James Harris, Tertian of our institution at Fort Wayne, Ind. met with an accident while at work December 17, 1918, and was laid to rest in God's field December 20. His pastor, I*. Paul Miller, delivered the address on Rev. 14:13. A memorial service was still held on Jan. 14 before an assembled student body. - Harris had gone through the school of the local St. Paul's parish, was confirmed there, and as a pupil of our Concordia entitled to the best hopes. Matt. 24, 421M . Gap.

New printed matter.

The Practical Missionary. A Handbook of Practical Hints for the Lutheran Home Missionary, containing 38 talks on related missionary subjects. By *John H. C. Fritz*. Concordia Publishing House, St. Louis, Mo. 1919. 110 pages 5X7^2, bound in cloth with spine and cover titles. Price: 75 cts. postage paid.

In a report of a missionary commission to its district synod, among the causes that missionary successes are often rather low, this one is also mentioned, that the necessary practical instructions for missionary work are lacking at the seminaries. Now perhaps it is often not so much the practical instructions that are lacking as the opportunity to practice these instructions. This is certainly to be deplored, but it is due to the circumstances that such exercises can only take place in a very limited way. Wherever opportunity for such exercise is offered, it should certainly be taken advantage of as much as possible; but there will always be a lack of sufficient opportunity. And it is with missionary work as with swimming. The best instructions help only in a limited degree. Swimming is learned by beginning to swim, and proselytizing is learned by proselytizing. But an excellent instruction is given in the present book. As one soon realizes, it has come out of practice and, as the title quite rightly points out, is intended to give practical hints and to serve practice. No young missionary will read and re-read the book without rich profit. Mau only needs to hear a couple of the 38 chapter headings to realize this. Such chapters are: Opening of a New Mission. The House-to-house Canvass. Making Missionary Calls. Following Up the Stranger. Calling o'n the Men. Or another series: Pastoral Calls. Sick-Calls. The Parochial School. The Sunday-school. The Adult Class. The Ladies' Society. The Young People's Society. We heartily recommend this freshly written book.

L. F.

The Leipzig Debate in 1519. Leaves from the Story of Luther's Life. By *W. H. T. Dau.* Concordia Publishing House, St. Louis, Mo. 1919. 235 pages 5X7^, bound in cloth with gilt title. Price: \$1.00 postage prepaid.

Already more than once we have looked at the most interesting and rare first print of the theses of the Leipzig disputation between Luther and the papist D. Eck, which our late Luther editor D. Hoppe has exorcised somewhere and transferred to our seminary archive as a special rarity during his lifetime. But much more interesting is what is now told of this disputation in the present book of our esteemed colleague. It is a very

valuable contribution to the history of the Reformation. In a lively presentation, but always on the basis of careful research of the sources and rich communication of documents in excellent translation, the memorable history of those July days of the year 1519 is presented to us. It is shown not only what happened, but also how it happened, and even though the book is naturally addressed primarily to readers interested in theology and the history of the Reformation, it is written in such a way that it is generally understandable. The decoration is very good, and in front of the title-page there is a curious picture of Luther from the year 1519. May this beautiful work be properly studied!

L. F.

Brief Explanation of Luther's Small Catechism. Containing Short Biblical Illustrations, Explanations, and Scripture passages. Compiled by *P. H. Ristau*. New, revised edition. Concordia Publishing House, St. Louis, Mo. 1919. 48 pages 5X7s4. Price: 30 Cts.

The booklet has already gone through two editions and is intended as a manual for teaching adults and semi-adults, but can also be used in Sunday schools, Bible meetings and confirmation classes. It skillfully combines catechism and biblical history and will prove itself in practical use.

L. F.

Introductions.

Introduced on behalf of the respective District Presidents:

On the 4th of Sonnt, n. Epiph. Rev. C. A. Soderstrom at Salem parish in St. Louis Co, Mo, by R. H. Bartels. -P. C. H. Bernhard in Grace Parish at Portland, Oreg. assisted by DR Koppelman and Ebeling, and Proff. Sylwester and Blankenbühler of R J. A. Rimbach. - P. P h. Ziemendorf at St. John's parish at Orchard Park, N. P., assisted by DRs. Klahold and Kruger by R. A. H. Dallmann.

On the 5th of Sonnt, n. Epiph: P. R. K o c h in the congregation at Stones Prairie near Purdy, Mo. by R. J. E. Roschke. - H. Voltz in the township at Butternut, Wis. byP. F. G. Lassens.

Introduced as teachers in parochial schools were:

On New Year's Day: teacher G. Schei derer as teacher of the second grade in the school of St. Peter's parish at Cleveland, O., by P. G. Gotsch.

On Sunday, A. D. New Year's Day: teacher H. J. Domseis as teacher in the school of Christ Church at Woodburn, Ind. by P. W. Georgi...

On the 3rd Sunday, n. Epiph.: Teacher C. W. Wi d e n h ö f e r as teacher in the school of St. Paul's parish at Chuckery, O., by P. H. C. Knust.

Inauguration.

On the 3rd of Sun. n. Epiph. the St. Peter's congregation at Clear Creek Tp, Wis. (P. G. A. Naumann), dedicated their new. Church to the service of God. Preachers: RR. Börger and F. H. Kretschmar (English).

Lonfer display.

The W i n n e b a g o teacher conference is cancelled this spring, as some teachers will probably have school during Holy Week due to the cancelled school days as a result of influenza.

Ph. Saxmann, Chairman.

Announcements.

P. R. J. Kurz, of New Franklin, Mo. hitherto a member of the Evangelical Synod of North America, and pastor of a congregation at Mount Healthy, O., has come forward for exception to our Synod.

I. J. Bernthal, President of the Western District.

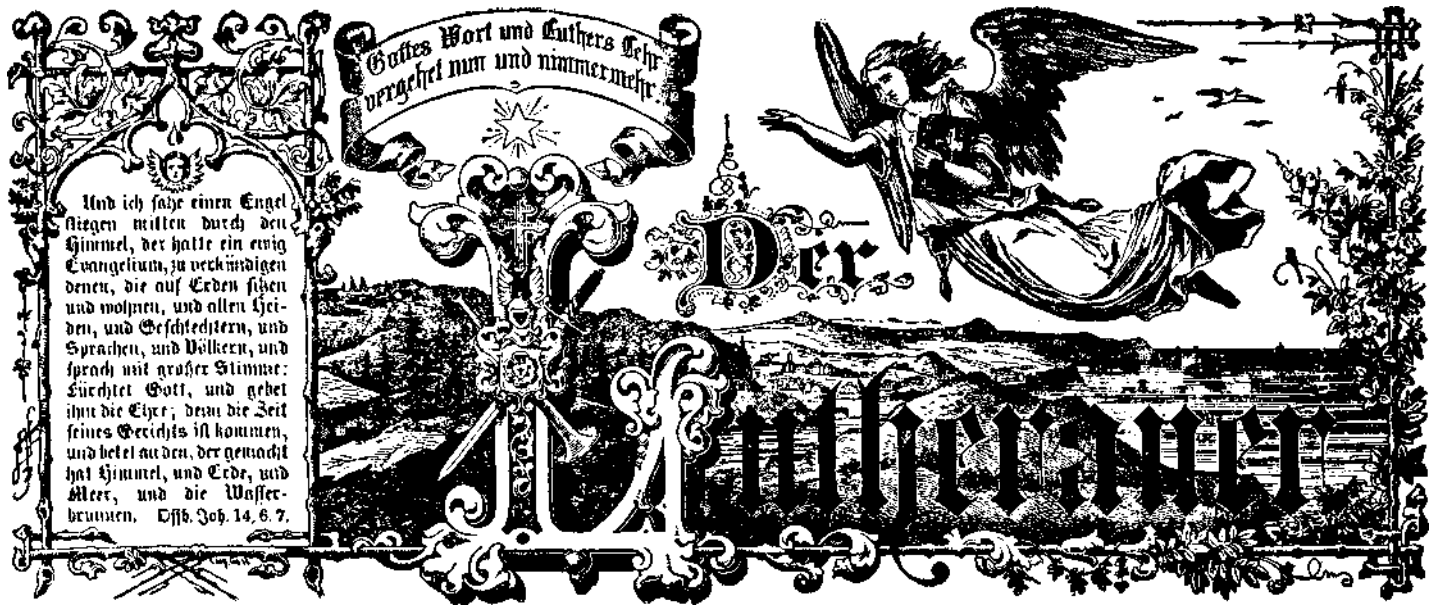
R. P. Loeber is hereby appointed visitator for Boston County.
Boston, Mass, February 10, 1919, H. Birkner,

President of the Atlantic District.

In place of R. W. G. Hußmann, who has resigned as visitator, R. Alfr. Füh ler, of Hoyleton, Ill, has been appointed visitator of Okawville county. J. G. F. Kleinhans, president of the Southern Illinois district.

Mission Festivals.

1st d. Adv. 1918: St. Andr., Chicago, Ill. H834.44.
8th n. Epiph.: Triune, Clover City, Jbaho. 110.50.



Published by the Evangelical Lutheran Synod of Missouri, Ohio, and other states.

Edited by the faculty of St. Louis Theological Seminary.

Vol. 75.

St. Louis, Mo., March 11, 1919.

No. 5.

Christ's cross of Christian glory.

But let it be far from me to boast, but only of the horseradish; of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. Gal. 6, 14.

With great determination and conspicuous zeal the apostle Paul rejects the idea that he should boast of something other than the cross of Christ. He knows himself to be in complete contrast with the false teachers to whom the Galatian Christians had given ear, and by whom they had allowed themselves to be misled about their true teacher Paul and the gospel preached by him. He writes in connection with the words quoted: "They that would make themselves acceptable according to the flesh compel you to be circumcised, only that they be not persecuted with the cross of Christ. For even they themselves, who are circumcised, keep not the law, but desire that ye should be circumcised, that they may glory in your flesh." Such were the false teachers whom the Galatian churches had followed. It was not zeal for God's law that drove them to persuade the Galatians, against the apostle's teaching, to accept circumcision as a condition of righteousness before God. They themselves, it is true, outwardly observed the Jewish precepts of the law, but in their hearts they by no means kept God's commandment. Their zealous advocacy of the Jewish ceremonial law was done with the intention of reaping carnal glory. They wished to boast in the righteousness of the law, and thus make themselves pleasing and popular before the world, "according to the flesh," lest they should be persecuted with the cross of Christ. The world, however, does not love those who boast of the righteousness of Christ purchased on the cross, for the cross of Christ condemns the world and its own righteousness. But the Jewish righteousness of works is good for the world, for it feels inwardly akin to it; righteousness of works is its own religion. The

The righteousness of the law, therefore, does not have to endure the persecution of the world like the cross of Christ, and the religion of those Galatian false teachers was not as annoying and detestable to Jews and Gentiles as the gospel of Paul. If the apostle had wished to escape sufferings for the sake of the cross of Christ, and to make himself agreeable to the world, he had only to be silent of the gospel, and to boast of the righteousness of the law. But though those who shun persecution with the cross of Christ might boast of the flesh, the apostle is determined to boast of the cross of Christ in defiance of all the world, and this alone.

The apostle's mind and confession is the mind and confession of all believing Christians. The Christian speaks with the hymn writer:

In my heart's reason Thy name and
cross alone Sparkles all time and hour,
On that I can be glad.

Appear unto me in the image To comfort me in
my distress, How thou, O Lord Christ, hast so
bountifully bled thyself to death.

Yes, that's the thing: the cross of Christ has brought us peace in life and comfort in death.

What good is it to glory in the flesh, in one's own works? Such glory is vain in the sight of God. All our righteousness is as a filthy garment. Even our best works are stained and defiled with sins. That makes, the heart of man, the fountain of works, is poisoned and corrupted by sin. Therefore, whatever springs from this source cannot deny its origin and must be evil and sinful at heart. Verily, yes, we lack the glory which we ought to have in God. When God begins to be right with us, we cannot answer him one thing for a thousand. Our consciences also guilty us of judgment and condemnation. How empty and vain, therefore, is all boasting of our own righteousness! God is not deceived by vain words and outward works; he looks at the heart. And the conscience cannot be deceived and satisfied in the long run by empty boasting. If we want to be righteous before God

If we want to be free from condemnation and partake of blessedness, righteousness must come to us from a source other than the law and our own merit and ability. The alien righteousness that reconciles us to God and saves us from hell is the righteousness that Christ purchased for us by his suffering and death on the cross. By his holy life, and by his innocent suffering and death, he, the Son of God, made satisfaction for our sin, as the Scripture saith, "The blood of JEsu Christ, the Son of God, maketh us clean from all sin." He therefore who believes in the crucified Saviour and his merit, who takes comfort in the redemption purchased on the cross, has forgiveness of sins, life, and blessedness. The believer, therefore, can quiet his conscience in trouble and death, and confidently say, "Who will condemn? Christ is here, who died, yea rather, who also was raised from the dead, who is at the right hand of God, representing us." But he who has had this experience of faith, who has tasted in his heart the peace and consolation which proceed from the cross of Christ, will henceforth have all his joy in the cross of Christ; he will consider the cross of Christ the most glorious treasure that has been given to the world; in short, he will henceforth know nothing more to praise than the cross of our Lord JEsu Christ alone. He will say:

You want to know what my price is?

Do you want to learn what I know? Will ye see what is mine? Will ye hear what is my glory?

Jesus Crucified!

He who has thus come to know the true righteousness, the righteousness of the cross, the righteousness which is valid before God, because it is the righteousness of the Son of God, the righteousness which satisfies the conscience, because it must suffice even for the most inexorable judge, will only more vividly realize how vain and pitiful all boasting of one's own righteousness, the righteousness of the law, is, will say with no less determination than the apostle: "Far be it from me to boast but of the cross of our Lord JEsu Christ."

Of course, it still remains that the world does not like the cross of Christ. The word of the cross is a nuisance and foolishness to them. The world pretends that it is not to be suffered to preach that God himself died the most shameful death on the wood of the curse; the folly and blasphemy is too great. But the real cause of the world's vexation is deeper. If God Himself had to come and atone for the sin of the world through such great suffering, it is certain that the world has incurred an infinite debt, which it is quite incapable of redeeming, and for the atonement of which God's greatness and power were necessary. But to deny the world all its own power and dignity, and to make its guilt so great, is intolerable to the self-righteous world; it is its real vexation. Basically, then, the world is not annoyed at the blasphemy blamed on the preaching of the gospel, but at the blasphemy felt against men. Hence the hatred against all who boast of the cross.

But such hatred of the world does not hit the believers hard. To the apostle, and so to all believers, the world is crucified through the crucified Savior. The Christians have taken part in the

land enough. He fills their whole heart, their longing and desire. In him they have rest and joy on earth, comfort and light in death, blessed life in eternity. Thus they have broken with the world, have renounced the world. The world, with its vanity, its lust of the eyes and the flesh, and its prideful nature, can no longer entice them. They have found something far better. The world is crucified to them, is dead and buried to them, and forgotten as one buried. True, they still live in the world, but they are no longer of the world, they are no longer friends of the world, they feel inwardly far divorced from the world. And the world also contributes its part to this inner divorce. As the world is crucified to Christians, so Christians are crucified to the world. The apostle writes, "By whom the world is crucified to me, and I to the world." The world must itself confirm the Christians' inner divorce from it. Christ says, "If ye were of the world, the world would love its own. But since ye are not of the world, but I have chosen you from the world, therefore the world hateth you." Yes, the world would not persecute, blaspheme, stone the Christians, if there were still an inward relation between it and the Christ! Because it feels that all inner fellowship is suspended, that the Christians do not really belong to the world, nor have any inner part in it, it pushes the Christians from itself, crucifies and rejects them. As Christ, the crucified, is himself an abomination and anathema to it, a nuisance and foolishness, so also its disciples, its Christians, are a continual thorn in its flesh, a stake in the flesh. The world shows us such enmity especially in troubled times, when public order is disturbed, in times of general distress and confusion. Upon Christians then all discontent, all resentment, is dumped. Well, Christians can bear it, that here on earth they have to be the mop-up rag on which all the world wipes its shoes. The persecution is only outward. Inwardly they are the beloved and blessed of God, the holy people, the people of ownership, priests and kings before God forever and ever. And this they owe to the cross of Christ. Therefore it remains the same: May the world cast us out and reject us, we also reject it and break off all fellowship with it; our glory and joy is Christ and his cross alone.

\$3,000,000! Dear nephew Adolf!

I was most astonished when I received a registered letter from you yesterday, and most delighted when I read its contents. I was pleased to learn that your congregation is willing to participate in the laudable lay movement to collect a large fund from the proceeds of which the sick and infirm preachers, teachers and professors are to be cared for. You have discussed this at length and, since it is a lay movement, you have not allowed your preacher and teacher to be spokesmen, but you "laymen" have spoken your mind honestly and truthfully. The good cause was so well received by you that you immediately made arrangements to carry out a proposed plan for the collection.

And because you spoke out enthusiastically for the cause, you were also elected to lead the "drive" in your community. Boy, that makes me very happy! Now I wish you courage and joy for your project.

But I see from your letter that you not only wanted to tell me your advice and various remarks, but now also wanted to hear my opinion. That is why I want to answer you right away. It is really a good thing and should be carried out in a short time. And since you, along with many others in your community, have your heart in the right place, I have no doubt that you will succeed.

Those in your congregation who had sons in the army were especially enthusiastic about a large collection. They, above all others, are willing to make a righteous sacrifice of thanksgiving. After all, the anxious days and months were still vividly before their eyes, when their strongest sons were called upon to serve in the army and the fleet. How hard the parting had been for the parents; how they had had to think of their son in the distance every day; how they sent hot prayers for gracious protection to the heavenly Father; how gladly they sent warm clothing and money to their sons; how willingly they sacrificed heavy travel money just to see their beloved son once more before he was embarked, and how brightly they rejoiced when the news came that the weapons had been laid down, and in the foreseeable future the boys would come home! Such parents are glad to give ten per cent of their bonds, and more, as a thank-offering to the collection. After all, they have their sons back safe and sound. They are priceless to them. The authorities had valued each boy at 0.000.

But even such parents as had no son in the army realize that they should gladly make an ample sacrifice for the peace they have obtained. If ever, it has become quite clear to us all what a priceless blessing our Christian school and church are. From the letters of our boys it was clear that through the instruction from God's Word, right courage and right joyfulness were worked in the dangerous position and steadfastness was strengthened in the dangers of body and soul. Now we also gratefully remember the men who work all their lives to give children and adults the best protection for body and soul and to show the only comfort in pain and death.

And zero also the realization breaks through how just these men are usually so meagerly paid, and how little thanks they get for their service. Most of them have just enough for a modest living for themselves and their children, but no provisions can be gathered for the days when they are unable to work or are forced by illness to give up their office soon. You have thought of this, dear nephew, as have many in other places now, and are ready to give thorough guidance to this emergency. Many have declared themselves willing with you to give a bond, or yet to willingly sacrifice the tenth part of what they had lent to the authorities for the conduct of the war, for a much nobler purpose. And for this "drive" now is just an opportune time. The prices of products of all kinds and the wages of labor are now higher than ever before. Moreover, we are reminded again by the present Passion season of the sacrifice once made by our dear Saviour in order that we might all be

quite free and happy. Should we not also gladly offer a righteous sacrifice of earthly goods to protect the servants of the Word from bodily need in their old age? Well, you have recognized all this, and have therefore already prepared yourselves for the general "drive." Well done! But you have also heard, in your deliberations, debates which were nothing less than beautiful. Some of them, who are known as "thrifty" men, started up quite loudly and roughly: Why did such men also become teachers, pastors, or professors? If they had worked and stuck together like we do, they would have had a supply for many years. Audere pointed out that they had heard of a teacher who had earned and saved himself quite a nice sum by doing extra work, and of a pastor whose wife had made a not inconsiderable inheritance. Therefore, they could not see why another large collection should be organized to provide for the sick or infirm teachers and preachers. Well, you have people like that in other congregations too. One must not act according to their speeches. What you should answer them, I certainly do not need to tell you. Your common sense will tell you. But whoever does not want to give his tithe gladly, let him keep it and then settle accounts with his God. God only loves a cheerful giver.

So I wish you good success and you in particular joyful courage. Hopefully you can report to me later: We are "over the top".

Sincerely greeting you and your loved ones. Your uncle
Karl.

Our confirmands this year.

This year's confirmation classes are drawing to a close. Only a few more weeks, and once again a large number of children in our midst will pledge allegiance to the Lord at the altar until death. Confirmation Day is an important time in the lives of our children. Many of the boys then already choose their future life's profession with the advice of their parents. It is important for a boy to consider a certain profession as soon as possible and then to strive energetically to attain it.

The church is now entitled to a number of this year's confirmands, and they should not be withheld from it, since preachers and teachers are so much needed. It is true, our teaching institutions are filled with young boys and men. One's heart laughs with joy as one goes through the colleges and seminaries of our Synod and meets the many fresh young men, finely developed in body and mind, all of whom have set as their life's work to become preachers or teachers in later life. But the church is in constant need of new recruits, first to fill the many gaps left by death among the church servants, and then also to take up new fields. The terrible plague has taken away many of our pastors, most of whom are in their prime, and reminds us to provide the necessary replacements.

Now, where are we going to get the future churchwardens...

take? The answer is: from our confirmation candidates this year. Luther reminds us of this with these words: "But where should one take people for this purpose except from those who have children? If thou wilt not draw thy child unto thee, neither will he, and so henceforth neither father nor mother give his child unto our God, where will the spiritual office and estate remain? The old men that are now in it shall not live for ever, but die daily, and there be none else in their stead. What will God say in the end? Do you think he will be pleased that we should so shamefully despise his divinely instituted office, so dearly purchased for his praise and honor and our salvation, and let it fall and perish with such ingratitude?"

I must call special attention here to our schools. The shortage of teachers has scarcely ever been greater in our Synod than at the present time. Congregations who would like to preserve their schools, or establish a proper school, do not know where to get teachers. At no time have teachers been so necessary in our Synod as at the present time, when our schools are facing a crisis. If we want to keep our schools, we must first of all have capable teachers. The days are gone when a parochial school can hold its own, with the pastor teaching three or four days a week. The conditions are such that only those parochial schools are viable in which instruction is given five days a week throughout the year. Only a few schools that had their own teachers succumbed to the storm that swept over our schools last year. By far the greatest number of schools which had to be closed were those in which the pastor taught as far as his time permitted. A pastor who has a large congregation to serve or missionary work to do cannot possibly hold school five days a week. It is then the duty of the congregation to hire teachers. But if teachers are to be employed, they must be available, and therefore we should also diligently fill our two teacher seminaries with capable and talented boys in the coming fall.

So our pastors and teachers want to look around among this year's confirmands and, if they find suitable boys, make them want and happy to enter our institutions. Parents should be willing to give their sons for service in church and school, and our congregations must help diligently so that our educational institutions are maintained and that poor students are enabled to study.

But the LORD our God be kind unto us, and promote the work of our hands with us; yea, the work of our hands may he promote! F. P f.

The church makes a large number of visits each week, bringing needed and in most cases welcome instruction, comfort and encouragement from God's Word to the sick, imprisoned and abandoned.

In connection with the work of the city mission, Father Pinkert also carries out the work of the Seamen's Mission and Seamen's Welfare, which he started at the outbreak of the war and which is also very necessary and beneficial. This work is of such a nature that it receives attention and appreciation in the widest circles, even on the part of city officials and state government officials. In supporting this work, our Christians are not only helping the seamen, but they are also seeking the best of the city and the country. Only recently again a New York newspaper carried a lengthy article under the title "Joys and Sorrows from the Work of Seamen's Welfare," which we reproduce here with several omissions:

"The Seamen's Welfare and City Mission, 429 East 77th Street, under the direction of the Seamen's Pastor, M. Pinkert, has faithfully persevered in such manifold difficulties during the four serious years of the war, and is still doing great things with small means. In the course of the war period, 12,443 jobs were provided for stranded and interned seamen, many of whom were paroled by the Seamen's Welfare Service, and 5142 food and hostel cards and 4311 articles of clothing were given to them. 2483 visits brought comfort and help for body and soul to the sick and suffering in hospitals, lunatic asylums and penitentiaries.

"The expenses and receipts of the Mission are submitted monthly to and audited by the Mission Board. The expenses of the year 1918 for rent, light, heating, telephone and support amounted to P1809.85, the receipts to \$1797.64; deficit thus \$12.21.

"In the last two weeks the Mission lost six young men to influenza and pneumonia. Unfortunately, only three of them could be buried in the Lutheran churchyard, while the other three had to be buried on Potters' Field because the funds for an honest burial were lacking. Perhaps friends of the Work could come to the rescue and set up a burial fund for such cases.

"Last Sunday Father Pinkert commenced his pastoral duties at the orphan and old people's home at Tuckahoe, whither he was recently called by the authorities . . .

"About 100 unemployed and help-seekers of all religions and stations still daily find themselves in the rooms of the Mission Church, and find comfort and, if worthy, help. . . . Gifts of all kinds, warm clothes, shoes and bedding, are most welcome. Checks are requested to be made payable to 'City Mission Board.'"

What an important work this work of the Seamen's Mission is, and what a rich opportunity it offers to bring God's Word to the people, can be seen when one considers that not only once a week, on Sunday, but every day with forty, sixty, eighty, even a hundred men - of which the undersigned convinced himself with quite a number of visitors - devotions are held, sometimes briefly, sometimes longer, depending on the subject to be discussed and time permits. At Christmas, in our large, beautiful Im-

City Mission and Seamen's Welfare in New York.

The work of the City Mission in New York, which since the departure of Father J. Heck has been carried on by Father M. Pinkert under the supervision of the Mission Commission of the Atlantic District, is making its blessed progress. Day by day and week by week Fr. Pinkert is making a difference in the many hospitals, penitentiaries and other city institutions in and around New York.

Manuelskirche (PP. W. Schönfeld and L. Henze) more than 600 seamen gathered for the Christmas service. The number of German seamen in New York is said to exceed one thousand and may even reach two thousand. In view of these facts, a friend of the Seamen's Mission recently made the remark, "Our Seamen's Pastor has the largest congregation of men in all New York."

Lately, not only Missionary Pinkert himself, but also other pastors of our Synod, have often given speeches to these men, in which they mainly stated that when they go out into the world again after peace has been concluded, when they return to their old homeland, they should consider themselves missionaries and bear witness to Christ and his Gospel, for the truth of Christianity, for the power of the Christian religion, that they should tell what the Lutheran Church has done for them and will also be prepared to do in the future, that they should be helpful as true missionaries in founding free-church congregations and encourage and call upon their relatives in the old homeland to engage in such missionary activity, but also that they should stand up for the complete separation of church and state.

While the work of the Seamen's Mission is naturally confined mainly to the men, the seamen, the women are not lacking in this piece of church work. A women's aid society of over one hundred members has already provided hundreds of dollars to the missionary and has also rendered valuable services to the mission and the missionary in other ways.

In Mr. K. Steffens, a young man who has already enjoyed higher education over there and now would like to train for the holy preaching ministry and missionary work in our theological seminary in Springfield, the seaman pastor has a good assistant.

May God continue to bless the work of the City Mission and the associated work of the Seamen's Mission in the future! F. P. Wilhelm.

To the? Ecclesiastical chronicle.

A beautiful legacy. A few days ago, from the estate of be. Frederick Völz, a member of St. Paul's congregation at Luzerne, Iowa, H4000 came into the hands of the treasurer of the Iowa district for onward conveyance for charitable purposes: \$1000 for poor students of the Iowa district; \$1000 for the General Church Building Fund (Jubilee Fund); P1000 for the mission in Brazil, and \$1000 for the heathen mission. He also left P1000 for a new church for his former congregation. May this example of charity be an incentive for other Christians to do the work of the Lord! 2 Cor. 9, 2: "Your example has provoked many." G. Schröder.

The recruitment of new pupils for our educational institutions is emphasized in a special article elsewhere in today's number. We share some figures that can justify this request in the most emphatic way. Numbers talk. In 1918 103 candidates for preaching[^]office took office in our Synod, but we lost 110 pastors by resignation and death. Thirty-seven candidates for school office have taken up school positions, but 64 teachers have died or

have resigned from their posts. Neither among the pastors nor among the teachers are even the gaps filled by the young team. Now, admittedly, the year 1918 was an extraordinary year. In these figures the war and the war hardship and the terrible epidemic played a large part. Nevertheless, we must work with all seriousness and zeal and purposefulness if we are to meet the demands that our congregations will make in the years to come, and if our Inner and Outer Missions are not to suffer great damage. It is also our conviction, based on observation of the facts, that some who have resigned their office, pastors as well as teachers, could and should continue to serve the church. L. F.

How one can also prove his gratitude for spiritual blessings is shown by the following letter addressed to our publishers from a reader of our periodicals. "Enclosed you will find a check for P20 as payment for the 'Lutheran' on a yearly basis for twelve persons and for the *Lutheran Witness* for eight persons. I will have no commission for it, for this sum is a part of a thank-offering which I joyfully give to my God and Lord, not only for the bodily benefits received, but chiefly for the great grace that God brought me poor sinner out of an unbelieving neighborhood into a right-believing church, where God's holy Word is purely taught. And indeed it pleased the dear God to save me from destruction in my native German language by word and writing. It was in this congregation that I first got to read our 'Lutheran', and I thank God from the bottom of my heart that He has so arranged it that, in spite of all hostility during the war and even now, the 'Lutheran' appears in the German language, the language of the heart or soul of many thousands of Christians in the land of religious freedom. But I also like to read the *Lutheran Witness*, for by God's grace it also makes me more skillful, when necessary, to use God's Word in the English language. May the Lord grant that not only the beautiful German and English services may be held in the future for the blessing of many, but also that the 'Lutheran' and the *Lutheran Witness* may be used by many in the future for their blessing. read." L. F.

It is also **a justified complaint throughout the country** that in these troubled, dangerous times in which we live, our cities, especially our large cities, are becoming more and more dangerous for our young men and women from other towns who are seeking work there. It is therefore a particularly commendable and thankful undertaking that the members of our Walther League are endeavoring to assist their young fellow believers in word and deed, to direct them to Lutheran hostels, to lead them to the right churches of their faith, and to open their own homes and associations to them for social intercourse. This work of care is becoming more and more planned and systematic, and will undoubtedly bring ever greater blessings and preserve many a young blood for our Church and protect it from physical and spiritual harm. Before us is a little paper, published by the Walther League (3504 Lisbon Ave., Milwaukee, Wis.), instructing on this whole matter, its necessity, and its execution: Lutheran Travelers' Welfare Work. In it even those pastors, congregations, and youth clubs who are not connected with the Walther League will find guidance. Also very convenient and practical are the postcards issued by the League for this cause, which may be had at the same address. At last we also call attention to the fact that our calendar, the German as well as the English, gives on page 41 a number of addresses and hostels which should be used if necessary. L. F.

Social Service and Community Work. These words have been in everyone's mouth lately. They are meant to indicate the program of the church for the future, to designate the work which the church should regard and carry out as its task. This demand is made most loudly from those circles which even in the past have not known or have not considered what the task of the Church is, what it is in the world for in the first place. The opinion of these slogans, so far as these screamers know at all what they want, is this: the church is no longer to be the kingdom of God's heaven on earth, a divine kingdom doing a spiritual work by spiritual means, that is, bringing sinners to faith in Christ through the preaching of the gospel and making them blessed, but it is to represent a multitude of associations concerned with earthly things for the gratification of human society here on earth. It should see to it that politics is clean and honest, see to it that work is properly paid for, that the city and the neighborhood are in good health, give its surroundings all kinds of generally useful instruction, and see to the necessary amusements and entertainments. Only then would the church have value for mankind, for this world. The *Presbyterian* speaks well of this: "Social service, that is the common speech; but the people who clamor loudest for it do not seem to be at one as to what they mean by it. One who is considered an expert in this field announces that he has a program, but he does not know how to carry it out. He even says that nobody knows. Now a program is not worth much if it cannot be executed. What is his program? Let him show it to us, and perhaps someone will find a way to carry it out. Is it political in nature, so that the task would be to solve the political problems? If the Church undertakes to do that directly, it forgets the distinction that Christ made between what is Caesar's and what is God's. It forgets the fear and the fear of God. It forgets the fear and ruin that has gripped the Church in times past when it has been politically active. It forgets a major piece of the American institution: the separation of church and state. The only way the church can help the polity in political matters is by producing Christian people; then those people, in their capacity as citizens, will bring about respectability in political matters. Any attempt on the part of the church to mix itself as a church in politics means great mischief to itself and serious harm to the state." He then goes on to say that if the activity of the church is to be concerned with social things in the sense that it is concerned with roads and bridges and drains and housing conditions and telephones and railroads and the like, then in its busyness in things that are none of its business it should let the people and societies serve as a warning to itself who undertake much and, as it cannot be otherwise, accomplish little. "This unhappy spirit has become almost a mania. Let the church avoid it, and hold fast to its high purpose of producing men of the right character. They will then do right with their gifts and in their field." Or is the demand of social service to mean that the church should provide entertainment and pleasure? Leave that to the individual and the family. And to provide amusements for the environment, leave that to the environment itself. The nature of the amusements of a neighborhood will depend upon the moral state of the neighborhood. The only thing the Church can do in this respect is to make Christians of people who will then be sensible and God-fearing, and in this will be of use to their neighbor and their environment. - All this is nothing new for us.

For the Lutheran Church in particular, the separation of church and state, the separation of the spiritual and the secular, is very much to its liking. Thus she is an American church in a degree like no other. The state, the civil society, should do its work. The church should and will do its work, that is, above all, to make people faithful and blessed through the gospel. And because people who have believed in God are found in a state of good works, Titus 3:8, loving God and their neighbor, and because the church also promotes this through God's Word, it also serves the state and civil society, and does so to a greater degree than they imagine. But it gives us pleasure when we hear such sound principles expressed by others, and especially by members of such churches, whose founders from the beginning have deliberately mixed the spiritual and the secular. E. P.

The Lutheran Standard reports about the Lutheran National Council, an association of several Lutheran synods that are not yet in full unity of faith, but have joined together for common action in external matters: Sag National (Council) is well aware that it is not a union or association of the various Lutheran synods. Before that could take place, some questions of doctrine and practice would have to be agreed upon. Therefore, the Council decided to ask the various presidents to appoint delegates to a meeting in Chicago, March 11-13, to seek agreement on those doctrinal issues. This is an important step. Experience has already shown that the boundaries are easily crossed between cooperation in external matters, which can take place without religious quarrels, and cooperation in real ecclesial activity, which presupposes unity of faith. If a full understanding succeeds, then of course nothing stands in the way of the complete unification of the synods which have come to an understanding. And if the understanding is fully and completely based on the Lutheran confession, then our synod will certainly not be a stranger to it.

E. P.

The German Language among the Presbyterians. It is reported from the German College and Seminary of the Presbyterians at Dubuque, Iowa, that this institution has at present 315 students, the highest number that this institution has ever had. Among the Presbyterians this is certainly not a fondness for the German language, which moves them to maintain such a German seminary, together with a complete preparatory institution, and to enroll it so numerously. Nor is the Presbyterian Church, according to its origin, a German one; it does not aim at ecclesiastical provision for fellow believers who immigrate here from Germany, but it believes that its "mission" among German-speakers is worth the effort. Rather, for obvious reasons, the Lutheran Church will have much work to do in the German language for some time to come. She would be acting foolishly, cruelly, unfaithfully, and suicidally if she did not want to do this work. E. P.

Presbyterians warn against pernicious newer theology. The Presbytery of Denver, Colo. is warning its young people against attending Denver University and Liff Theological School, both? institutions affiliated with the Methodist Episcopal Church. A committee of the Presbytery reported of the institutions mentioned, "Among the doctrines propagated by the teachers and textbooks in those schools, we found the following: The theory of evolution is taught unabashedly, as if it gave the account of man's all-round development in body, mind, and spirit. All religion, including Christian religion, is regarded simply as the product of the

Evolution (development). The report about the creation of man, as it is found in the first book of Moses, is not taken into consideration at all. Everything in the first book of Moses until the calling of Abraham is legend. The books of Chronicles were not written until after the Babylonian captivity, nor was anything belonging to the Levitical law. There is no such thing as atonement for sin. Every man must atone for his own sin. The deity of Christ is denied. Many other similar doctrines have a home in these schools." The Presbytery then resolved: "a. To advise our young people who are seeking higher education, if possible, to seek out such institutions where such pitfalls do not exist and are not tolerated, b. We do not wish to recommend to our educational authorities any student of theology who has pursued his studies in such institutions, c. We do not wish to recommend to our educational authorities any student of theology who has pursued his studies in such institutions. Because it is a crying need to be anxious for the purity of doctrine, we will work with prayer and effort to have an institution erected here in the stroke of the rocky mountains, under the exclusive control of the Synod." The Presbytery also makes the statement that it did not intend to reprimand those institutions, but only to determine if the schools were suitable institutions to which Presbyterians and other "evangelical churches" could send their children with a clear conscience. It is gratifying in these times of indifference and blurring to find communities that still want to hold fast to the basic truths of Christianity and do not want to suffer such crude, ground-breaking heresies. Such church communities are rare these days. Nor are Presbyterians everywhere so intent on purity of doctrine as that Presbytery in Denver. Of the New York Presbytery the contrary is known. The Presbytery could have spared itself the remark that its decree was not intended to reprimand those institutions. It is a Christian right and a brotherly duty to reproach a church community in whose midst such gross paganism is taught. It is probable that the two institutions complained of are those which are not the property of the church community in question, and over which the church has no right of disposal. Several communities complain about such institutions, which were originally founded by private persons, mostly pious people, but then degenerated into godlessness and paganism. The church should not spare the expense of founding and maintaining educational institutions with its own resources, and should retain the right of disposal over them in its own hands. Then it can chase away teachers who do not want to represent Christian doctrine and employ those who do. E. P.

A Unitarian pastor wants to become pastor of a Christian church.

"The German Lutheran" reports, "Dr. John H. Holmes, a Unitarian pastor in New York, has declined the call as pastor of the All Seetes Church in Chicago, as he intends to leave the Unitarian Church and, as he expresses it, wants to become pastor of a Christian congregation. He says his membership in the Unitarians deprives him of the right to have connection with pastors of other churches, for which reason he has also recently resigned as shop steward of the American and various other Unitarian bodies and authorities. Along with their pastor, his congregation, the Messiah Church in New York, will probably also disaffiliate from the Unitarians. This is the oldest Unitarian congregation in New York and also the largest. It is in a flourishing condition. On the Sunday when Dr. Holmes declared his intentions to those present and invited them to join him in bidding farewell to the Unitarians, even all the standing room was filled. More than a hundred persons

asked to be admitted into the membership of the church. Dr. Holmes and his Messiah congregation intend, after their withdrawal from the Unitarian fellowship, to form a communion or perhaps liberty church, independent of all official bodies. The step they intend to take will also perhaps move other congregations and pastors to follow them, not only in Unitarian but in other church circles. Before the outbreak of the war Dr. Holmes was very active in the interest of keeping the peace." - When one reads the first sentence, one thinks: this is a laudable resolution, that a preacher of the Unitarian Fellowship should wish to be pastor of a truly Christian congregation; for the Unitarians, who deny the Trinity of God, the deity of Christ, and his redemption of the world of sin by his suffering and death, are not Christians. But the further destroys the beautiful idea again. For a communion church, in the sense in which there has been much talk of it lately, as a centre for entertainments and instruction about agriculture and the like, is nothing better than a Unitarian church. And that this approach will find imitators in other ecclesiastical circles is not good news. A church becomes Christian only by preaching in its midst Christ, true God and man, his redemption through his death on the cross, and the attainment of blessedness through faith in him. E. P.

The archbishops and bishops of Prussia have issued a long, sharp pastoral letter **against the separation of Church and State that is being considered**, from which we quote a passage that gives their main reasons against it. It sounds very different from what the vocal leaders of the Catholics in our country are accustomed to say: "We do not wish to become traitors to your salvation and to our most sacred duty of conscience. We also know that all of you altogether, millions and millions of Prussian Catholics, men and young men and women and virgins, that you are all at one with us in the firm and unconditional determination to put a stop to such an undertaking. And so we raise our voices loudly and solemnly before all the world, and in the name of all of you, in the name of all the Catholics of Prussia, we lay down the strongest possible caution against the plan to separate Church and State in Prussia. We Catholics of Prussia will not admit or approve this under any circumstances and at any price. For we know the bitter and ungodly violation of law which the intended separation of Church and State involves. And we also know the dire and grave dangers which it entails. Separation of church and state—that is a word heavy in content. The opponents of Christ and the Church want to separate what belongs together by God and by right, they want to cut apart what has grown together and in each other. The state as such should no longer know religion and church, should no longer care about religion and church. The vital connection that has existed and continues to exist between our people and the Church for many centuries is to be abruptly torn apart and cut up. Our country shall cease to be Christian as a body of government. Let the name of Gattes disappear from public view. The mocker of religion shall be allowed to blaspheme the name of God and of our Saviour undisturbed. The sign of salvation, the holy cross, from whose trunk help and grace flow to us in life and in the hour of death, shall be banished from all public buildings, from the schools, from the public ways. The Church shall then be regarded by the State as no higher than a private association, than, say, a society formed for the sake of pleasure. The protection and support which the State has hitherto afforded the Church is withdrawn. The State ceases to give its solemn

To fulfill the obligations which have been legally stipulated. He no longer contributes to the costs of worship and church buildings, or to the maintenance of the clergy. He is no longer helpful in collecting the church tax. The theological chairs at the universities will be abolished. And pay attention, beloved diocesans! The worst of all is this: all religion is disappearing from the schools. Teachers are prepared for their high office without religion and without profession of faith. There is no longer any place in the school curriculum for the most important subject of education. The example of other countries shows us how far the separation of church and state is being pushed, and how far we will be willing to push it. Even the individual church congregations are robbed of their rights and of the property they have laboriously acquired and saved together. The pious foundations will be abolished and alienated from their purpose. The religious orders, which work for the common good in the service of the poor, the sick, and children with the greatest selflessness, the religious orders dear to our hearts, the male and female orders, are mercilessly deprived of their property and their maintenance. Judge for yourselves, beloved diocesans, are these not bitter, ungodly violations of the law? Catholic people, we solemnly call you to witness: does not such injustice truly cry out to heaven? " E. P.

God willing.

A seriously ill Christian woman was asked if she would rather live or die. She answered briefly and devotedly, "As God wills!" "But," someone said to her, "if God gave you the choice, what would you choose?" "I would," she answered, "turn it over to him again to decide for me."

This was a soul who had learned from the Saviour in Gethsemane; she had learned by God's grace to place everything in God's hands: her heart belonged to God; her will rested in God. Many a storm had swept over her life; many a disappointment had she experienced; dark hours there had been in her life enough. But her heart had become calm since she had learned to pray the difficult third petition: "Thy will be done," "not as I will, but as Thou wilt."

How many miseries, how many sorrows, how many miseries and afflictions, how many burdens and burdens, how many sicknesses and deaths there are in the world! Perhaps you and yours have been hit with one blow after another; one storm has passed and another has broken out; one trouble has turned into another; one affliction has followed another. Or you are just now going through such a heavy, oppressive, stormy time. Are they anxious, dark hours that make thee sad and despondent? Then let yourself be led to the Saviour in Gethsemane. There the hero of God struggles to the point of death; but he struggles and prays his way through, until he is completely ready and completely willing to bear even the heaviest things in silence. He knows that his way goes from Gethsemane to Golgotha; so it is the will of his heavenly Father that the Son of Man must suffer and die. But first Gethsemane, then Golgotha! In Gethsemane the Saviour puts on the weapons from God's armoury, in order to stand as victor and conqueror in the struggle of suffering and death. Through the cross to the crown, through suffering to glory, through struggle to victory, through night to light, through storm to stillness - this was the way of the Saviour!

That is your way too, dear Christian, if otherwise you are willing to follow the Saviour and be His disciple. "The disciple is not above his Master." In following Jesus you experience and learn what the pious poet sings:

Steep and thorny is the path that leads us
to perfection. Blessed is he that treadeth
it, And fighteth in the name of JESUS!
Blessed is he that runneth the race, And
falleth not down without strength!

For you!

It was in the big city. There was a mother alone with her little child on the second floor of a large apartment building. As she had to do all kinds of shopping nearby, she left her darling asleep in his bed and went away. When she had already started on her way home, she heard the roaring noise of galloping horses on the pavement of the street, even from a distance. It was the fire-engine chasing past the startled woman. She was curious to know where the fire was this time.

As she turned the corner, she saw that her house was on fire. She hurled the basket into the street in wild terror, and rushed toward the burning house as fast as her feet could carry her. She would have run up the stairs without a second thought if the ladder had not pushed her back. She cried out, wringing her hands in despair, "But my little child is asleep upstairs on the second floor." The leader replied in a firm, calm voice: "To enter the house is to be doomed to die."

Then one stepped forward from the line of firemen, and said he thought he could save the child; but the leader pushed him back, as he had done the mother, repeating the words, "To enter the house is to die." But the valiant man continued, "I have a little child at home; suppose it were my own, might I try to save it?" And the leader said, "Go!"

Then the heedless one climbed the crashing stairs, turned the corner and found the sleeping child. He clasped it tightly in his arms and started on his way back. All at once, with a mighty crash, half the floor and the staircase collapsed, thus banishing the man to the side of the room where there was no window. He was lost, but if he was lost, surely the child should not be. In a loud voice he called to his fellow firemen outside, "Can you hear me?" "Yes." "So stretch out the net. I want to throw the child through the opposite window. Catch it!" And sure enough, the child came through the window and was caught happily unharmed below. The fireman, however, was buried under the burning debris of the falling house. -

Twenty years later, a man was walking through one of the cemeteries in the very same town. He saw a young girl bending over a grave and laying a wreath of fresh flowers at the foot of the tombstone, which depicted a fireman. The man stepped closer and asked the girl if it was her father, and she replied, "No." "But her brother?" continued the stranger, and she said through her tears, "No; it is the man who laid down his life for me." -

How often have you, who read this, laid a wreath of love and gratitude at the feet of Him who laid down His life for you on Calvary?

For confirmands and their parents.

Now the children are not only prepared for confirmation in confirmation classes, but one also begins to take care in the families for the outward equipment of the children. However, one should certainly not concern oneself too much with outward appearances, to make a state with splendour of dress and to waste money on unnecessary trinkets and tinsel. Certainly it is seemly and fitting for the girls to appear before the altar in white garments, as a sign of Christ's innocence, so that the children have been clothed in holy baptism, but even with this no ostentation should be indulged in. "Which adornment," writes St. Peter, "should not be by rote, with braids of hair, or hangings of gold, or putting on of garments; but the hidden man of the heart unfeigned, with a gentle and quiet spirit, that is delicious in the sight of God," 1 Pet. 3:3, 4.

A Luther Word.

On this saying, "Behold, this is the Lamb of God, which bareth the sin of the world" (Joh. 1, 29), a Christian should remain simple and not let it be taken away from him. This is the foundation of all Christian doctrine; he that believeth it not is not a Christian, neither shall he find his part. It has been said clearly enough: this is the little lamb of God, which bears the sin of the world; and the text is the word of God, and not our word, nor is it devised by us, that this lamb should have been slain for this cause, and that the little lamb, out of obedience to the Father, should have taken upon itself the sin of the whole world. But the world will not go near; it will not grant the little lamb the glory, that we alone should be saved, because it bears our sin. It also wants to be something, and the more it wants to do and atone for sin, the worse it makes it. For apart from this little lamb there is no one who is a penitent; God does not want to know about anyone else.

Obituaries.

P. A. C. Frank, pastor of St. Peter's parish at Holyrood, Kans. was transferred by God from the contending to the triumphant church Jan. 22, at the age of 36 years. He completed his studies in the high school at Milwaukee in 1902 and the study of theology at St. Louis in 1905, finding his first field of labor in the parish at Albert, Kans. In 1911 he followed a call to the church at Holyrood, Kans. where he labored in visible blessing for the past seven years. The congregation grew in membership and with it the outward estate of the church. The deceased had a warm heart especially for the Christian parochial school; he first taught it himself with all fidelity, and then it was his privilege to see a new school established and a teacher appointed. - Some time ago he began to suffer from a kidney ailment, which worsened to such an extent last October that he was no longer able to preside over his office. The worker, otherwise accustomed to restless activity, had to lie there helplessly, dependent on the faithful care of his wife, but full of faith in his God and Saviour, whose word was his comfort. He first turned to doctors in the surrounding area, and also lay temporarily in a hospital at Great Bend, Kans. But since the suffering would not go away, indeed all doctors gave up hope of healing, he decided to be treated by a specialist in Kansas City, Mo. The Lord, however, had determined to deliver his servant from evil alone, and a week later brought him home to the heavenly home. His body was first taken to Holyrood, where on the 24th of January a

Funeral service took place. Fr. A. Schmid conducted the celebration in the rectory. In the church R. Gräbner and O. Henning consolation sermons, the former on Hebr. 13,7 in German, the latter on Luk. 2, 29. 30 in English. Father Grunwald, former parishioner of the deceased, also spoke in the vernacular and read the resume. The body was then taken to Evansville, Ind. the home of the parents, where burial took place on the 27th, January. Officiating in Evansville were PP. Polack, Heinicke and Hamin. Mourning his death, besides the churches he served, are his widow, Emilie, nee Dieckmann, and four minor children, his parents, C. A. Frank and wife at Evansville, Ind. five brothers and sisters, other relatives and many fellow ministers who esteemed him a faithful friend.
N. G r.

On the 22nd of January C. H. Lüker passed away to the joy of his Lord. He died of a heart ailment at Lincolnville, Kans. where he had retired after completing his fiftieth year of service in the vineyard of the Lord, to pass his old age in peace. Rev. Lüker had entered the preaching ministry in 1867, and during his tenure served the congregations at Cape Girardeau, Mo., Lyons Creek, Kans. Bremen, Ind. Bethlehem, Ill. and Corinna Tp., Minn. Especially in the State of Kansas has his effectiveness shown a blessed success. He was one of the pioneers of our Snode in that district. His age brought him to 75 years, 3 months and 10 days. Officiating at his funeral were PP. Senne and Fr. Pennekamp. The former preached on the words which the deceased had chosen for his funeral text. 1 Tim. 1, 15; the latter in the vernacular on Hebr. 13, 7. - A gentle and blessed end was granted by grace to the servant of Christ who had grown gray in the service. May God be gracious to his Church, and grant her ever more faithful servants, and those whom he spcmns, may he take in grace from this vale of tears to himself in his hall of joy To the end also may the memory of the deceased remain with us in blessing. M. Senne.

The ranks of those who have worked with ladle and sword of the word on the building up of the church here almost from the beginning of our Synod are now rapidly thinning out. Father Johannes G. Nützel has now also been called to eternal retirement by the caretaker. Three years after Nützel's birth his parents - in 1851 - immigrated to this country from Forkendorf near Bayreuth in Bavaria. They first settled in Albanh, N. Y. From there they attended, as often as could be done, our Lutheran services in the city of New York, but then moved in 1854, on the advice of their countryman, PP. H. Wunder, to Chicago. Here the boy John was schooled and confirmed in 1857. His teacher was the blessed Cantor Büngrer. Nützel was pious and industrious and not untalented; so he let himself be recruited as a firstling from the Inunauelsgemeinde among the crowd of aspirants to the preaching ministry. He began his grammar school studies in St. Louis, then moved with the institution to Fort Wayne in the time of the Civil War, because of the difficulties of our grammar school there, and finally completed his theological studies in St. Louis and was released from the theological seminary into the ministry with his certificate of maturity in the year indicated. In or actually at Bethalto, Ill., where he was introduced by Blessed Praeses Büngrer, he found his first place of activity. He served the community in church and school. As a single country pastor, he felt doubly lonely, as he confesses in his notes. He often sighed, "It is not good that the Meush should be alone!" He dared, despite his salary of

H25 the month, to join virgin Karoline Stärkel from the Immanuel parish as his life companion. In her, whom he had known since his boyhood, he found a godly, prudent pastor's wife, a companion who was well equipped by God for him and complemented him. She was a great blessing to him. On May 2, 1007, death took her 'from his side. He never quite got over the loss. Eight children were given to this couple. God so shared with him that he took three entirely to himself and entrusted five to the parents for the comfort of the father in his lonely old age. - In 1867 Nützet accepted a call from the church in Columbus, Ind. The town and parish were then small. He labored, at first in meager circumstances, tirelessly for full fifteen years, six of them at the same time in the school. Then, when the church had grown inwardly and outwardly, God called him in July, 1882, to Trinity Church, Oshkosh, Wis. The Nmhwehcn of the grace election doctrinal controversy?" could still be felt here. In the seven years of his effectiveness in Oshkosh, his congregation doubled in size. Nützel had to give himself a rest in 1889. He was physically and mentally weary. After only a few months, in December 1889, the newly formed Gethsemane Church in Chicago called him. In God's name he ventured to assume the ministry, and his HErr made him spry again. Here he exerted the last of his energies in the service of the church. Special circumstances at first made his position a difficult one; soon his church, too, was in the negerviertel as a result of metropolitan population shift. There was much to be done on his feet. In the midst of his last congregation, our brother, now rejoicing above, was able to celebrate his twenty-fifth anniversary of ministry in 1890, and his fiftieth in 1915. In September, 1916, the baton of office fell from his mild hands. He resigned his office and also preached no more. Spiritually he remained fresh to his blessed end, but physical ailments bound him. Yet he could mostly be up and about under faithful care of his children. His soul was occupied with the word of blessedness. He wrote about his years of study, about our Synod, etc. On December 15, 1918, he gently fell asleep. An hour before, he had been at the table among his own. - Due honor was then paid to the body of this servant of God. The Gethsemane congregation, in whose midst he had made his home to the end of his life, turned out in large numbers for his final farewell, along with a number of his former ministers. In the house and at the grave his successor, F. Mießler, officiated, in the church D. H. Succop preached, and Merbitz dedicated an obituary in English to the Blessed. The bearers were the pastors Merbitz, Bünger, Pflug, Leeb, Streufert, and Both; the board of the congregation gave him the honorary chapel. - For himself and his congregation the deceased never knew anything else for blessedness than JEsu, the crucified. JEsu was his life, and therefore dying was his gain.

L. Hölter.

expatiates at length and thoroughly on their first article, "Of Original Sin" (pp. 45-7G. - In the Southern Wisconsin District Report we find two papers, one by Teacher C. Bartelt on the "Blessing of Our Parochial School," immensely absorbing, measured, and timely, and the second an echo of the Reformation Jubilee, namely, an appreciation of the Scriptural principle of the Reformation, "The Word of Scripture in opposition to all authority of men is ground of faith and life," by Father J. F. Borger, with consideration of the attacks of Cardinal Gibbons.

K.

How I Tell the Bible Stories to My Sunday-School. By 44. Reu, D.D. Rendered into English by П. Brueckner, A. M. Wartburg Publishing House, Chicago, Ill. 1918. 478 pages 5X7Ks, bound in cloth with spine and teckl title. Price: \$1.50.

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L. F.

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L. F.

Peace be with you! A Children's Service for Easter, compiled by A. T. Hanser. 8 pp. 6X9- Lutheran Publishing Co., 105 Florida, 8t., Lutlulo, X. X. Price: 5 Ets. the Hundred P3.00.

An Easter liturgy based on John 20. The songs to be sung by the congregation can be obtained separately, 100 copies tzl.OO. The whole liturgy is also available in English.

L. F.

The Age of Reformation. 18X16"/^: Picture size: 1lx1lj/s- Price: 50 Ets., 25 copies \$10.00. To be obtained from 44 ov. .tolln 6. 8 "Ilmidt, 641 33d 8t., IliEvuulloo, 5Vis.

The Wisconsin District of the Walther League has had phototyped the famous picture by the painter W. v. Kaulbach, representing the age of the Reformation. It is a fitting ornament for Lutheran Christian homes, especially at this time when we are annually reminded of the great events that occurred four hundred years in the past. With the richly designed picture, unforgettable to all who have seen it in the original, the artist wants to show how all the arts and sciences blossomed in that great time of the Reformation: Music and painting, poetry and printing, classical studies and the discovery of new parts of the world, but how the monk of Wittenberg stands in the center, the greatest of all, the reformer of the church: Luther with the "open" Bible.

-L

. F.

Hallelujah! Christ, the Lord, is Risen. No. 2 of the "Spiritual Songs for the Church Choir," composed for worship use by Mart. H. Schumacher. Price: Single 15 Cts, the dozen tzl.50.

With English and German text. A beautiful Easter hymn for mixed choir, with or without organ accompaniment.

X.

New printed matter.

All books, music, pictures, etc., displayed at this place may be obtained through the Concordia Publishing House, St. Louis, Mo. , at the prices enclosed. Where any other source of supply is indicated, let it be noted, please, whether to order, if not in stock.

Synodical reports of the Missouri Synod. No. 6: Texas - District. 112

Pages. Price: 28Cts. Ar. 8: Southern Wisconsin District. 62 pages. Price: 16 Cts. -

Report on a Civil Service Conference of the Western District. 4 pages. Concordia Publishing House, St. Louis, Mo.

In the Texas district report, Dir.^F. W. 6'. Jcsse presented a brief history of the origin of the Formula of Concord (Leite 11-44) and then

Introductions.

Introduced on behalf of the respective District Presidents:

On the 2nd of Sonnt, n. Epiph.: 15 W. C. R e h w a l d t in Zion church at Emblem, Wyo. by 15 L. W. Spitz.

On the 4th of Sonnt, n. Epiph: 45 H. F. Meyer in the church of Zion at Augsburg, near London, Ark. of 15 W. H. Rörig.

On the 5th of Sonnt, n. Epiph: 15 E. W i t t e in the Immanuelsgemeiude at Buffalo, N. P., assisted by ?45 Ruhland and Tallmann of 15 F. C. Verwirke.

On sunday. Septuagesimä: 15 H. Penance in the Immanuelsgemcinde at Siveet Springs, Mo. assisted by Bro. W. O. Schmidt by Prof. W. Arndt.

Feb. 18: P. O. W. Lüngel in the community near Shelton, Nebr. by 15 W. Kistemann.

On sunday. Sexagesimä: 15 R. Frick in the congregation at Liptvn, Saük., Cain, by 15 A. W. Kaiser.

On Sunday. Quinquagesimä: 45 F. R. Webber in the 16.91, kluroll to Cleveland, Q., assisted by the 4'45 Morhart, G. E. Long, Auping and stone of 45 J. H. Witte.

Introduced as a teacher:

On the 2nd of Sonnt, n. Epiph: Teacher R. F. Leuthäuser as teacher in the school of Zion parish at Brighton, Colo. by 4'. E. H. Drukgrcn.



Published by the Evangelical Lutheran Synod of Missouri, Ohio, and other states.

Edited by the faculty of St. Louis Theological Seminary.

Vol. 75.

St. Louis, Mo., March 25, 1919.

No. 6.

Rescue.

An abyss of misery wherever I look. A world's sea of weaknesses and sins! How great is the wickedness of the heart! O woe, who would ever fathom it!

But over the waves of sin stretches

A cross from the dark waters;

My Saviour hangs on, covered with the weals, The hands, holy, bleed.

He reaches out to me, and he pulls me up. He still wants to loosen me and save me.

He gives me the innocence I lost long ago, He breaks my shackles and chains.

O Saviour, my Saviour, thy anxious cry, Thy holy suffering and death, That frees me from the fires of hell And sets me up as a child and heir.

J. W. Th.

A faithful high priest.

Therefore he had to become like his brethren in all things, that he might be merciful, and a faithful high priest before God, to make reconciliation for the sin of the people: for in that he hath suffered, and is tempted, he is able to help them that are tempted. Hebr. 2, 17. 18.

Not in divine glory, not in the form of an angel did the Lord come to us, but he took on flesh and blood, became like us in all things, became our brother. This he did that he might exercise mercy upon us. This right to exercise mercy he acquired at great cost, namely by faithfully persevering even in the hardships of life, and even when it was necessary to suffer for us, he did not retreat. He stood where we should stand, and he endured what we should endure.

Thus he was faithful to his brothers, and faithful also to his God. To the last step he has fulfilled the will of his heavenly Father. And to the

He also followed the Father when He led Him into suffering, laid the sins of the whole world upon Him, and gave Him up to death on the cross, laden with the curse of sin. He did not flee from the cross, but overcame temptation and, according to the Father's will, gave his life as a ransom for us.

Thus he became a just and faithful high priest; for all eternity he made atonement for our sin and gained us access to the Father. And now he exercises mercy: he forgives our sin, has compassion on our weakness, and gives us strength to fight against sin. His faithfulness has been proven, so you can put your trust in him and rely on him. For since he has suffered and been tempted in every way like as we are, yet without sin, he not only knows how our hearts are when we suffer and are tempted, but he is also able to help us, and gives us strength in his power and victory. So you can always pray to him as the faithful, merciful high priest:

Faithful JEsu, do not leave me!

God, my salvation, my refuge, my life, Let me see your face...

Give me strength, courage, and power! O my consolation and light of joy, Faithful JEsu, do not leave me!

(Light and Law.)

Will it succeed?

By this question we mean the large collection for the supply fund. Will the envisaged sum really come together? Yes, the enterprise will succeed if everyone really participates, all the congregations and all the members of all the congregations. And if all signs are not deceiving, it will really be a general participation. We have before us a whole

Number of letters speaking out about this. From an Eastern State it is written to us: "At last we remember what we owe to the pastors, their widows and orphans. May God bless the resolution of our dear laymen, and may the plan be carried out by the energetic efforts of all! . . . Let us collect the three million dollars as a thank-offering not only for peace and preservation in war and pestilence, but especially as a thank-offering for the rich blessings God has poured into our churches, homes and families through faithful ministers of the Word. What would they be without God's Word, teaching, exhortation, comfort, edification, brought to us by faithful ministers!" From one of the Middle States a "Lutheran" reader (not a pastor's or teacher's wife) wrote: "With great interest I read 'A Great, Important Enterprise' in the 'Lutheran'; it was finely put and will surely bring me its good consequences." From one of the western states a pastor visited us these days, and told us that before the meeting with the visitator was held, the members of his congregation had already agreed to offer tithes from their Liberty Bonds. The congregation numbers about 30 members, and the offering will amount to about P1500. A pastor from one of the middle states writes: "Sunday I preached a sermon here and in my branch on this matter on the basis of the text of the widow's oil jar, 1 Kings 17:8-16. After the service two members offered me each a \$50 government bond and \$10 in war savings stamps. One Fran telephoned me, after receiving and reading Bulletin No. 1, that she wanted to be at the top of the list with a handsome amount for her circumstances. The jug is starting to run. If God gives zero grace for all the committees throughout the Synod to ask and plead with their neighbors to lend their 'bonds' to the Lord, then the stream will pour out until the three million jar is filled. When our Christians are shown the need of veterans and widows, and the duty of the Church to God's Word, hundreds of thousands, according to the measure of their faith and fortune, will pour a pint or a quart, a gallon or a ton of oil, into the widow's jar, and we shall be able to sing: 'Be praise and honor to the highest good!'" A letter from the Pacific Coast says, "We all find diligently at work preparing for the big 'drive' for the versvrgation fund. May it succeed!"

The meetings with the visitators also went well, as far as we have heard, and were hopeful for the whole matter. There was no rush, but the matter was discussed and deliberated calmly and in depth. We were asked to express openly any misgivings, and such misgivings were expressed, but then also carefully considered and completely eliminated. I was especially asked to consider the misgivings that have often been voiced and perhaps even more often unspoken in our hearts, namely, that the whole way of gathering has not been customary among us until now, and that the gathering has not been decided upon and put into practice by our Synod itself. But not all new ways are reprehensible, but often quite good and commendable, if only the right sense is preserved and the right motive is asserted;

and as far as the Synod is concerned, it expressly in the year! 1917 in Milwaukee, the Synod also made it the duty of the General Pension Commission appointed there "to collect a fund by obtaining legacies and larger donations, the proceeds of which will be used for the benefit of this [pension] fund. This is precisely what is happening now at the suggestion and instigation of our generous laymen. Thus, then, every meeting of which we have heard has proceeded as it is specially written to us concerning one of the same: "Our meeting with the Visitator, held at X. the day before yesterday, and fully attended, . . . adjourned with one accord, and full of enthusiasm for the cause." Now, if all, all: large and small congregations, young and old, rich and poor, will lay hands to the work, and God will give his blessing to it, which we will all diligently ask him for, then the beautiful, noble, great work will succeed. God loves a cheerful giver, 2 Cor. 9:7, and the Saviour still looks on, as he did in the days of his flesh, how the people put in money for the purposes of his kingdom. He delights in the widow's mite, Mark. 12:41-44; and when the rich and wealthy show their gratitude to him, "who giveth us abundantly to enjoy all things," by "doing good, abounding in good works, giving gladly," it pleases him well, 1 Tim. 6:17-19. One of our circle, whom God has blessed in the earthly realm, has more than once confirmed to us that no greater benefit can be done to the wealthy and rich than to challenge them to give something righteous for God's kingdom, and that when they have given a great gift, they themselves have the greatest joy in it. May many experience this joy! And if the . . . And if the work succeeds, as we confidently hope it will, let us keep it as it says in a circular letter of two laymen to their brethren in other parishes, urging them to willing and zealous cooperation: "Let us not proclaim it from the housetops, nor boast of what we have done, but give thanks to Him who by His grace has brought it about."

L. F.

A conversation with our synod's statistician.

Statistician: Nice of you to come for once, Amts bruder. I haven't seen you for a long time. Are you acquainted with my parishioner, Mr. G.?

Brother: I have met him before. I'm glad to find him here with you. I had wanted to come for some time, but I knew you were calculating. I didn't want to disturb you. You know who you remind me of? David, who counted his people.

St.: But the mind is different. Woe to us if we keep statistics and use them to do great things before men! But to pay is not wrong in itself.

A.: I know that. After the fish song the apostles also counted the fish that the Lord had given them. There were exactly 153. Joh. 21,11.

Church member: And in the Old Testament, when a plague came upon the people, they counted the dead. "There fell in one day 23,000." 1 Cor. 10:8.

St.: One can also sometimes see from the statistics where we are lacking, and then strive for improvement in such points. Let us only always make the right use of statistics!

A.: What did you actually calculate? Tell me. Has the synod grown again?

G.: Last year one could not exactly speak of great growth. The Lutheran Church was notorious all over the country. Who should still join it!

St.: And yet, our synod is growing. As we sit here, it is growing. There were 2100 adults confirmed last year. That must be mostly growth from the outside. Most of all, of course, the synod is growing from within. The average growth over the last few years has been about 15,000 annually. Last year we did not quite reach that number because of the war and the influenza. Hundreds of our young men were killed in the war, and the influenza took away thousands of us. We had 3783 more deaths last year than the year before.

G.: We have also borne our share of the guilt of the land, and God's judgments have also passed over us.

A.: Only that with us it is not a judgment of punishment, but a salutary admonition to repentance and correction, and an urgent reminder that we keep ourselves prepared for a blessed end.

St.: As a result of this great dying, we increased only about 12,000 last year.

G.: After all, this is a great haul of fish. When the disciples saw the many fish, they knew immediately and said, "It is the Lord."

A.: But you still haven't told us what the number of souls in our synod is now.

St.: 1,010,092 souls. There may be a few hundred more; for we do not get all the reports.

G.: That is as many people as we had in Nebraska after the 1900 census.

A.: A city much bigger than St. Louis!

St.: If we could place our 4000 churches on both sides of a road, that church road would be over 30 miles long. Our congregations have church property worth \$23,302,500. And yet 487 pastors have not even reported on this point. If we could just put our teaching institutions all together, it would be a small city already. Our educational institutions number 110 buildings, and some of them take up half a street square. And then there are the 1919 students, 80 professors and 21 assistants!

G.: So I'm not surprised that we have to do some repairs to our institution buildings every year. I have to have my buildings painted every few years, and soon something has to be repaired here, soon there.

A.: Sometimes you have to build a whole new barn.

G.: How much does it actually cost to maintain all the buildings? to hold?

St.: About \$60,000. If we put up a big new building, then of course it will cost us more. But we are pretty frugal with it.

A.: It is good that we do not all live together in one city. We would not need to build a church for about 250 souls, but on the other hand we can work much more as salt in the middle of the world if we are divided into 4000 parts.

G.: We can also do mission much better.

St.: During the war I also got such an idea how rich our Lutheran church must actually be.

A.: How did you track that down?

St.: You know that in our State of Nebraska the people were assessed according to their assets, and after that a quota was put on them for Bonds and War Savings Stamps. That was 6 percent of our assets in our state. And our church members, on the average, paid the quota that was imposed upon them. Now our community members in Nebraska have about 7 million invested in Bonds, War Savings Stamps, etc. If 6 percent of our assets is about 7 million, how much is 100 percent?

A.: It makes my head spin.

St.: We cannot, of course, compare all the other districts with our State; but if you take even half for other districts, it comes to a sum so large that we could buy out half the land in Nebraska.

G.: Looking at it, a three million dollar drive doesn't look as big as I thought it would. I meant it was something outrageous.

A.: That is also it. Never before has anything like this been there in our synod. But we would have the money.

St.: We raised last year in our Synod for out-of-town purposes \$1,485,500 and for our own congregational budget \$2,504,700. But only 1093 pastors out of 2400 reported the expenditures for congregational budget. If they had all sent in their reports, we should have arrived at about 5 million dollars, and with the inclusion of gifts for foreign purposes, at about 6 million.

G.: These are large sums; but if you think about it, this is not even 1 percent of our assets. By the way, we collected more money in our parish last year than ever before. Did you do that in your community as well?

A.: Sure. We went "over the top."

St.: When we went from \$889,500 for out-of-town purposes to \$1,476,600 at one time in 1917, I thought surely next time the total would be a few hundred thousand dollars less. But it turned out differently; we raised \$10,000 more. For our soldiers alone we raised \$437,000, for the inner mission almost \$300,000, so that we could maintain our 661 missionaries.

G.: Yes, the war also taught us something. You have to learn to give. And you don't come up short. You get interests. I don't want to be a "slacker" in the kingdom of God. God doesn't paint the house yellow, but the money you take from the kingdom of God usually goes away in some other way.

A.: Did you find out how many of our young men actually served in the army and navy?

St.: Not exactly. 515 pastors reported nothing. But those who did report, reported 26,984 soldiers, of whom 811 died in the camps or at the front.

A.: It is a pity that so many do not report properly! According to the report of the Office for Chaplains in the Army and Fleet, I believe there were over 30,000 soldiers.

G.: Just think: 800 of our young men dead! 800 families have been deeply wounded. War is a hard discipline.

A.: But there were also quite a few pastors who died last year. Do you know how many?

St.: According to my list, there were 53. In addition, 63 resigned or retired. We have barely had enough candidates to fill in the gaps. If I had not added the 33 chaplains serving in the Army and Fleet, the statistics would have been down by 10 pastors. The teachers are even worse: 52 have resigned, 12 have died, and only 37 candidates have entered.

G.: We must again diligently fill our educational institutions with young men, so that in later years we do not fall short completely.

St.: Of course, not many churches and schools were built last year, only 24 churches (against 64 last year) and only 3 schools (against 22 last year). The war was to blame for that. However, many congregations will probably soon be thinking about building again. Even for marriages last year was a bad year - 3848 marriages less than usual.

A.: You were talking about schools. How about that now that they've been hit so hard in different states?

St.: They have decreased by 322. In 1916 we had 2313 schools, in 1917 still 2168 and last year 1846. But of these 427 are merely Saturday schools or are held merely several weeks in the summer during the holidays. And we have lost over 8000 school children.

G.: We have to do everything we can for our schools, especially at this time.

St.: This reminds me of the sermon which our former General Praeses, H. C. Schwan, once preached at Synod on the words, "Send yourselves into the times!" He told us then that in hard times we should not sullenly drop our hands into our laps, but send ourselves into them like a merchant who, especially in bad times, uses every opportunity' to gain one more advantage. We must exert ourselves to the utmost. This also applies to us pastors who still have to hold school.

G.: But one cannot expect the pastor to hold school as tightly as a teacher and to do all his other work besides.

A.: That is true. A pastor can hardly administer his preaching ministry as he ought if he has to hold school. If he holds school all the year round, he does not get around in the congregation as he ought; if he supplies his congregation properly, sometimes the school will suffer.

St.: But if we can, we ought to try to get a full school year out of it. If the public school has 180 days and we have only 140, the children will be 40 days behind every year. And in time, perhaps the state would like to abolish such an evil in a way we like even less.

A.: Let's see the list of how many days have been taught in our schools.

St.: O, you can't judge by that because most of our schools were closed for weeks last year due to influenza and many lost 20 to 40 days. Next year it will probably look different.

A.: Let's hope so. - I understand you're going to have the "Yearbook" printed in English this time. Why is that? Was it necessary?

St.: It has its reasons. The statisticians in other church communities cannot find their way around in our German "Jahrbuch". The state also has its statisticians. It seems better that we print it for them in English, otherwise they will look somewhere for a statistic that we have not done. We have an English district in our synod for that purpose. There, even a German "yearbook" can't be sold as easily as an English one.

G.: It doesn't matter so much either. Most people can read and understand the tables, even if they are in English.

St.: Whether English or German: God bless our Synod also in the future!
E. E.

The spiritual care of our soldiers in the army and fleet.

The Board for the Spiritual Care of our Young Men in the Army and Fleet feels compelled to make some announcements concerning its work, since its effectiveness is drawing to a close, and the members of the Synodal Conference should be acquainted both with the present state of affairs and with the work still before us.

The authority is only established for the duration of the war and was not created with the premise of staffing permanent field camps with preachers or missionaries. Since the armistice was declared and our authorities demobilized their entire army very quickly, a number of field camps have already been broken up, so that the authority felt compelled to dismiss the preachers stationed there. When we were at the height of our activity on the first of November, 1918, we had 62 field preachers in the work, assisted by more than 100 missionaries and local pastors, whose duty it was to visit the field camps twice a week and minister Word and Sacrament to the Lutheran soldiers. During the next few months the number of workers in this part of the Lord's vineyard gradually decreased in the following manner: December 1, 1918, there were 60 field preachers and more than 100 missionaries; January 1, 1919, 51 field preachers and about 100 missionaries; February 1, 34 field preachers and 75 missionaries; February 15, 23 field preachers and 35 missionaries.

If the disbanding of the whole army proceeds on the same scale as before, the preachers will also return to their congregations just as quickly, since their work naturally ceases with the breaking up of a field camp. It is true that here and there a number of soldiers remain behind, but the number of Lutherans who remain behind is so small that they can very well be spiritually cared for by one of the neighboring pastors. In addition, most of them stay only a few days and are then sent on or go home.

There is no doubt that a number of those pastors who are still on our list will be dismissed by March 1 because of finished work, so that we can rightly assume that by May 1, on which day our lease expires, there will be so few pastors in work in the army and fleet that a special business office on our part will be unnecessary. If, therefore, our calculation proves true, we shall vacate our present place of business, so necessary for our purposes until then, on the 1st of May, and save the expenses.

Should there still be some pastors in the camps, we will make every effort to provide for them in another way.

The sick in the hospitals will probably still need pastors for some time, although it is made almost impossible for the hospital preachers to keep a general lookout in the hospitals, so as to come close to all Lutherans. The officials, for reasons known only to them, have so far not permitted pastors to do general work in the military hospitals, but only when the sick themselves desired a pastor. Such parents, therefore, who have sons in the military hospital should instruct them to ask the war authorities to get them the Lutheran hospital preacher or the Lutheran pastor of the city in which they are. This will be immediately permitted and arranged for them.

As far as we can see, however, this work can just as well be done by the local pastors or by the nearest mission commission, and our authority is gladly prepared to help such with advice and action, if the work to be done by them really concerns the spiritual care of soldiers or of seamen on warships. Our Authority cannot be entirely dissolved until the Synod in 1920, at which meeting the General Synod will dispose of the remaining funds transferred to it by our Authority.

It will certainly be welcome to any reader in the Synodical Conference to read the following financial report:

FINANCIAL REPORT.

Receipts by Mr. F. H. Wolff, from all sources, up to February 1, 1919
\$301,111.09

On hand with the Treasurer of the Synod of Missouri, Ohio,
and Other States, February 1 227,357.81

On hand with the Treasurer of the Joint Synod of Wisconsin,
Minnesota, Michigan, and Other States 30,761.89

Total receipts up to February 1, 1919 \$559 ,239.79

Receipts acknowledged in synodical papers, prior to May 1,
1918 134,853.27

Receipts from May 1, 1918, to February 1, 1919. \$424,379.52

FRED H. WOLFF, Treasurer.

The Authority will issue a brief historical report of its work in the Army and Fleet, which may be sent to the officers of the Synod in the near future.

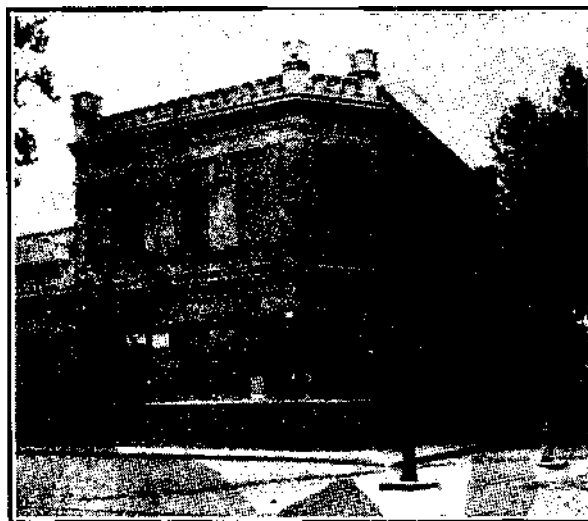
God has richly blessed our work in spite of endless difficulties. His glory endures forever.

W. C. Kohn,

Chairman of the Lutheran Church Board for Army and Navy.

News from Argentina.

On January 30, a cablegram arrived from Buenos Aires in Argentina: "Candidates are here." This was a message of joy. Just before Christmas, candidates C. Wolf, H. Gehrt, and C. E. Schutt had left for Buenos Aires via New Orleans, Panama, and Chile.



Rented place of worship in Buenos Aires.

(First floor.)

The white area marked with a star is a sign announcing the worship purpose of the establishment.

reach. Thanks be to God who brought them so happily and quickly to their field of work! What joy their arrival will have brought to Argentina, where our overburdened missionaries have been expecting helpers for more than a year! May the Lord bless them and their work abundantly!

P. Krämer, who is in Buenos Aires, writes: "Everything goes its usual course; it goes forward, slowly but surely. Since June 1, 1918, there has been an average of 27 persons in each service, and from June to September in 13 services 358 persons. We have good hope that things will continue to progress.

"But we are reviled on all sides by the 'Germans' who try their best to stop the progress of our Lutheran Church. But thank God, now we have our church magazine, 'Ev.-Luth. Bote'. It is still small, but we hope it will do us good service by promoting the interest of our church and giving us an opportunity to defend ourselves against the attacks of our enemies." The Commission wishes to call special attention to this paper. Those who order it will help the enterprise,

and his interest in the mission in that part of the world is encouraged. Krämer asks for readers, also to cover the expenses for printing the paper.

Influenza has also been prevalent in Argentina and has claimed many victims. God's goodness has saved our workers and their families from it.

It was a great joy and strengthening for our Argentinean workers that Praeses Müller of Brazil was there.



Congregation in Entre Nios, Argentina, in front of their new church on leased land.

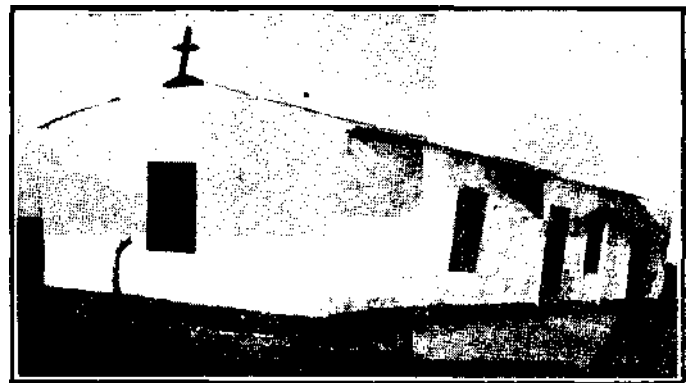
and visited the various fields. He reports to us very favorably on the prospects for our work, and when he had finished his visitation, he wrote the following parting word to the Argentine churches on the pampas (the Argentine prairies):

"The visitation trip through the Pampa communities will always be a pleasant memory for me. I would like to take this opportunity to thank the congregations and their pastors for all the love they have shown me. However, I would like to mention again some things that I have already discussed with the congregations and individual members of them during the visitation, and about which I have also spoken several times with the pastors concerned. These are the welfare and future prosperity of the Lutheran Church on the Pampa.

"The tenant system has never been of any use in any country, and this seems to be especially the case on the pampas. I am now quite refraining from saying that it is also not conducive to the earthly advancement of the country people. It is decidedly to the disadvantage of the church. As a result of the short contracts issued by the sovereigns, our congregations are continually on the move. It is easy to see that no parochial school can be viable under such circumstances. It follows, however, that many children do not learn to read and write at all. Unable to read, they are then confirmed by the pastor after about four weeks of laborious instruction. Now, as confirmed Christians, these children should also begin to diligently search the Scriptures themselves, so that the knowledge gained in confirmation classes may be deepened and expanded by the Word of Life. But precisely this necessary diligent searching of the Scriptures is made impossible to them by the fact that they cannot read for themselves. This is a great damage to the church, which will be terribly noticeable in later years.

will be. The first step that must be taken to control this evil will be for all who have the opportunity to do so to acquire their own land. Once a beginning has been made in one place, then in time resident congregations will certainly be formed, and a proper congregational life could be cultivated. The sooner Lutheran Christians set their eyes on this goal, the sooner they will achieve it for the good of old and young Christians. However, as long as no change has been or can be brought about in this respect, parents themselves should insist with all seriousness that their children read at least and learn the Small Catechism by heart. Parents should also be serious about the introduction of regular home devotions, in which father or mother reads a chapter from the Bible or a reflection from a orthodox Lutheran devotional book to the members of their household. This is all the more necessary for the spiritual welfare of our Lutherans, since circumstances permit only scanty spiritual provision on the part of pastors. Faith is a plant of the Holy Spirit, and this, if it is not to wither, must be faithfully watered with the word of the Spirit, the water of life. Hence the Scripture exhorts, 'Let the word of Christ dwell among you' (Christians are meant) 'abundantly.' It is quite without doubt that such regular daily family devotions would be crowned with great spiritual blessing to home and church. Fathers of the house, Remember that you are responsible for the spiritual care of your householders! 'Bring up your children in discipline and admonition to the Lord!' exhorts God's Word. Christians are guided by such words of God and take them seriously.

"In closing, I wish the churches and their pastors God's rich blessings." -



Church on leased land in Argentina.

The cablegram reporting the arrival of our missionaries was also immediately accompanied by the request: "Cable us \$1000 as soon as possible." We have fulfilled the request and hope our Christians will soon have replaced this sum with their gifts of love.

On behalf of the Commission for Inner Mission Abroad
Karl Schmidt.

Christ's kingdom is not only to be an eternal kingdom, but also a widely extended kingdom that extends throughout the whole world.
(Luther.)

To the ecclesiastical chronicle.

Important for all donors to the \$3,000,00 fund. It is important that you have the bonds you have chosen to give or the cash ready for the collectors when they come to collect the gifts on the afternoon of March 30. Have your gifts ready to avoid wasting time for the busy workers! - Upon sending in a contribution of \$6 or more, the L. L. L. Secretary will send a special certificate for an L. L. L. Liberty Bond membership for 1919 direct to the giver, which will include a year's subscription to the

Lutheran Witness includes. W. C. Kohn.

The large collection for the supply fund of our synod, from which sick and infirm pastors, teachers and professors of our synod and their widows and orphans are to be supported, is now being prepared throughout our synod. In doing so, it is quite natural to think of the work these people are doing, how they are devoting their lives to church and school work, and serving God in His church. Much could be said about this. But every Christian in our churches knows this, and if he thinks even a little he must say to himself that the church has a duty to provide in their old age for those who are consumed in its service, and not to leave their survivors to suffer hardship. Another fact, however, is not so generally known or so diligently considered; and yet it is worthy of special mention and emphasis. This is the fact that a very considerable number of our present pupils and students, and therefore of our future pastors, come from the parsonages and teachers' houses of our Synod; that, therefore, our parsonage families provide above all for the new generation of pastors, and that a good part of the often so small parsonage and teachers' salaries is used to have the future ministers of the Church trained. We do not forget that our congregations and individual Christians faithfully help to ensure that the sons of pastors and teachers can study. Among the students in our institutions, for whose support no less than \$44,843.88 was raised in 1917, were many pastors' and teachers' sons. But, as I have said, the students and pupils themselves come chiefly from the parsonages. We once recently looked closely at the lists of our St. Louis institution for this purpose, and, though we had long since made this observation, were yet astonished ourselves at the result. It may be that in this particular year the numbers bear special witness to this fact; but that it is a fact is certain to anyone who is somewhat more intimately acquainted with our institution system. Our St. Louis Seminary has this year exactly 379 students from the roll; of these 137 come from parsonages, 16 from professors' houses, 15 from teachers' houses, summa 168; from all the other families of our great Synod come 211 students. Or, to look at it a little differently: Our synod counted in 1917 2454 pastors in office, or 2800 if we count the sick and decrepit pastors now in retirement; from this circle 137 of our students flame. At their institutions of higher learning there are 80 professors; from this circle come 16 students. At their parochial schools are 1136 teachers; from this circle we have 15 students. In 1917 our synod numbered 1,001,380 souls; if we average 5 to 6 souls per family, that would be 165,000 to 200,000 families, and 213 of our students come from this circle. Now, of course, it is quite natural that the son should gladly and easily enter his father's career, and that the large number of pastors' sons among our students should result from this.

presumably our teacher seminaries will also have a larger number of teachers' sons among their students. In the parsonages also, again quite naturally, the need for the training of pastors is especially discussed. Nevertheless, it remains a most gratifying fact that our parsonages, above all, are providing for the future crop of pastors, and let this be remembered by them. God bless the presbyteries of our Synod also for what they are doing in this piece!

L. F.

The common cup in the holy supper. So many things have been said and written of late concerning the contagiousness of the common cup in Holy Communion, which have been brought forward in proof of the introduction of the single cup, that the following quotation may be of more than passing interest. It is from the pen of one Malcolm McLean, a distinguished physician in the east of our country, and first appeared in *St. Andrew's Chronicle*, the church's

The following is a reply to an address recently made by the pastor, and to his request that I should speak on the subject suggested, I wish to say that the discussion of the danger of the common cup in Holy Communion demands a sober consideration of the facts relating to the danger of contagion from the bacteriological, sanitary, and scientific point of view. The present pestilence, by its contagiousness, has terrified fearful minds, so that, without having the necessary knowledge of bacteriology, they suspect a great danger in the use of the common chalice in Holy Communion, without being able to adduce a single reason for their fear. That bacteria may be found in limited numbers on the communion cup is readily admitted. Where would they not be found? They surround us on every side. They are found on our clothes, on our furniture, on our food, on our books and newspapers, on our cigars, and on utensils of all kinds. Why is it that most of us are not subject to the bacteria that are everywhere? Why do we make a special effort to avoid this danger in the cup of the Lord's Supper? Let us answer these questions in reverse order. We are afraid of the common cup because we believe there is special danger, and that the use of it is a gross violation of the doctrine of health. This cannot be proved by strictly scientific observation. The writer of these lines, who has made bacteriological investigations for many years, has been unable to trace even a local contagion to the use of the common cup. The question why we are not subject to the contagious germs which surround us on all sides seems to me to be the most difficult in the whole matter. The human body is endowed in its tissues with an admirable power of destroying the contagious germs which come in contact with it. In at least ninety-nine cases out of a hundred the germs are, so to speak, eaten by our organism instead of gaining dominion over us. If our organism did not possess this defensive power, few among us would grow old enough to be admitted to the Lord's Supper. In short, the common cup at our communion holds so infinitely little danger in regard to contagion, that our fear of the same is ridiculous, nay, irreverent." (Parish Journal.)

Against the degradation of marriage, which has risen to the highest level, there are legislative proposals in some states. In particular, the so-called flash marriages are to be made more difficult or un-

The thought that they are taking an important, serious step, that, according to the poet's words, they should seriously examine who is bound for ever, does not trouble them; they reckon that the divorce court will decide on their marriage. They are not troubled by the thought that they are taking an important, serious step, that, according to the poet's words, he who binds himself eternally should examine himself seriously; they count on the divorce court to untie them just as quickly. In some places the order is proposed, which would certainly be very salutary, that a certain time should elapse between the taking out of a license and the marriage, and that the license should first be published. Such marriage ceremonies seem to be performed by some justices of the peace in a particularly artisanal and frivolous manner. In the Indiana Legislature a bill came within a hair's breadth of being passed which would have taken away the right of marriage from squires and justices of the peace, and given it only to the so-called clergy, town mayors, and professional justices. At the last moment, by secret influences, the passage of the bill was defeated. A report from Indiana says: "How little strict these justices of the peace were about the minimum age for bride and bridegroom is well known, and the violations of the law in this respect have been very numerous, but have only comparatively seldom resulted in punishment. One of these cases, however, which occurred recently in Jessersonville, and in which a flash marriage was performed, although the bridegroom was only eighteen and the bride - both of whom were from New Albany - only sixteen years of age, nearly knocked the bottom out of the barrel of moment copulations. For when the bride's mother obtained a warrant for the arrest of the over-young husband, it gave rise to an outrage meeting in New Albany. A bill was then drafted to put an end to the abomination of flash marriage justices. Influences immediately came to bear in the State Legislature to forestall the passage of the Bill during that year, and they eventually prevailed, but are likely to be overpowered in the next session." - But the justices of the peace are not the only ones who sin in this; there are people who call themselves pastors who are equally venal. Luther often told people who knew nothing to do with the liberty they had obtained but to abuse it: You are not capable of freedom and are not worthy of it; you should go back under the Pope, who gags you with his laws of man. This is precisely where such "pastors" are to be directed. In his recent address to the clergy, Bishop Schrembs of Toledo stressed the importance and obligation of giving the young people who present themselves for marriage a carefully prepared course of instruction on the marriage state and its duties, and the order of the Christian home. "If we can only manage to keep the home Christian," said the bishop, "we shall have done our part to save society."

E. P.

The Doukhobors are going back to Russia. The news that Peter Verigin, the leader of more than 10,000 Russian Doukhobors, has announced his intention to return to Russia with his people has caused a great stir in Canada. Fifteen years ago these totally illiterate Boer Doukhobors (spirit fighters) were hated as religious fanatics. They lived together in communal houses, and although they were peaceable and industrious agriculturists, they disdained the authority of Canadian laws and the adoption of the

Citizenship. But Canadians admitted that these people, though bad citizens, were good colonists. Vrilliant in British Columbia is one of the great Doukhobor, Socialist and Communist centres. The community there is wholly self-sufficient and is a complete contrast to a modern city; all are unconcerned about the needs of the next day. They make no distinction between mine and thine. One of them does all the buying and selling. All money goes into one till. Money has no value or purchasing power at all in this community. Everything that is necessary for life is purchased and distributed by the designated members. - Now one might ask: What actually caused the leader of the more than 10,000 Russian Doukhobors to suggest to his followers that they return to Ruhland? The Canadian government has imposed all kinds of restrictions on the Doukhobors and the Mennonites who do not want to be naturalized. Each Doukhobor is to buy a piece of land, not larger than fifteen acres. Their present homesteads they are to abandon. The Mennonites, who live together on their land complexes and do not want to come into contact with other settlers, so that they can live undisturbed according to their religious views and customs, are to allow the government to build modern schoolhouses and leave the education of their children to the teachers sent. This, however, is opposed by the Mennonite parents, who would rather endure imprisonment than have their children educated in the public schools." (Wbl.)

On the occasion of the "State and Religion" conference, the German Socialist Minister of Education, Hänisch, published the following announcement: "In addition to the decree of November 29, 1918, on the new regulation of religious education, it is hereby expressly pointed out that the purpose of this decree is the liberation from any compulsion of conscience. This intention would be turned into its very opposite if any anti-religious pressure of conscience were now to be exerted. It is the serious duty of all to avoid it at all costs. The religious feelings of children and parents should be treated with all due consideration. Every consideration should be exercised that is in any way compatible with the spirit of the decree. Now, however, we also expect from the church-minded circles in the most definite way that they will not cause any difficulties for the loyal implementation of the basic ideas of the religious decree. It is made a serious duty of all the authorities and teachers involved - be they personally inclined to stand by the decree as they wish - to avoid anything that might cause friction of any kind. To act in this sense is today the noblest patriotic duty. The State as such tolerates all churches which are not dangerous to the State, that is, which do not violate the regulations of the civil authorities. But it, the State, is absolutely interdenominational, that is, neutral, and has only to watch over the peace of all confessions. Consequently, the state is no longer in a position to make any contributions to any church. On the other hand, it reserves the right of control over the persons of the clergy and their views and methods in the higher interest of the State. The State declares religion, that is, so-called faith, to be as much a private matter as so-called unbelief; it does not argue about the concept of God, but must demand only two things from its citizens: absolute morality and tolerance. In the schools two lessons a week are left free for religion, a subject which is optional, that is, no one can be forced to take it." - The institution indicated in this proclamation would be about the same,

as it exists here in America, and with which we are cordially satisfied, and we desire that it shall in no wise be shaken. Let the church demand no more of the state than that it protect the adherents of every creed, except such as are really dangerous and pernicious to the welfare of the state, in their persons and in their property, because they are citizens. If the claimed "right of control" over the persons of the clergy and their views and methods" refers only to political things, there is nothing to be said against it, since the "clergy" are also citizens of the state, and have their instruction in Rom. 13:1 ff. like all others. If it were to be applied to ecclesiastical matters, then the most atrocious "compulsion of conscience" would result, which, according to the Proclamation, is precisely what is to be avoided. Whether the state wants to provide religious instruction in the weekly free school hours, and if so, what kind of religion it should be, nothing is said about that.

E. P.

Catholics in France fear for the freedom of their Church. We read the Catholic news: "Great concern is felt in Alsace, indeed in all France, over the question of religious liberty as it develops under the new circumstances. The proclamations which accompanied the entry of the French into Kalmar, Metz and Strasbourg have given the people the solemn assurance that their religious liberty will suffer no restrictions. No secret is made in the French journals of the fact that the devotion of the population of the German territory to France is largely due to the Catholic clergy. Nevertheless, the people and priests of Alsace are alarmed and filled with forebodings that a return to France will cost them a portion of the liberty they hold so dear. *La Croix* does not conceal the fact that there is reason for such fears. They are already crying out for the execution of the laws against the religious."

E. P.

In addition to the many-colored books, a White Paper of the Pope is to be published in the near future. We read the Catholic report: "It is reported that the Vatican White Paper is ready for publication. The importance of the documents contained in the work has been so much appreciated that, it is said, the Holy Father himself has read through the specimen sheets. The White Paper is an octavo volume of 325 pages and is entitled 'The Work of the Holy See in the European War. A Collection of Writings from August 1914 to July 1916/ It is devoted exclusively to the efforts of the Vatican in favor of religion and humanity.'"

E. P.

Jewish mission must stop in Palestine! is the cry of the Zionists in Europe and America. In the hoped-for "Jewish Republic" only Jewish Jews may live; Jewish Christians are no longer Jews, is the demand of these "Republicans". So the English Christ Church, the German Redeemer Church, the Greco-Roman Church of the Holy Sepulchre, the many Christian monasteries, pilgrim houses, hospitals, schools, etc., the great rock mosque in Jerusalem, the Church of the Nativity in Bethlehem, the Abraham Mosque in Hebron, the churches in Nazareth, etc., must be razed to the ground and their relatives expelled to make way for Jewry. O how humble are the Jewish dominions! (Wbl.)

Further conversions in Jerusalem and Constantinople.

The Pope has given his blessing to the project of building a Church of the Sacred Heart in Jerusalem, and construction work has already begun. Cardinal Bourne, the Archbishop of Westminster in London, is now in Jerusalem.

His visit is connected with the question of the protectorate of the Holy Land, and probably also with the plan of restoring the great Byzantine St. Sophia Mosque in Constantinople to its original Christian character as a cathedral.

E. P.

The seven Passion greetings of Paul Gerhardt.

Above the altar in the Moritz Church at Mittenwalde in the Mark of Brandenburg, donated in 1514 by the Electress Elisabeth, the wife of Joachim I, is an image of the thorn-crowned Saviour. Immersed in devotional contemplation of this image, Paul Gerhardt, "the singer of justification by faith", is said to have received the inspiration for the poetry of his so-called Passion Salve or Greetings during his tenure there as provost from 1651 to 1657.

They are based on the Passion Salve of Bernard of Clairvaux († 1153) to the suffering limbs of Christ. In seven Latin hymns, all beginning with "Salve!" "Hail!" the pious medieval monk sings of the feet, knees, hands, side, breast, heart, and head of the Crucified. Gerhardt imitated this in a sequence of seven songs, each of which salutes a limb of the Saviour.

He addresses the feet of JEsu in the first chant of his Passion cycle, "Hail me a thousand times."

I embrace, heart and kiss the wounded number And the crimson rivers
of thy feet and nail marks. (No. 91, 2.)

He sings of the knees of the Lord in the second song, "Hail, my crown":

It flows your blood stream
With a whole, full house;
Thy body, too, is full of misfortunes. O unscripted majesty, how is it
that thou art so miserable? This thy grace and thy faithfulness doth
make.

The third chant turns to the hands of the Savior and begins:

Greetings, good shepherd,
And you, O holy hands, full of roses that will be praised till the end of
heaven!
The roses that
I mean here,
Thy plagues and thy woes, that in the end in thy hands
On the crosses are beaten.

The side of JEsu is praised by Gerhardt in the fourth hymn, "Ich grüße dich, du frömmster Mann."

Hide me and shut me up in thy sides' cave!
Here let me be still and safe,
Here warm my soul, When cold death seizes me, And when the
infernal lich After me and my spirit asks, So let me in thy faithfulness
then fine remain calm.

In the fifth song, "Hail, God, my salvation," the breast of the Lord is sung about:

Hail, dear breast, thou throne of God, thou deed of man, thou bearer of all burden and load, thou of all weary rest and nest!

The heart of the Savior is greeted in your sixth chant, "O Heart of the King of All the World."

O roses of the heart, O most beautiful flower, Oh, how delicious is thy glory! Thou art not to be prized. Open thyself, let thy juice And thy odour's heightened power Feed my heart and soul!

The seventh, the final song of the chant sequence, the crown of the seven Passion greetings, is addressed to the head of Jesus:

O head full of blood and wounds, Full of pain and full of scorn, O head bound in mockery With a crown of thorns, O head otherwise beautifully dissected With highest honour and adornment, But now most reproached: Hail to me! (No. 81.)

This most glorious of all Passion hymns has passed into all hymnals, not only of the Lutheran, but also of other churches, and is almost indispensable in the Good Friday service. With its two last verses it has become especially pagan at the bedsides of the sick and dying. It concludes with the consoling words of Luther to Melancthon on his return from the funeral of his daughter Magdalen: "O, who dies thus, dies well! Blessed are the dead who die in the Lord."

A box of joy.

A Christian in X., who has much joy and wishes others the same joy, wrote to a missionary paper:

Often I can hardly wait until another issue of our missionary magazine appears, for I would like to know how our missionaries have fared in the meantime, whether they are all well or whether another one is down with fever, whether the Gentile Christians are proving themselves and new applicants for baptism have come forward, whether the cholera has gone out and the famine has been averted from our congregations, and what other such questions move the heart of a missionary friend and are the object of his intercession. And when the Missionary Gazette returns, my eye falls first of all on the last two pages. If, dear reader, they only contain dry figures, if you only glance at them, then study the individual details a little more closely and try to read between the lines. For example, it says: "Collected by the children of the school at N." I think and am glad that a teacher lives there who not only has a warm heart for the mission to the Gentiles, but who also instructs his children to work in the kingdom of God! I read further: "From the piggy bank of our little Marie", and I know that the little girl must have pious parents who teach her to love the Lord Jesus not only with words, but also with works. More often I come across the note: "Bequest of N. N. \$100 or H500 for the mission to the Gentiles" etc., and I make up my mind: I don't want to go out of life without having publicly testified my love for Jesus. I read further: "Yield of a mission apple tree,

Yield of a mission sheep," and there I must say: That is practical. It will be a dear Christian, a pious woman, a believing child, who has planted an apple tree or reared a little lamb and destined the yield for the mission. And so I read on, always having my particular thoughts.

Recently my eyes lingered on the words, "From the joy-box of N. N." Joy-box? I think, what sort of a thing might that be? Fortunately, I know the owner, and when I meet him soon after, I learn the following from him: "This is a box, bearing the inscription Ps. 50:14: 'Offer thanks unto God, and pay thy vows unto the Most High.' When I have happily tilled my field in spring, when a long drought is followed by refreshing rain in midsummer, when a violent thunderstorm has passed by without causing any damage, when the hay has been saved, the grain brought in, the potatoes harvested - each time I am drawn to the corner where the box of joy stands. Or when my sick livestock, when my children, my wife, when I myself have recovered, when my children start their first day at school, when they are confirmed, when a birthday is celebrated in the family, when another whole year lies behind me and God's goodness has kindly brought me and mine through it - and I can count the many occasions for joy - my box always comes to mind; or even when my prayers have been heard, when I have been to the Lord's table and been allowed to lay down my sins before him, when Jesus has let me hear his word: 'Go in peace!' when I then took up the fight against my vehemence and avarice-you know how much they trouble me-and the Lord gave me a victory over my sins: those were first the best hours of joy, and then I forgot least of all thanksgiving." So far, my friend.

Deeply moved, I thanked him for his explanation with a warm handshake. I could not say much, for I was deeply ashamed of the information I had received. I wondered if there were more such people who possessed a box of joy, I was forced to ask. - I searched through the love offerings in the next missionary bulletins even more attentively than usual, and my eyes fell on the following passages: Thank-offerings at baptism, for faithful assistance, the mite of a widow, thank-offerings on the occasion of a wedding, from a communicant, from the missionary box of a day laborer, for the recovery of a child, etc. So I bought myself a small mission box - a joy box - and put it on my dresser, and what I collected in a quarter of a year I then sent to the mission treasurer.

And strangely enough, the more I got into the box, the more often I had reason to rejoice and to go to the box, and I thought, you must tell the dear readers of the Missionary Bulletin about this, maybe some of them will buy such a box and have as much joy in it as you do. Yes, a missionary box - a box of joy actually belongs in every Christian home. A Christian is a man who alone knows true joy, because he alone has peace with God, a man who can sing "always joyfully: My heart goes in leaps and cannot be sad, Is full of joy and singing, Sees nothing but sunshine.

The sun that smileth upon me is my
Lord Jesus Christ; That which catcheth
me is that which is in heaven.

Obituaries.

To the number of servants of the Word taken away by the terrible epidemic has now been added, according to God's inscrutable counsel, Father Albert Discher. He was born on February 21, 1872 in Sticklitz, Pomerania. In his twelfth year his parents emigrated to America and settled in Manitowoc, Wis. Here he attended the parochial school and in 1891 entered our theological institution at Springfield. After passing the examination well, he answered the call of the church at Carroll, Iowa, in 1896. Six years later he accepted a call from the Boyer, Iowa, congregation. Since 1907 he was in the service of the Lord at the churches in Wall Lake and Breda, Iowa. With great faithfulness he used the gifts given to him by God for the blessing of those entrusted to him. He has now entered into eternal rest. On February 5, at the age of 48 years, 11 months and 14 days, he passed away gently and blessedly, when the undersigned recited to him the prayer: "Christ's blood and righteousness," etc. The funeral took place on February 10, with a large attendance of the congregations and many of the officiating brethren. Father C. Runge officiated in the house of mourning. In the church, Praeses Wolfram offered words of comfort in English and Vice-President Amstein in German. The undersigned officiated at the grave. His saddened widow, Anna, née Marting, and six children mourn his early passing. - May the Lord heal the wounds he has inflicted! A. N.

Traugott Johannes Große, pastor of Zion Parish near Addison, Ill., was born the first son of the teacher Moritz Große in St. Louis, Mo. on April 24, 1844. Even before his confirmation he entered Concordia College there, where at that time, in addition to Professors Walther and Biewend, Principal Goenner, Principal Schick, Sub-Principal Saxer and Professor Seyffarth taught. In 1861, the high school moved to Fort Wayne, where Grosse had completed his secondary education until July 1862. In September of that year, because of the stagnation in the Synod's institutional system resulting from the Civil War, all sophomores eighteen years of age and over had to remain in St. Louis and enter the seminary immediately, whether they had completed the full course at Fort Wayne or not. This, too, Große did. In November, 1864, he was appointed vicar to Blessed Father Wunder at St. Paul's parish, Chicago, and preached to a number of members of that parish who lived on the west side, in a branch school of the parish built there. In June, 1865, he was called to be the second pastor of the congregation, and was ordained July 9 of the same year. In November, 1868, he married Luise Bartling, but she was taken from him by death after only a year and a half, as was also soon afterward the little daughter born of this marriage. In March 1869, sixteen members of the St. Paul congregation who lived on the west side and had already been served by Fr. Große organized themselves into an independent congregation under the name "Ev.-Luth. St. Johannesgemeinde," appointed Große as their pastor, and soon joined the synod. In May of the same year, Große entered into holy matrimony again, namely with Luise Matzmann, who now, after sharing joys and sorrows with him for almost fifty years, survives him as a sorrowful widow. Ten children sprang from this marriage, five sons and five daughters, but six of them, three sons and three daughters, have already preceded their father into eternity. In 1875, after eleven years of blessed service at St. John's parish, which was under

Grotze was appointed professor at our teacher training college in Addison and was introduced there on 12 October. Here he ministered for a little over four years. He was then called by the Zion congregation at Addison to be their pastor, succeeding Father Francke, and was installed in his office in 1879. Here Große spent almost forty years as pastor, preacher, and pastoral caregiver, sharing with the congregation joys and sorrows, times of refreshment and rest and times of unrest and tribulation, experiencing with it its growth and prosperity as well as its aging and decline through departure and branching off. What the Deceased was to his congregation during these long years, she is better acquainted with and conscious of than can be said here. - But the deceased was also active beyond the circle of his congregation in the service of our synod and church in writing, word and work. Special mention may be made of his long and arduous service as chairman of the support committee of his synodical district, and of his faithful, valuable services as president of the orphan asylum at Addison, for thirty-seven years, until two years ago, on account of infirmity of age, he was compelled to retire from that work. His other work as pastor also became more and more burdensome to him for the same reason. But he still held himself up as well and as long as he could, and did what he could. Several days before his departure he held confirmation classes. The day before he wanted to, but he could not. He had to lie down so that he would never get up again for this life. On February 14, after he had been strengthened the day before by his fellow ministers from God's word for his last walk, he passed away gently and quietly. His earthly age was 74 years, 9 months and 21 days, his term of office not quite 54 years. He leaves his widow, two sons, two daughters, eighteen grandchildren, one great-grandchild and two half-sisters. - On February 17, the funeral was held with a large attendance. Bartling spoke in the house about Gen. 48, 21. In the church he held the following speech

A. Pfotenhauer preached the memorial sermon on Mark. 7,37: "He has made all things good" and showed how God had done this with regard to the life and work of the deceased and also with regard to his death. Also speaking were Father A. Ullrich, on behalf of the Proviso Conference, of which the deceased had been a member for many years, and Father P. Sauer, representing St. John's parish in Chicago. The undersigned was asked to compile a summary of his life from the records of the deceased and from other sources, which was read out by him and is substantially reproduced here. Vöster officiated at the graveside. E. Z.

P. Elias Hieber juu. son of k. E. Hieber seu. was born at Tinley Park, Cook Co, Ill, May 11, 1885. In 1899 he entered our Concordia College at Milwaukee, later the institution at Springfield, Ill, where he completed his studies in 1910, having previously been vicar for two years at Northville, Mich. In July, 1910, he was united in marriage to Mabel Fielax, of Northville, Mich. In September of that year he followed a calling to the California and Nevada districts, and in October, after his ordination at Oakland, Cal. began his ministry at Ferndale, Cal. Here he labored in the blessing for four years. In consequence of failing health, he found it necessary to enter upon another sphere of activity, and by God's gracious providence received an appointment to St. Paul's parish at Chicago Park, Cal. He served his new congregation faithfully and with all his strength for two years, but then had to resign with a heavy heart, because his lung disease had worsened. At

On the advice of his doctor, he went with his wife and four children to Southern California and moved into a rented home in Banning, hoping to find recovery there with God's help. But the heavenly Father had decided otherwise. After a stay of two years and four months in Banning, the Lord of the Church brought his faithful servant home by a blessed death on November 26, 1918. On November 29, his disinterred body was laid to rest in Banning. His pastor, Father L. Achenbach, gave him the funeral sermon based on Phil. 1, 21. - The deceased is mourned by his deeply grieved widow and her four children as well as by fifteen brothers and sisters and an old, graying father in the service of the Lord. The God of all consolation comforts with his heavenly consolation the hearts of all those who suffer and shows himself in grace for the sake of Christ to the sorely afflicted family of the deceased as the provider of the widows and the father of the orphans .

Only 29 years old, died Jan. 1 at North Tonawanda, N. U ' teacher Simon Gerling of the effects of influenza. He was born September 15, 1889, at Florissant, Mo. but soon after his birth moved with his parents to Defiance, Ill. His ardent and constant desire was to be allowed to serve the Lord as a Christian school teacher. Nearly twenty-one years of age, he entered the institution at Addison, and after passing his examinations well, was inducted as a school teacher in the fall of the year 1914, in the midst of St. Mark's parish at North Tonawanda. With great faithfulness and self-sacrifice he presided over the school for four years. On January 4, his disinterred body was led to the church, accompanied by the school and parish board and the school children, and the funeral services were held in the afternoon. The undersigned preached the funeral sermon on Ps. 90. After the celebration the body was sent to Defiance, Ill, where Father C. Lange performed the last official act. - God's Word here also has fountains of fullness both for the deeply grieved widow and near relatives of the departed and for the afflicted congregation. Paul Fretthold.

On February 11, God called Teacher G. B. Sohn, one of the six teachers in the Zion church school at Detroit, Mich. quite unexpectedly from his sphere of influence. He was still standing in the school on the last day of his life. In the evening he was presiding over the meeting of the Young Men's Association, when he was suddenly struck with the blow. For a few hours he was still conscious, but before the morning dawned he had fallen asleep. - He was born in Frankenmuth, Mich. on June 13, 1862. After his- confirmation he entered the teacher's seminary at Addison, where he passed his examination in 1883, and then followed a call to New Wells, Mo. There he married Anna Hubinger, of Frankenmuth, Mich. but she was taken from him by death after twelve years of marriage. In 1889 he was called to Detroit, Mich. where he served in the same school with fidelity and skill for thirty years. On the 15th of February the disembodied body was borne to its final rest by his colleagues. The undersigned, his pastor, conducted the funeral services and offered words of comfort in church based on Ps. 39:10. The deceased, who brought his age to 56 years, 7 months and 28 days, leaves his wife, Karoline, née Bieski, with whom he was married in 1897, a son who serves in the preaching ministry, and five daughters. God comfort the bereaved, and to the congregation may he soon give another faithful teacher to fill the void that has been left. Walter E. Lutzky.

New printed matter.

All books, music, pictures, etc., displayed at this place may be obtained through the Concordia Publishing House, St. Louis, Mo. , at the prices enclosed. Where any other source of supply is indicated, let it be noted, please, whether to order, if not in stock.

Commentary on the Prophet Isaiah. By G. Stoeckhardt. Concordia Publishing House, St. Louis, Mo. 168 pages, bound in cloth with gilt title. Price, \$1.50.

It is a special joy to us that this concise but rich interpretation of the first 12 chapters of the prophet Isaiah has been reissued. It is quite suitable as an introduction to this greatest prophet, the evangelist of the Old Testament. It has already bestowed many a blessing and will continue to do so in the new edition. The arrangement this time is even better than the first time. The contents are intentionally unchanged, just as they were seventeen years ago from the hand of our unforgettable D. Stöckhardt. There are books that do not become obsolete. L. F.

Catalogue of mostly older theological works as they occur at our book auctions, together with indication of the value up to which one may well bid at the auction. 11 pages. Concordia Seminary Stationery Co., St. Louis, Mo. price: 13 Cts, with postage 15 Cts.

v. Krauß, an excellent connoisseur of this valuable literature, has produced this directory first of all for our students; however, it will certainly also be welcome and valuable to many a person in office. L. F.

Sacred Songs for Female Voices. By *H. B. Proehl*, Chicago, Ill. , 111. 6 pp. 7X10Vs. Price: 15 cts, price per dozen: \$1.75.

Contains four short pieces for Passiontide, Confirmation, Ascension and Pentecost with German and English text. L. F.

Introductions.

Introduced on behalf of the respective District Presidents:

On New Year's Day, Rev. F. H. Melzer at Trinity Parish, Cape Girardeau, Mo. by Rev. W. C. Kruger.

On Sun. Septuagesimä: P. W. W. Sander at the First Lutheran Church at Sharpsburg, Pa. assisted by I'P. Lauterbach, Röper, Bröcker and Brand by P. J. K. E. Horst.

On Sun. Quinquagesimä: P. H. W. H a r t m a n n in the Zion church at Springfield, Minn, by P. H. L. W. Schütz. - P. H. Mackensen in the Drinil[^] Oburob at Ham[^]kond, Ind. by I[^]. G. Schuessler.

On sund. Invocavit: k. H. Nieting in the Trinity Church at Egeland and Munich, N. Dak. by P. O. H. Lottes. - P. P. Schaus in Zion parish at Shefflin, Ore. and in Trinity parish at Hillsboro, Ore. assisted by P. Koppelman and Prof. Blankenbuehler by P. L. Stuebe. - F r. Wester kamp in St. Paul's parish at Sherwood, Ore. assisted by Prof. Sylwesters of P. H. C. Ebeling. - P. H. E. Plehn in Nazareth parish at Buffalo, N. P., assisted by the Ruhland and Wind of P. M. Walker. - P. P. Juergensen in the parish near Olpe, and, in the afternoon, in Olpe, Kans. assisted by P. E. Remlingcr.

On sund. Reminiscere: P. H. Hohen st ein in Christ Church at St. Louis, Mo., assisted by the Fritz and Thumblers of Prof. L. Fürbringer. - P. P. Jürgensen in the congregation at Strang City, Kans. assisted by P. E. Remlingcr.

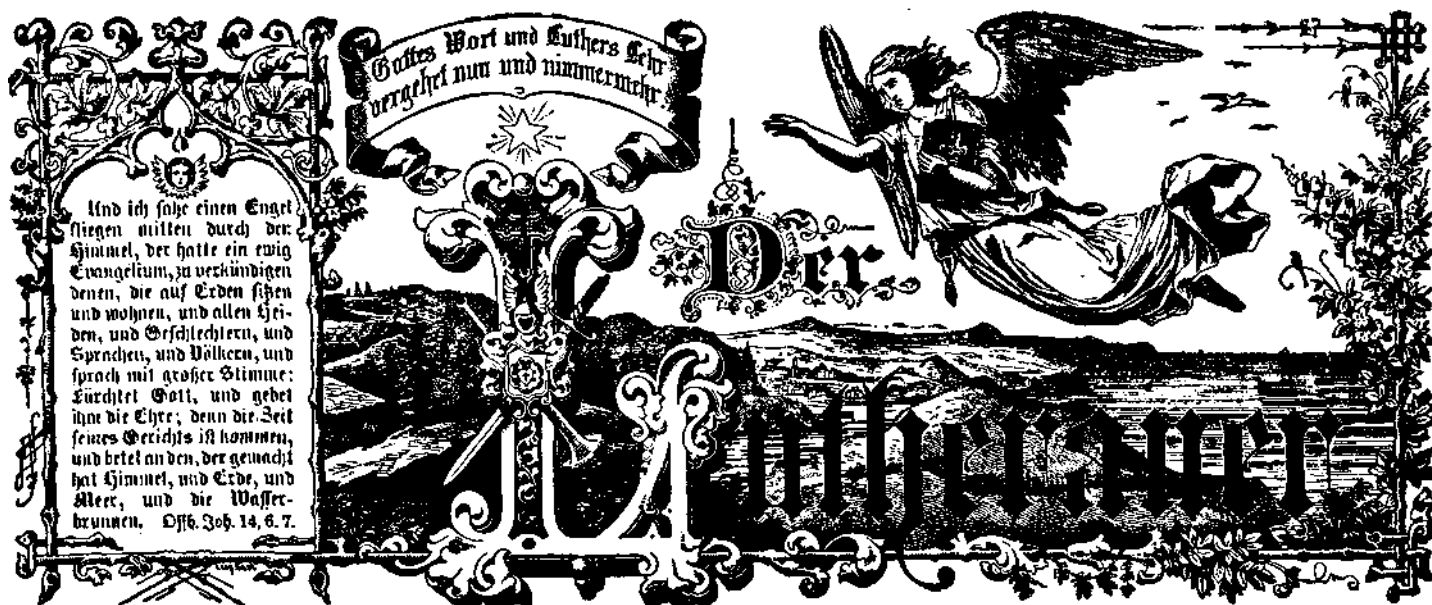
Initiations.

Dedicated to the service of God were:

On the 2nd Sunday, n. Epiph: The new church of Bethlehem parish at Crawford, Nebr. (P. F. Bangert). Preachers: I'P. Dorn and B. Schwarz. - On Sun. Quinquagesimä: The new church (43X70 feet) of the Kreuzgemeinde at Omaha, Nebr. Preachers: ? P. Brammer, Seesko and (English) Rittamel, Matuschka and Hartmann. The dedicatory prayer was offered by T. Lang.

Conference ads.

M i n n e t o n k a - District Conference will meet, w. G., April 22 and 23, at Christ Church, Minneapolis, Minn. Work to be done by W. Baumhösener, Schneider, Prigge, Kuntz, Bouman and Rolf. Confessional address by Rev. O. H. Schmidt (Rev. Schumacher). Sermon: k. Seltz (Fr. Stolper). The church stands 341k 81st and 31s1 ^ve., 8th, and can be reached by Minnakuka cur; from St. Paul by 8o1k^ Duke to the 271k ^v"; from there Minnekaka aars. Every one provide quarters where possible. Those who have no acquaintances, report by April 15 to P. O. H. Schmidt. A. R. Streufert, Sekr.



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No. 7.

Our confirmands.

You are the child of the highest king, You have heavenly escort, The angels go quietly and gently by your side every day.

Though thine eye cannot see them, Thou feel'st the Father's blessing As the sound of wings waft'st around thee In all thy ways.

Your heart will never be lonely, Tormented by anxious questions.

And when happiness and pain are over, The angels will carry you home.

E. E.

Communion.

One bread it is; so we many are one body, because we are all partakers of one bread. 1 Cor. 10:17.

"We many are one body": this is what the apostle speaks of the holy, blessed Christian community. As the body is composed of so many different members, and yet forms a whole, in which all parts are moved by one will, namely, the one soul that governs the whole body, and all serve one purpose, the welfare of the whole body, so Christianity, however different persons it may consist of according to origin, position in life, and conduct of life, Christianity presents itself before God and its Saviour as an inner, spiritual unity, united and bound together by the unanimous faith in the Lord Jesus Christ, the one Saviour of sinners, united and bound together by the unanimous love for God and neighbour, united and bound together by the unanimous hope of the one blessed home above with Jesus in the light. Not the same origin, not the same position in life, but the same attitude, the same striving,

the same interest, the beating together of hearts, is what unites and binds men'. But where would one find greater agreement of hearts than among believing Christians, where all thoughts are enlightened by the same Holy Spirit, all desires are sanctified by the same Holy Spirit, all interests are united by the same Holy Spirit to one goal, eternal blessedness?

"One bread it is; so are we many one body, because we are all partakers of one bread"; this is what the Apostle speaks of the celebration of the Lord's Supper, of Holy Communion.

It is one and the same bread, of which we all become partakers by eating at Holy Communion. And since the bread in Holy Communion is the communion of the body of Christ, we all in and with the bread become partakers at the same time of the holy body of our divine Saviour, the holy body which hung for all alike on the cross, which for all our sins alike constitutes the one full ransom, by whose wounds we are all equally healed. And when we receive the body of Christ together, and believe the word which says, "Given for you for the remission of sins," our confidence in the remission of our sins, and our joy in it, become great, our love for the dear Saviour and our fellow-saved brethren increases, and our desire for entire union with God becomes overpowering. In such joy over our redemption, increased by the reception of the holy bread and body of Christ, and in such increased love for our Saviour, our hearts beat together anew, and the communion of the bread and body of Christ becomes a communion, a communion of hearts, and grows into a more intimate communion of Christians with one another.

We are approaching the great communion days of Passiontide and Eastertide, the joyous communion day when the newly confirmed join the rest of the congregation for the first time at the table of the Lord. What joy especially for

Parents and children, but also brothers and sisters, friends and all members of the congregation, that they should now be so intimately united through the common holy meal! Parents and children have been in such intimate communion since the latter birth as can only be imagined on earth, in the communion of blood, which cannot so easily be denied. Nevertheless, it is to be regarded as a loose bond against the Christian, the community of faith. The fellowship between brothers and sisters and between friends is often a warm and intimate one, but it cannot be compared to the unity in the Holy Spirit.

It is true that parents and children, brothers and sisters, and friends stand in such unity of faith among themselves not only through the first communion of the newly confirmed, but already since their baptism. When the believing parents gave their children to the Lord in baptism as their permanent property, they entered with them into the blessed Christian community. When they then taught their children to trust in Jesus, to pray to Jesus, to love Jesus, they increased this community of faith. So it is actually only a deepening of the old community of faith, which they experience at the first communion of the newly confirmed, but just through this new means, the communion of the Lord's Supper. Now they only have to wait for a further glorious development and deepening of the community of faith that Christians have with one another and with their Saviour, namely, for the reunion in heaven, when all sin, everything that separates us inwardly here, will have fallen away from us and we will praise the Lord with one mouth and one heart.

In the meantime, here in the land of sin and inner division, we should diligently use the means God has given us for our union in faith and love, the Holy Gospel and Holy Communion. And such inward communion in Jesus should then lead us on to unity in earthly things, that we may keep peace with one another, yielding one to another, loving one another, succouring and helping one another in all our needs. Where there is true unity of faith, there should be no difficulty in avoiding strife and contention, in being of one mind and of one accord, in the things of this life. For Christian love flows from faith, and love is long-suffering and kind, love seeks not its own, but always what is other's. May the first communion of all the newly confirmed be a true communion with one another, with their parents, brothers and sisters, friends and the whole congregation!

Pastoral Conferences.

Today's number of the "Lutheran" brings a long list of conferences that will be held soon after Easter in the wide circles of our synod. Some members of the congregation cannot understand why their pastor attends a conference several times each year. They think it is enough if he goes to synod, and he would do better if, instead of attending the conference, he devoted that time to his congregation. It is certainly not superfluous, therefore, for the "Lutheran" to speak out once about conferences, so that all our members, aware of the importance of conferences, may be informed about

The people of the church, who are witnesses, gladly let their pastors go to the same, and, if necessary, even make the journey financially possible for them.

In the Acts of the Apostles, that inexhaustible treasure trove of instruction in sound ecclesiastical practice, not only is the first synod described to us as a model for all time, chapter 15, but we also hear in it of a pastoral conference. Luke, who himself was present, has given us, under the inspiration of the Holy Spirit, an exact record of this conference. From this it is evident how a conference is to be conducted, and what unspeakable blessings not only the pastors but also their congregations have from it.

We find the protocol in ch. 20, 17-38 where we are told that Paul on his journey to Jerusalem brought all the elders, that is all the pastors, from the city of Ephesus to Miletus to hold a conference with them. Ephesus was a large city. There was a large church there that was served by a number of pastors.

All the pastors of Ephesus accepted the invitation. No one stayed behind. It is a matter of course that Paul led the conference because of his position. But he was friendly with all the elders and treated them all together as his dear brothers.

What was done at this conference? First and foremost, teaching. Read v. 18-22. The apostle shows by his example that a preacher must preach to his congregation the full counsel of God unto salvation, and hold nothing back, and that the centre of all his teaching must be repentance toward God, and faith toward our Lord Jesus Christ. A preacher must deal with this day and night, publicly and especially, and for this reason study the Scriptures diligently, so that he may become more and more skilled in teaching the gospel in proof of the Spirit and power.

The second thing that is reported to us from the Miletus conference is an urgent exhortation to fidelity to the ministry. Paul addressed the pastors in these words, "Take heed therefore unto yourselves, and unto all the flock, among whom the Holy Ghost hath made you bishops, to feed the church of God, which he hath purchased by his own blood," v. 28. There is scarcely a saying that speaks more powerfully and movingly of the great responsibility and the wonderful glory of the evangelical preaching ministry than these words of the apostle. Truly they must have made a deep impression upon all the pastors assembled, and brought vividly before their souls the majesty of their office.

The third thing that was brought to the attention of the elders was the seriousness of the times. V. 29-31: "For this I know, that after I am departed, there shall come among you grievous wolves, which shall not spare the flock: and of your own selves shall stand up men speaking perverse doctrines, to draw the disciples unto themselves. Wherefore be ye valiant, and remember that I have not ceased three years day and night to afflict every one with tears." Pastors are to be watchmen in the church, and therefore to ward off all false teaching, whether it comes to them from without, or whether it looks from among themselves. In order to detect false teaching, it is necessary to have a keen eye.

(4) The conference at Miletus also discussed the pastors' view of life. Paul showed by his example that one should not lead the ministry for the sake of profit, but for the glory of God and the salvation of immortal, dearly bought souls, and that a preacher must also be willing to endure bonds and tribulations for the sake of the gospel, v. 18-24. 33-35.

5 The conference then closed with Paul commending the pastors as his dear brethren to God and the word of his grace, and uniting with them in fervent prayer before the throne of God, v. 32. 36.

This was the business of the conference at Miletus under the presidency of the apostle Paul. We have seen from the minutes that only important matters necessary for the ministry were discussed. Minor, indifferent matters were not discussed. The time was well spent.

The conference remained unforgettable for all the pastors who attended. They went about their work with renewed zeal, and their congregations in particular benefited greatly from this visit. The Epistle to the Ephesians shows that the Christians in Ephesus were deeply grounded in doctrine, and the church flourished under the faithful care of pious ministers.

The pastoral conferences in our synod are also conducted in a similar way to the model conference at Miletus. Our pastors discuss this or that doctrine, are exhorted to faithful conduct of the ministry, seek advice from their fellow pastors in difficult cases, illuminate the situation of the times with God's Word, draw one another's attention to dangers threatening their congregations from within and without, and refresh one another through common worship and the celebration of Holy Communion.

Who can describe the blessings that have flowed to our congregations in the past seventy years, especially through the pastoral conferences? In these conferences our young pastors have been made more and more capable of leading the office of a gospel preacher, many a weary servant of the Lord has been encouraged and strengthened, the spread of the kingdom of God near and far has been planned, and war councils have been held against the cunning attempts of Satan.

Let all our congregations, then, hold the pastoral conferences in high esteem, host them with pleasure and joy, gladly allow their pastors to travel to them, and not unnecessarily prevent them from attending them by official acts. And let our pastors use diligence that their meetings do not fall flat, but become more and more like the conference which the apostle Paul held at Miletus with the elders of Ephesus, and which is distinguished by the Holy Spirit Himself as a model for all pastors. F. Pf..

call, so we also have the right to keep our pastor: so he MUST stay, if we want it that way." Therefore, some refuse to attend the meeting in which the new Berus is to be negotiated, or at least they do not want to take part in the discussions. Others say it straight out, "We don't want a transfer! We have a good pastor, one who is just the right man for our congregation. Everyone has gotten used to him, everyone likes him and is attached to him. Who knows if we will ever get such a pastor again. May the other congregation, therefore, see where they can find a pastor suitable for them!" At times, however, other things are brought forward. "It cost us," one exclaims, "a great deal of money at the time to have our pastor come. How, therefore, can we be expected to incur such great expense again?" Or one even begins to threaten and says: "If our pastor leaves us, then we want to have nothing more to do with the congregation (or with the synod)!" Such congregations do not quite consider that it is God who has given them the preacher, and that therefore God also has the right to take him away from them and to put him in another place.

Matth. 9,38 the Lord Mf demands: "Ask the Lord of the harvest to send laborers into his harvest!" From this passage we see that God sends the laborers. Therefore, a church must not want to dictate to Him where He should send and use His laborers. She should not want to resist God if He wants her preacher elsewhere. 1 Tim. 3:13 the apostle Paul writes: "They that minister well, acquire for themselves a good degree and great joy in the faith, in Christ JEsu." By this the apostle evidently means to say that a preacher may also be transferred to a wider sphere of activity. For he speaks of degrees. If a preacher has a not so important sphere of activity, but is faithful in his office, God may well call him to a more important post, where he can use his gifts and knowledge to an even greater extent. Finally, let us pay attention to the general rule of the apostle, 1 Cor. 12:7: "In each one the gifts of the Spirit are manifested for the common good." The gifts of the ministers of the Word are to be shown to be of common use, that is, to serve the general good of the Church. If it is now evident that a preacher with his gifts can better serve the general good of the church in another place, then it is certainly God's will that he follow the new call, if there are no special circumstances in the old place.

Here the objection does not apply: Why did the person in question not immediately come to the most suitable place for him? For often certain gifts in the individual preacher only become apparent in the course of time; likewise certain deficiencies in talent only become apparent with time. Then certain needs only gradually come to light. Vacancies in the teaching institutions have to be filled, or in the congregations themselves the circumstances change. An initially small congregation has grown to such an extent that the physical strength or the measure of the gifts of the previous pastor is no longer sufficient. No congregation, therefore, may require of its pastor a promise never to accept another calling. Rather, it is necessary to ask in the case of a calling: What is God's will?

How a congregation should beneficially consider the vocational writing of its preacher.

It makes quite a stir in a congregation every time their pastor gets a new job. Some congregations can't even come to terms with the fact that they may be obligated to let their pastor go. They say, "Surely we have the right to

But in order to discern God's will and to be able to act according to the general rule that the gifts of the Spirit should be shown to be of common benefit, it is necessary that the circumstances and needs of both congregations be carefully compared with one another. The manner in which this comparison is to be made is set forth in one of our beautiful synodal reports in the following words: "If this examination is to be made in the right way, it is advisable that the congregation not act alone in this matter. Rather, it should ask other, experienced pastors for advice, obtain their opinion, and, if possible, entrust one of them with the direction of the decisive hearing. In the discussion, the congregation may, of course, first state what is in its own best interest and emphasize everything that speaks in its favor. Then, however, it must also conscientiously examine the circumstances of the other congregation, consider the difficulties with which it has to struggle, and consider what gifts are needed in the new place. Finally, it must also look at the circumstances of its pastor and especially at the gifts that have been given to him. It may have turned out in the course of time that he has gifts which he is not able to use properly in his present place, while he could probably do more with them in the other place. . . . Often the congregation, after conscientious comparison, can refute the reasons for the new appointment, and show that their pastor is much more needed in his present place. Or it may be able to prove that it will suffer great, perhaps incurable, harm by his departure. Under such circumstances the congregation may, indeed should, insist that their pastor remain in their midst, and induce him to send back the new appointment. For the congregation is by no means obliged to let its pastor go merely because he has received another calling. The new calling does not take precedence over the old one without further ado, nor is it more important per se, but the reverse is the case. The congregation to which the pastor belongs has the first right to him and can expect him to remain with it as long as the reasons of the old profession still exist, and it would only suffer great harm by his departure. If, therefore, his congregation is to dismiss him in peace, it must be made clear to them that it is indeed God's will that he be called away from his place and serve elsewhere, because there he can use his gifts better and be of greater use to the kingdom of God. But if the congregation is convinced of this, and cannot refute it with proper reasons, then they should also obey God's voice and grant their pastor a peaceful dismissal.

"However, the decision will not always be so quick and easy. The two professions roughly balance each other out, and are both important and urgent. In spite of long negotiation and close examination, the congregation is hardly, if at all, able to come to a final judgment. If the pastor is then not firmly convinced in his conscience that he must leave, the congregation is only right in demanding that he should not leave. In doubtful cases, as I have said, the congregation to which he stands has the first right to him. If, however, the pastor persists on grounds of conscience, which, of course, he must demonstrate, for conscience must be justified by the word of God, he must leave the congregation.

If he is determined to follow the new calling, it is better that the church let him go in peace.

"Now, though it may be difficult for the church, and especially for individual members, to lose their pastor, they need not despair. God, who has taken away their pastor, will certainly not leave them nor forsake them, and will see to it that they suffer no harm. He will give them again a shepherd after his own heart in his own time. In God therefore shall they only look, and confidently commit themselves unto him." (7th Texas District Report 1915, p.56.57.) E. H.

Our heathen mission in China.

1.

A short time ago a long report by our missionary Arndt from Hankow in China came into the hands of the Commission. It also contains an overview of his work in the past year, and we share the following with our readers.

Missionary Arndt writes under the 20th of November last year:

"We decided at our meeting yesterday to send a report on our work to the Commission every tertial. This suits us best because the school year, like many other things here, is based on three great festivals which fell this year: Kwoa Nien (Chinese New Year) on February 11, Tau Wu Chieh (Dragon Festival) on June 13, Chung Chio Chieh (Mid-Autumn Festival) on September 19. Because this is the first report under the new commission, it should cover the first two tertials.

"During the first tertianship I still had the help of Brother Riedel until Easter, who visited the six schools and one of the two chapels every other day in turn. This enabled me to do during this time, as before, many things which I have not been able to do since, both in the mission proper and in an important work: the translation of our songs. Shortly afterwards we spent three days exploring Wuchang, the capital of Hupeh Province, just opposite Hankow, to see if there was a suitable place where Missionary Riedel could start. We found the principal points quite occupied, especially by the Episcopalians, but could already have found a suitable place to begin. However, Missionary Riedel preferred another place in Hankow itself, where he also began by decision of our conference, which we three, Missionary Riedel, Missionary Meyer and I, held on August 15 and 16.

"Since then I have now had the work of the six schools and two chapels alone. As I thought it necessary to continue to visit them daily, the work became very difficult for me at first. But the merciful God kept me healthy all the time, so that I was able to continue the work that was so dear to me without interruption. It is also a great grace from God to be able to tire oneself day after day with such delicious work. Moreover, such work is in itself a source of refreshment and strength, for when one works oneself so weary,

one also sleeps quite well and is the next day to new work the more awake.

"When I heard at the beginning of August that the local German pastor, L. W. Kastler, was thinking of giving up his chapel, I did not think twice and rented it in addition, so that I now have three chapels and seven schools to oversee. I preached in the chapel again for the first time (that was when I began my work in Hankow) on August 9. The school was opened on September 20th.

"Three chapels and seven schools, some may think, ei, what a colossal work that is! If this continues for a few years, it should be felt even in such a cosmopolitan city as Hankow. In the end, he probably even sees three powerful congregations coming into being in the near future and sees a clear breach in this Chinese stronghold of Satan.

"Would to God we could share such rosy hopes. But to us it would be nearer to think of a mosquito bite than of a great hole in the wall.

"It is not that there is no work. The ten Chinese helpers all work, as we see for ourselves every day during our visits. Admittedly, some of their training is extremely poor; it is often very difficult to get them to work always, diligently, and with care; sometimes one would almost despair. But if one compares their work with that of their peers in a similar position, it is still work. This is especially true of some of the helpers. They have been visited in days of rain, when one could only wade to them through deep mud, in bitter cold - and there was no heating in any school -, in the greatest heat, when it was 100 degrees and more in the shade, and I always met them at work, even when I once had to come quite unexpectedly. The biblical story was learned, even if, which admittedly rarely happens, school had not been attended for two or more days. The evangelists[^], too, have been kept at their work as well as can be accomplished. We have preached, and that every evening (except Saturday), whether the chapel was full, or only one came; and if, as might at all events happen in heavy rain and bitter cold, no one came, the text in question has been discussed with the evangelist and the teacher. If it was at all possible, at least where the missionary was, no service passed in which at least one or a few did not learn so much of Christian doctrine that they could have found the way to blessedness. Likewise, no school has been attended without the teacher and the pupils having heard at least something that was useful to their salvation.

"Now, since 129 pupils attended the schools in the spring tertial, and even during the hot summer season there were still 82 pupils, and since in good weather the chapels are usually fairly and often very well attended (each holding 50 listeners), this after all means quite a bit of work has been done at this station.

"Nor has the work been entirely without success. Nine Chinese have received Holy Baptism, of whom, however, three were children of Christian parents. The six others were baptized on the holy day of Pentecost, May 19. It

These were Hwang Fu Sen, a carpenter (30 years old), Ten Sung San, a wagon maker and relative of Ten Fu Ti, one of my first baptized (33 years old), Uer Chwan Win, a fruit merchant (22 years old), Li Win Wen, a coppersmith who studied very hard, Li Chi Chiang, a teacher who also knows German (34 years old), and Ho Fu San, a tailor. Before the end of the year, God willing, I shall be able to baptize a few more. " L. F.

Annual Report of the General Board of Supervisors for the Year 1918.

The undersigned authority hereby offers to the esteemed Christianity of our dear Synod the report it has been commissioned to make on its activities in the year 1918. The purpose of this report is to give the Synod the opportunity to take a look at its own work. In doing so, however, it cannot be avoided that the authority making the report presents its activities to its clients for evaluation. We are also aware of this and do not refuse to accept our judgment. We can say with a perfectly calm conscience and before God's face that we have had the good will to do faithfully and wisely what we were commanded to do. Nevertheless, we feel it vividly and painfully that the good will has not always been matched by ability and success. This is partly due to our imperfection, but partly also to the incessant and often insurmountable difficulties that oppose our efforts and often try to rob us of our courage. It is precisely in this imperfection that we must not expect anything perfect. We give our report with the greatest possible openness.

There are three main things we are charged to do. We are to direct and supervise the construction of new buildings and major repairs in our educational institutions, and in the meantime, between the meetings of the Synod, to make decisions in their stead that cannot be postponed. We are to regulate the salaries of our employees in conjunction with the local supervisory authorities. We are to see that the expenses of the various institutions are distributed as evenly and fairly as possible.

Unfortunately, we have not yet been able to do the latter, since we have not yet received the necessary uniform reports from the institutions. We hope to introduce uniform bookkeeping for all institutions by the beginning of the new academic year, in accordance with a decision of the Synod, and then to receive the reports in such a way that we can make real comparisons.

The question of the salaries of the faithful workers of the Synod has been a matter of much concern to us in the hard times that have come upon our country. After we had made a general increase in salaries at the beginning of 1918, which, however, was not sufficient from the outset, we granted a special allowance of 5 percent to all in the middle of the year, and also gave further help to quite a few who were in particularly difficult circumstances. We did the same again at the beginning of the present year. Nevertheless, the workers of the Synod still do not receive what they actually need in these times in order to be able to fully

to be able to devote themselves to their service without worry. We urgently recommend to the love of our Christians that our synodal treasury be abundantly covered, so that we can fully and completely fulfill our duty. You know that, in spite of the thrift we have exercised, the Synod's main treasury is already showing a deficit.

As far as buildings and repairs are concerned, we had to deal partly with what was assigned to us by express resolution of the Synod, and partly with what was presented to us as necessary by the local supervisory authorities in the course of the year. With the state of the building fund and for other reasons it has not yet been possible to carry out all the decisions of the honorable synod. By God's grace the construction of the new teaching building in St. Paul could be completed. The contracts for this building were issued in the summer of 1917 at a price somewhat less than the sum available. Synod had appropriated H30,000 from the building fund; to this the Northwestern Districts had subscribed another P70,000. Thus we had ^100,000 at our disposal, and the contracts did not quite reach this sum. Unforeseen expenses, however, brought the total to \$102,627.74. To this must be added the architect's salary, P4349.04, the Clerk of Construction's salary, ^1033.33, and the expenses of grading the square and of side walks, D2106.30. The whole of this splendid new educational building, therefore, cost the Synod ^109,716.41. All credit is due to the Board of Supervisors of the High School for their prudent management of the construction, and to the Northwestern Districts all our thanks for the liberal assistance given. The interior of the building has also been provided for by special collections.

For the reconstruction of old buildings and the installation of electric lighting in them, the Synod had approved H7300. This provision of Synod has also been carried out and has so far cost P6145.82. However, fire escapes still need to be installed.

For our Institutional System at Concordia, Mo. \$1100 has been exposed for the better furnishing of a Professor's Apartment. This thing is completed, but has cost ^2269.98. This is partly due to the fact that the preliminary committee at Milwaukee, in making its recommendation to Synod, in ignorance of the arrangement of the building, set too low a sum; now, if the order of Synod was to be carried out, as was quite necessary, the appropriation had to be exceeded. But the "location" of the institution in a small country town also showed its disadvantageous side. This rebuilding was extremely unpleasant not only for the professorial family concerned, but also for all those involved, and the result was unsatisfactory. We had the same experience with a new water tank, which was necessary for the institution, and for which we had spent \$1500, but which was subsequently to cost \$1800 due to local conditions. For this grammar school a new residential building had also been granted, and it is also quite necessary for the institution. But partly the preconditions set by the Synod for the start of the building have not yet been fulfilled, and partly other difficulties and doubts have arisen. A meeting has been called for Wednesday after Easter to discuss this whole important matter in depth.

Annual report on our teaching institutions.

(See Synodal Report of the 15th Synod of Delegates, page 43.)

New buildings		I I	
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In some places, moreover, not insignificant and, in the present situation, not inexpensive repairs have had to be made. For example, at one institution the state inspectors ordered a major repair to the boilers of the heating system, and at another institution similar repairs were necessary in the winter and had to be carried out as quickly as possible.

All such repairs must now be paid for out of the building fund; and the deficit in this fund is largely due to this, not to the new building in St. Paul. If even the most necessary repairs to our institution buildings are not to be omitted in the current year, we will definitely have to cover the building fund seriously. Even if the construction in Concordia should not take place, the demands on this fund are quite significant.

With due respect

General Supervisor:

Wm. Hagen, Chairman.

Benjamin Bosse.

Henry W. Horst.

To the Ecclesiastical Chronicle.

It is understandable that we cannot yet report on the **results of the large collection** in our Synod. This issue of "The Lutheran" is already going to the press four days after the collection Sunday; in many congregations people are still hard at work, and even from the neighbourhood only a few reports have become known. But these reports give us hope that, if all the congregations participate vigorously, the sum will be collected. We will mention only two cases. Already before Collect Sunday, on March 24, we received a letter from a congregation in Ohio, which has 133 voting members and 1275 communicating members: "Our 'drive' is in full swing. My congregation already has P14,000; our goal is P25,000." And three days after the collection Sunday, we were told by a congregation in Missouri, numbering 63 voting members and 286 communicating members, that they had previously counted on P2000; but the collection had already yielded P3500, and would well come to nearly H4000. May such examples excite! - The foregoing was already in the record when, just before the close of the number, we received a telegram from the Executive Committee in Chicago to the effect: "The reports received so far are very gratifying. All indications are that we shall reach the goal. We ask all congregations to send in their reports as soon as possible." L. F.

In a conference report received by us, it says of **our South Idaho Inner Mission**: "It has been truly heart-warming to hear with what zeal and success our missionaries are laboring. When it is heard that in the last five years we have increased in South Idaho from 607 souls to 1568, from 260 communicants to 719, from 71 voting to 223, from 13 churches and preaching places served by us to 28, we must confess with praise and thanksgiving to God that the missionary work has not been in vain in the Lord. and we comply with the apostle's exhortation with the greater zeal: 'Therefore, my brethren, be ye steadfast, unmoveable, always increasing in the work of the Lord.' 1 Cor. 15:58." L. F.

The Concordia College of our brethren in Australia was able to present 6 candidates for the preaching ministry at the end of the academic year last December. The institution had 6 students in its theological department and 43 in its classical department. According to an advertisement in the *Australian Lutheran* of the 6th and also in the February 20, the opening of the new school year had to be postponed indefinitely because of the influenza prevailing in the country. E. P.

D. F. W. Stelhorn died in Columbus, March 19, **O. Stelhorn** had been reared in the Missouri Synod, had been confirmed by Du. Sihler at Fort Wayne, Ind. and had been educated at our synod's institutions at Fort Wayne and St. Louis, and was professor at our Fort Wayne institution for six years. When the Grace Election doctrine controversy broke out, he joined those who rejected and opposed the doctrine of our Synod. He was then called to Capital University, the theological institution of the Ohio Synod, as professor in 1881. He was, at any rate, the most prominent man in the Ohio Synod, and the chief combatant of our Synod. E. P.

The official church paper of the United Lutheran Church, formed by union of the three Synods, is to be called *The Lutheran*. The present editor of *The Lutheran*, which has hitherto been the organ of the General Council, D. G. W. Sandt, has been chosen chief editor, and is to devote his entire time to the paper. Five associate editors were appointed to join him for separate departments of the paper. E. P.

Position of returning soldiers toward the church. Under the heading "the Church after the War," Mrs. Monroe says in *The Lutheran Church Work and Observer*, "We read and hear much now of the new ideas which the returning soldiers will impress upon the Church of the living God. I have lived through two great periods of war, but never saw the returning soldiers teach the Church anything. War is not Christianity." - Where would the soldiers get these new religious "ideas" either? They did not undergo theological training in a foreign land. They did not have new revelations in the camps and in the trenches, nor did they discover a new Bible there, nor any new manuscripts that corrected or replaced the previous old Bible. Some may have become morally savage through war life; some may have come home from the dangers and hardships more serious. As to their position in doctrine and church, they will return mostly in the same condition in which they left, as what home, church, school, and environment have made of them, and as church, home, and society are constituted, to which they return. The danger, however, is, that through long lying together, and suffering together, and becoming friends with people of different confessions, and through what has been preached to them by all sorts of people, some may have become diseased with unionism and indifferentism, that is, may have more or less lost the right judgment as to the difference between pure and false doctrine, between true and false church. Home and church, if they are of the right kind, especially pious parents and faithful pastors, will do their part to make the returning young men rejoin the Christian family and the Christian community, if they do not already do so themselves with joy. God's Word will not deny its power even there. E. P.

Sample of a so-called Community Church. The *Lutheran Standard* reports that a congregation has formed near him, in the vicinity of Columbus, O., which calls itself Community Church. It does not, of course, belong to any of the existing church fellowships. To such a neighborhood

The whole neighborhood is to belong to the business church. There the preaching is to be so general that the teaching of no individual church is expressed. It is thought that then everyone, whatever his faith, can find his spiritual home there, can edify himself there with the whole neighbourhood. After all, all churches, indeed all religions, teach the same thing in the main. So there was no need for several churches in one place. The so-called creed of that congregation at Columbus, O., reads according to the *standard* thus: "I believe in the living God, the Father of all mankind. I believe in JEsu Christum, my Lord and Saviour, on whom my destiny and that of the world depends. I accept as guiding principles for my life and my conduct the teachings of Jesus, who, when asked what the greatest commandment was, answered: 'Thou shalt love God thy Lord with all thy heart, and with all thy soul, and with all thy mind.' But the other is like it, Thou shalt love thy neighbour as thyself." With this very little is known. When we read such a "confession," we unconsciously interpret for ourselves many a Christian thing, as we would understand it if we had to subscribe to it, but which is not said in the words, and intentionally not. There is nothing said of who the true God is, the triune God, nothing of Christ's redemption through his suffering and death, of his gospel, of baptism and the Lord's Supper, of the attainment of blessedness through faith in Christ. In the second "article," when we read it, we have Christian, scriptural thoughts. But the words do not express these, nor are they intended to. If one asks what this means: Jesus Christ is my Lord and Saviour, on Him my welfare depends, one can think of all kinds of right and wrong things. Even an unbeliever can accept the wording and interpret it according to his own meaning - and he should be able to do so. A third article, about the Holy Spirit and His work, does not exist at all. In some places, however, this confession would still be too long and too Christian. The real opinion of those who are engaged in the formation of communion churches is that Jews and Turks and all sorts of other heathen should also belong to such a church; for in the main, after all, all religions teach the same thing. A Jew would not accept the confession of faith, would in no sense call Jesus Christ his Lord and Saviour, for he would be as bad a Jew as others who subscribe to it are bad Christians. Then the confession must be the well-known short one: God is the Father of all men, and all men are his children; they ought to love one another. Nothing more. Thus the lodge religion. Apart from the fact that the formation of such all-world churches is godless, it is also a great folly. In the lodge, at least, it may hold good. After the lodge religion has been agreed upon, and everything that goes beyond it has been eliminated as unnecessary, unessential, and useless, and the Christian has made the denial, one can then pray and sing without disturbing the peace in such a way that it is offensive to the adherents of no religion, and then collect the contributions. But this is to be called a church, and there the confession must be applied, there preaching must be done, there sacraments must be administered, or else they must be eliminated, suppressed. This will not last long. From a purely human point of view, too, every sensible man must say: If people do not agree in matters of faith, then it serves for peace if they join together in different groups according to their creed. **E. P.**

Union Seminary is looking to house its people. Union Seminary in New York is a theological institution in the circle of the

Presbyterian. Earnest Presbyterians have for years complained much of this institution as a hotbed of unbelief. From there people were sent into the preaching ministry who denied even the fundamental doctrines of Christianity. According to the *Presbyterian*, the faculty of Union Seminary[^] sends this letter to those who have received their education at the institution: "The faculty of Union Theological Seminary, through their committee which assigns candidates their positions, desire to call your attention to a service which you, as a graduate of this institution, may render to your fellow-graduates and to the churches of your neighborhood. The service we ask of you is this: If you know of a congregation seeking a pastor, write to the secretary of the committee of Union Seminary which is in charge of the hiring of candidates, tell him the condition of the field, and what kind of a man you think would fit there; entreat the people, if possible, to call their attention to such names as the committee may suggest. In this way congregations earnestly seeking a leader, and men suitably prepared to fill the vacancy, may be made aware of each other; thus they would both be served, and the kingdom of God promoted. The committee for the accommodation of candidates solicit your co-operation, and are always ready to be of service at any time." - Those graduated from that institution are thus to form, as it were, a mutual proposing society, and the congregations are to be brought to appoint people whom the officers of their church would not propose to them. The *Presbyterian* adds the remark, "Orthodox seminaries will do well to take notice of this." At any rate, he means that orthodox seminaries should advance their people even so underhandedly. Surely it is more correct that a church should have and control its own seminaries and not be concerned at all with seminaries it does not control and whose products it cannot recommend. Then, on the one hand, the church should openly declare officially how it stands by such a seminary in its midst, but which it does not control, and why it takes this position; and, on the other hand, it should see to it that this is brought to the knowledge of the individual congregations, and that their consciences are sharpened to the effect that they are not to charge themselves with false-believing teachers and allow them to be charged with them. In this way such an institution might soon be rendered harmless, and the owners and administrators of it would soon get the idea of using the buildings, together with the professors, for other purposes. **E. P.**

"Have we Catholics any reason to boast?" asks a Roman Catholic paper, answering the question itself thus "It is often boasted, or rather bragged, by Catholics that the Catholic Church in the United States numbers 20 million adherents. Leaving aside the fact that the number of Catholics in our country could and should be considerably larger, the question is how many of the 20 million are really Catholics? If we are not mistaken, the "America" in St. Louis recently claimed that out of the 20 million, about 15 million were actually Catholics. That is, five million named Catholics. 1 This will be about right if one compares it with what Msgr. Jeremias Bonomelli, Bishop of Cremona in Italy, wrote about fifteen years ago: Mas is to be said of the 220, perhaps 230 million who are considered Catholic? How many are called Catholic only because they are baptized in that Church! And even in our midst-what is the use of denying it? -, in the centre of the Catholic Church, in our Italy, also in Austria and Germany, a far-reaching and frightening apostasy is taking place at the present time among the most educated classes, which even in the

The ranks of the faithful are thinning out daily. Not a new heretical or schismatic church his church imposing a new false doctrine, that is, a new sect is forming, no, it is a quiet abandonment of the Catholic Church, a religious anemia [anemia of blood], a nihilism (negation of all faith). Considering that in many of our cities not even ten per cent of the men keep their Easter, one may well be dismayed at this/ The bishop said this in reference to the moral state of the world today, and declares the religious state to be even sadder." - So writes a Catholic paper, and the people to whom this warning is addressed may well need it. After all, we often see and hear Catholics bragging about their great numbers. But other churches may need the admonition as well, and we want to present ourselves with similar questions as well. Boasting about large numbers, about the strength and membership of one's church and synod is a nonsensical and dangerous activity. It is nonsensical. If God really blesses his church, and brings great multitudes to it in his way, by word and sacrament, by which he works conversion and faith, then that is no reason for any man to boast, but that is then just God's blessing and reason to thank him and give him all glory, because none of the many members have converted themselves; neither have we, we have neither converted them nor ourselves, but God's Spirit has wrought that. We may well rejoice, and do so, even as the angels in heaven rejoice over every sinner that repenteth. If we recognize that this is God's blessing and grace, then the success will not make us haughty, but gratefully humble. As Jacob is humbled by the rich blessing of God, and exclaims, "I am too lowly of all the mercies and faithfulness which thou hast done to thy servant," Gen. 32:10. When the church at Jerusalem learned that the gospel was also received among the Gentiles, none thought to boast of the success, but full of wonder, with joy, and in humble thankfulness, they had but this one thing to say, "So God hath also given repentance unto the Gentiles unto life!" Apost. 11, 18. When we list large numbers, let us also be careful to stay with the truth. Let us always remember the great number of name Christians and apostates, the lost children of the church. This will also serve us to humble ourselves and present us with the question for serious self-examination, whether we are to blame for the apostasy of even one of these lost children, and whether we are also doing everything possible to bring them back to the fold of Christ. - The boasting of great numbers and the seeking after great numbers is also a dangerous thing. One wants to make a stir with the world, to gain recognition. The church does not have the mission to present a great multitude to the world and thus to astonish the world. It has the mission to preach the gospel to all creatures. God does not hold us responsible for success, nor is success in our hands. We are only to plant and water; the giving of prosperity is God's own business, and He has reserved it for Himself, 1 Cor. 3:6. In seeking great numbers to boast of, there is danger of chasing after great numbers by one's own means, and not by God's means, or bypassing God's means. God's means of increasing his church are the means of grace, word and sacrament. By these means men are made believers; so the Lord adds them that are saved to the church, Acts 2:47. It is therefore not according to the mind of Christ to forsake the way of God, to neglect the use of the divine means of grace, the preaching, the teaching of the youth, and other people who can be brought to the teaching of God's truth,

He is a man who shuns this work or finds it beneath his dignity and instead wants to help the poor church gain strength and recognition in the eyes of the world by his own little means. This is the same temptation with which Satan came to the Lord Christ. When Jesus went about the land preaching and teaching according to God's will and way, the devil said to him, "This is going too slowly; do a sign from heaven, or jump down from the pinnacle of the temple, or descend from the cross, and then you shall see how the multitudes will come! The chasing after great numbers even easily leads to the equally cheap and unchristian way of doing one's magnifying work at the very expense of divine means. Instead of leading the world to repentance, that they may all grovel to the cross of Christ, one flatters the world and puts oneself in its place. By slackening in scriptural! By slackening in scriptural teaching and practice, by wanting to spare the world repentance, one tries to make the narrow gate and the narrow way wide and comfortable. And yet the gate remains narrow, the way narrow, which lead to life, and the broad way will end in ruin; the people whom we have thus deceived will curse us for eternity that we have deceived them only in order to be able to boast of great figures, and God will have nothing good to say to us either, if we, as his servants and stewards, have thus sought ourselves with the entrusted means of his grace, and not his glory and the sinner's salvation. A thousand times better to be small and despised by the world, when only God's gracious pleasure rests on us, than to be great and admired by the world, and to waste God's grace. Nay, the church and congregation have glory in the sight of God, whom the Lord gives the praise of faithfulness: "Thou hast a little strength, and hast kept my word, and hast not denied my name." To whom he gives growth in his way, "Behold, I will make them to come and worship at thy feet, and to know that I have loved thee." This one keeps God's favor, and has the promise: "Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation, which shall come upon all the world's circle, to try them that dwell on the earth. Behold, I come quickly. Hold fast that which thou hast, that no man take thy crown. He that hath an ear, let him hear what the Spirit saith unto the churches!" Rev. 3:8-13. E. P.

What will become of the Church in Germany? This question is asked a lot; all kinds of views, hopes and fears are expressed about it. We, of course, take a great interest in it. Certainly not much can be said about it. There are as yet no firm conditions. Nor can anyone say how solid the present government is. But every manifestation of the existing government of which we learn is interesting to us. The "IllinoisStaatszeitung" reports the following: "Church and State in Germany. The Prussian Minister for Science, Art and National Education, Adolf Hoffmann in Berlin, replied to a letter addressed to Ebert concerning the resolution of a meeting of shop stewards of the Centre Party of the Reichstag constituency of Dortmund: 'Even among the 'new' men no one thinks of touching religious freedom and freedom of conscience. Parents are to have the right to have their children educated in their faith by the employees of the church to which they belong. Christianity would be guaranteed full freedom and equal rights in every direction. With regard to the separation of Church and State, it is self-evident that nothing will be changed in the present state of affairs until April. Should a separation be effected by then, a gradual reduction of the Church's emoluments would be undertaken in the following manner

which would not entail any social hardship, especially against poorer communities. " E. P.

Germany's Missionary Task. The abiding hope for the missionary service of Protestant Germany to the world is characterized by v. J. Warneck, as follows: "We hold fast to the hope that God, who has made the German people the bearers of the Reformation and the preservers of its treasures, has thereby given them a task to the world which has not yet been fulfilled. Germany is not to strive for world domination, that has been made convincingly clear to us; but in this Germany's Christians are to cooperate so that the Gospel of God's saving grace may be proclaimed and understood in the world of nations. Provided that our Church keeps this treasure unspoiled, her service to mankind will continue. For this God will also prepare the way in his hour. When, how, and to what extent, we leave to his wisdom. All other hopes are dashed; this one remains with us and guarantees the future of the German evangelical mission." (Wbl.)

From Melt and Time.

There is a great famine in India, so great that hundreds and thousands will die of hunger unless help is brought to them. The news comes from missionaries working in the afflicted regions, who at the same time tell us that, great as the present distress is already, the future is likely to bring still greater distress. It is not the area where our own heathen missionaries are working, the Madras Presidency and Travancore, which is why we have not yet received from them any account of the distress, but especially the Bombay Presidency and adjoining areas. About

100,000,000 people are more or less affected by this visitation, about one third of the total population of India. Large English, Swedish and American missionary societies are working in these areas and have already won many Christians. The population, including many native Christians, are already feeding on grass seed and will soon have to eat roots and leaves from the jungles to satisfy their hunger. In India itself, ways were already taken in December of last year to provide help; in response to calls for help from American missionaries, collections have already been organized here in our country. In January, P5000 and at the beginning of March \$10,000 were raised by the *Christian Herald*.

The first part of the food supply has been sent to India by telegraph, but this is not nearly enough. Thus the dearth in the heathen countries of Asia, arising from lack of rain and subsequent drought, goes hand in hand with the famine in the countries of Europe caused by the war. Just as we write this comes the cable report of one of our country's most reliable newspaper editors, Oswald Garrison Billard, dated March 21. He has just spent four weeks in Germany, making careful inquiries in Berlin, Dresden, Weimar, and Munich, and thinks it correct to estimate at 800 the number who die daily in Germany as a result of malnutrition and inability to resist disease. - God's judgments go on and on over the world. But the heathen world, like the so-called Christian world of Europe and America, does not recognize them, does not take them to heart, does not change and mend its ways. "Thou smitest them, but they feel it not," Jer. 5:3, L. F.

An extraordinary increase in the number of juvenile delinquents is reported from all the larger cities in our country.

Not everything is communicated in the daily newspapers, but what is communicated confirms this perception. In the city of New York, the causes of this deplorable phenomenon are being sought. A police judge, a school superintendent, a probate judge, a county judge, and several preachers have opined that the alarming increase in juvenile delinquency is due to two causes in particular: the morally reprehensible sensational walking pictures shown everywhere in moving-picture shows, and the fact that parents allow their children to hang around too much late at night. One judge stated that the main blame lies with the parents who no longer controlled their children, but allowed the children to control them. So the reprehensible images of change, with their poisoning of the youthful mind, and the lack of proper child-rearing in the families, are said by those who have given special attention to the matter to be the chief causes of the corruption of youth. Attempts are being made on the part of well-meaning citizens to better supervise the changing picture theaters by legal regulation, but these efforts are often hindered, or the regulations are not carried out. Here, too, the responsibility remains with the parents. L. F.

Encouragement to the diligent use of Holy Communion.

Dear newly confirmed and all you Christians, use the Lord's Supper diligently, trample under your feet all the objections of the foolish heart, remove real obstacles immediately out of the way and overcome supposed obstacles with the knowledge: We need the Holy Supper; Christ wants us to enjoy it diligently; he wants to give us forgiveness of sins, life and blessedness.

But, ye may say, how often shall we go to supper? Do not expect men to give you a commandment where Christ has given no commandment. Remember what our Luther says in the preface to the Small Catechism. Though he recognizes that "here is need to drive," yet he adds this notice, "We shall compel no man to faith or sacrament, neither shall we ordain any law, nor time, nor place." (Synodal Catechism, p. 6.) But while it is certain that we are not to lay down any fixed rule, we are also to notice what Luther immediately goes on to give as his opinion: "Whoever does not seek nor desire the sacrament at least once or four times a year, it is to be feared that he despises the **sacrament** and is not a Christian, just as he is not a Christian who does not believe or hear the gospel." Luther here gives a number: "once or four"; but this does not mean once of the year, or four times, but "once or four" means "about four times," as the vernacular still says now: a thaler ten, that is, about ten thalers; a painter four, that is, about four times. Thus these words are also translated in the Latin edition of our Book of Concord. Notice well: Luther does not want to make a law with this, not to push a certain time into the conscience of the Christians. But his opinion is: As often as a Christian should come to the table of the Lord of his own accord, urged on by the commandment and promise of the Lord Christ and by his own need. And should we in our day be less in need and danger of our souls than the Christians of Luther's day? Should we be less in need of the sacrament than Luther, the highly enlightened man of God? Is it not in these last days, when, according to Christ's prophecy, the greatest danger to the Church is to be found in drowsiness, slothfulness, like-

Is it doubly necessary for us to have our faith and zeal in godliness strengthened by the grace of Holy Communion? If you answer these questions correctly and act accordingly, then this heartfelt admonition will have achieved its purpose.

Oh help us, Lord, help us hasten	Give lust and holy thirst
To thee, who at any time	After thy supper...
To heal us all and	there make us princes
Inclined and ready!	In the golden hall of heaven!

"O head full of blood and wounds."

On Palm Sunday, Jesus entered Jerusalem as the King of Grace, full of grace and meekness, and the people shouted "Hosanna" to Him.

On the following Friday, Jesus hung crowned with thorns on the cross on Golgotha's hill, and his enemies mocked him. But all Christendom continues the praise, the adoration, the worship, the devout homage of that Palm Sunday under the cross of the thorn-crowned one. To us poor sinners this is His most beautiful figure, "O head full of blood and wounds!"

Palm Sunday - Confirmation Sunday!

New crowds of young Christians who, under the faithful care of their teachers and pastors, have learned to worship the head of the Saviour, burdened with thorns and wounds, in right knowledge, now come before the altar of the Church to pledge eternal fidelity and succession to this their King. And united with them, the hearts and heads of all the faithful congregants bow and repeat the vow they once made to this king in just such a holy act. How delicious is such a Palm Sunday celebration! Is there a reader of these lines who is not moved in soul and most powerfully drawn to the Duke of his salvation?

Dear confirmands!

Unforgettable be this day to you with its high significance. "Behold, thy King cometh unto thee!" so speaks prophet's and evangelist's voice, so cries the preaching word of the faithful pastor. Receive the King, the Redeemer King with the crown of thorns and the nail marks in his hands. This is your King, dear confirmand! May he remain your King here temporally and there for all eternity! Blessed is he who belongs to this King in true faith.

And you long since confirmed!

Is the crowned with thorns still your king today? Have you always been faithful to him? Have you always followed his word? Have you always found his grace and the abundance of his gifts the most delicious? Test your hearts today, and by his grace make them wholly, wholly his!

May God bless this day for all of us and make it a day of homage to the great King of our salvation, the holy "head full of blood and wounds!"
(Church Journal.)

"He bears their sin."

Isa. 53, 11.

"If any affliction or sickness trouble thee, think how small it is compared with the crown of thorns and the nails of Christ. If you have to do or refrain from doing what disgusts you, think how Christ is bound and led captive to and fro. Challenge arrogance; see how your Lord is mocked and mocked with the executioners.

is respected. If unchastity and lust offend thee, think how bitterly Christ's tender flesh is scourged, pierced, and pierced. If hatred, envy, or vindictiveness offend thee, remember how Christ pleaded with many tears and cries for thee and for all his enemies, who would have avenged himself more cheaply. If thou be troubled with any affliction, bodily or spiritual, strengthen thine heart, and say, Why should not I also suffer a little affliction, if my Lord sweat blood in the garden for fear and sorrow? A slothful and shameful servant is he, that would lie on his bed, when his lord is in the pains of death. Behold, against all vice and unrighteousness there is strength and refreshment in Christ. And these are the fruits of Christ's suffering. These also are called true Christians, who thus draw Christ's life and name into their lives, as St. Paul says (Gal. 5:24): They that are Christ's have crucified their flesh with all its lusts with Christ. For Christ's sufferings must not be acted with words and appearances, but with life and truly." (Luther.)

Three and five letters.

A priest was once called to a woman who was in great distress about her sin. When he had listened to her lamentations for some time, he perceived the cause of her sad condition. "I see," he addressed her, "that you and I have two quite different religions. Her religion is the religion of the three letters; my religion is the religion of the five letters." When she looked at him in wonder, he continued, "To you the noun is 'doß' that is three letters; to me the noun is 'doneß' that is five letters.' You only ever ask: What must I do to pay my debt and obtain a gracious God? But I rejoice every day that all my sin is blotted out and all my debt paid by the great sacrifice of Calvary, and do nothing but grasp ever more firmly what the Saviour has done for me. If you also want peace, you must leave your three-letter religion and embrace my religion, which is all about the five letters 'done.'" These words made a deep impression on the sorrowful woman; she grasped the word "done" in faith and came to the certainty of her state of grace.

A sigh.

A poor litter-bearer in India collapsed under his heavy burden with the sigh, "Christe, thou Lamb of God, have mercy on me!" When his tightly clasped hand was opened, the first chapter of the Gospel of St. John was found crumpled in it.

And when my end shall come, then receive me with all your heart, And through Christ your Son be my shield, my buckler, and my great reward.

"On every cross hangs the Savior!"

To the well-known pastor Strauss a woman once came and complained to him, "I have nothing but crosses and always crosses!" "Yes," replied the pastor; "but do not forget: on every cross hangs the Savior!"

Obituaries.

On March 3, God called Father Hermann C. F. Müller, pastor of Trinity Parish near Vallonia, Ind. to eternal rest quite unexpectedly from his work. Only the day before he had preached in the morning, and in the afternoon had attended a large meeting of delegates at Seymour, Ind. in the matter of the large collection for the supply fund. The following night he was taken ill. At first it appeared to be only a slight indisposition. But in the course of the day it appeared that he had been struck by a blow. He lost his speech, but was still conscious until towards evening. Shortly after 9 o'clock he fell asleep gently and quietly. - He was born in Long Island, N. Y., the son of Rudolf Mueller, a school teacher, and his wife, Berthina, February 2, 1871. His boyhood years were spent in Adams Tp, Allen Co, Ind, where his father for many years administered the school board in k. Stocks township. After his confirmation in 1885 he entered our institution at Fort Wayne. After completing his studies here and then in our seminary at St. Louis, he entered the sacred preaching ministry in 1895. His first field of labor was in Amherst, Wis. where he labored faithfully under great poverty for about two years. His second field of labor was at Hanover and Center, Wis. where for eight years he not only administered the preaching ministry in both places under difficult circumstances, but also diligently taught school. From there he was called to the church at Woodburn, Ind. which he served faithfully for ten years. For two years and eight months he has faithfully served the congregation at Vallonia in church and school, and has been especially affectionate to the youth. In 1895 he entered into holy matrimony with Friederike Rump of Fort Wayne, Ind. This marriage God blessed with two sons and four daughters, one of whom died in tender infancy. He died at the age of 48 years, 1 month and 1 day. Besides his wife and their five children, he is mourned in death by his aged parents, mother-in-law, four brothers, one sister and other relatives. At the funeral services on March 6, the undersigned officiated at the home, and at the church Father Eggers preached in German and K. Schumm in English. The body was laid to rest in Fort Wayne, March 8, from the Zion church, where the funeral sermon was preached by Bro. Lühr, in the Concordia burial ground. God comfort the bereaved and also give the congregation a faithful pastor again soon!

F. Meyr.

A humble memorial is here given to a laborer of many years in the vineyard of the Lord: k. Johann Juergen Ltjen, who passed away blessedly at Gotha, Fla. on Feb. 28, aged 83 years, 1 month and 22 days. His birthplace was Riepe, Hanover. After attending the missionary school at Hermannsburg under k. Louis Harms, and the proseminary of Rev. Brunn at Steeden, he entered the practical seminary at St. Louis, where he completed his studies in 1868. During his forty-six years of ministry he served quite a number of congregations. Owing to increasing weakness of his eyes, he resigned the office so dear to him in 1914 at Gotha, Fla. - The deceased was twice married, first to Auguste Bormann, whom God took from his side in 1892, and then to Hulda Mueller, who, together with eight children and 34 grandchildren, survives him. Besides the heavy, grueling work of the preaching ministry, he kept school with great diligence and conscientious faithfulness during his entire official life. Through diligent study, aided by a good memory, he had a rich Christian

He had gained a great deal of knowledge, which he put entirely at the service of his Saviour. Christ crucified was his comfort even in death. - On March 7 the funeral service was held in the parish of his son-in-law, P. F. J. Geske, at Fairchild, Wis. k. J. Stelter conducted the funeral service at the home. In the church preached k. P. Schedler preached in German on Mal. 2, 6. 7 and k. F. Kretschmar in the vernacular on 2 Tim. 4, 7. 8. k. Wahl read the resume. At Hay Creek, Wis. a former place of activity of the deceased, his body was laid to rest by the side of his first wife, k. O. List officiating. - "He walked peaceably and sincerely before me, converting many from sin." G. H. Aegerer.

A painful surprise for many was the news of the departure of Fr Edwin Reinke, whose twenty-fifth anniversary in office had been celebrated with joyful praise and glory to God only eight months ago. On March 12, after a short illness, he was delivered from all evil. He was born April 1, 1870, the eldest son of k. August Reinke and his wife Ada. He attended the high schools in Fort Wayne, Milwaukee and Watertown and then the seminary in St. Louis. In 1893, after passing his examinations, he was called to the Bethlehem congregation in Chicago as assistant pastor to his father. And when the Lord of the Church had let the shepherd's staff fall from his hand, the leadership and direction of the large congregation was entrusted to his son. Besides his many labors in the congregation, he has also served on the board of directors of the Home for the Aged Society, the Concordia Godbag Society, and that of the Asylum for the Feeble-Minded and Epileptic, and in various synodical offices, leaving behind him marks of blessing. With the earnest, zealous endeavor to plant a living knowledge of JEsu, the Savior, in the hearts of all the souls entrusted to him, he served restlessly, and without sparing himself, for the good of the numerous flock committed to him, this and the arch-shepherd of the same, until he was stretched upon the bed from which he was to enter into eternal, heavenly rest. On March 17 the funeral took place with an exceedingly large attendance. In the house Fr. K. Schmidt spoke on Ps. 119, 76; in the church the aged D. Succop, who had spoken God's word to the deceased as a pastor during his illness, gave strong consolation drawn from Luk. 2, 29. 30. The undersigned officiated at the Concordia graveyard where the tired body of the blessedly departed was laid to rest. - Deeply bowed in painful sorrow, but devoted to God's fatherly will, the widow, née Ada List, to whom the deceased had married on June 19, 1895, and seven children, of whom two sons are preparing for the holy ministry, mourn and mourn the untimely death of the head of their family.

A. B.

On January 17, after a long period of suffering, Louis Lawonn, the head teacher of the Kreuzgemeinde in Milwaukee, passed away in joyful faith in his Savior. A few weeks before he had had to resign his office with a heavy heart. He served our congregation for nearly 27 years; before that he stood for several years at the parochial school in Staunton, Ill. On January 21 his weary body was laid to rest with a large attendance of the congregation and his colleagues of both synods in the city. He brought his age to 51 years, 7 months and 2 days, and leaves his deeply bowed widow and seven children, also his aged mother. Of his three sons in war service only the eldest could be present at the funeral, the other two are still in France. God be the comfort and help of the mourners IJ Strasen.

Teacher Eilert H. Lucht was born at Mount Olive, Ill, March 22, 1887. After his confirmation he entered our St. Paul's College at Concordia, Mo. in 1901, to prepare for theological studies. A love of music and a growing timidity about speaking out publicly in free speech induced him to move to Addison in 1906 to enter the teachers' seminary. Two years later he graduated and followed a teaching profession to Jennings (North St. Louis), Mo. Here, with his pastor, E. Biegenger, he laid a good foundation for a parochial school, and then continued to build upon this foundation with faithfulness and zeal until September, 1914, when he answered a call to St. Paul's school at New Gehlenbeck, near Worden, Ill. Through faithfulness and skill in his school work and through his friendly and gentle nature in his dealings with children and parents, he soon won the hearts of all there as well. Influenza did not spare him either, but on November 26, 1918, violently scratched him out of the happy family life and out of blessed official activity from our midst. "Yes, I will now go to my Saviour," he said, and then he laid down his shepherd's crook in a spirit of victory. His age he brought to 31 years, 8 months, and 4 days. He is survived by his deeply bent wife Emilie, née Schlesselmann, a little son, his mother, two brothers, four sisters and many relatives and friends. On Nov. 28, we laid his body in the grave in the church burial ground at Mount Olive, Ill. H. Hansen.

part the discussion of the English translations of Gerhardt's songs with many literary references and good remarks from 108 ropes. The conclusion is made by detailed registers and linguistic compilations, which are especially valuable for a teacher of the German language. The author has obviously looked around very diligently for this work - it is a dissertation for the attainment of the philosophical doctorate - and has worked with pleasure and love for his subject, and we appreciate his work as a valuable contribution to Gerhardt literature and know him to be grateful for it, since to our knowledge this field has not been treated so thoroughly before. L. F.

Our Passover. A sacred cantata for chorus and six solo voices, with organ or piano accompaniment. Words by F. W. Hem-berger. Music by E. I. Erbe. Published for the author by Concordia Publishing House, St. Louis, Mo. 122 pages 7X11 Price: tzt.25 postpaid.

A larger Easter cantata, for which D. Herzberger, who has already been active in this area several times, has provided the text and the local musician E. J. Erbe the music, and that, what we want to emphasize, in a thoroughly dignified, ecclesiastical style. An organ prelude is to express the burial of Jesus, the walk of the pious women to the grave of the Saviour and the certainty of the resurrection of the Lord, whereupon in 18 numbers, which are interspersed with an organ "meditation" at the appropriate place, the fact and the meaning of the resurrection of the Lord is presented in solos, quartets and choirs. With a well-known chorus, in which the whole congregation joins in, the substantial work closes. While it is naturally intended for more experienced choirs, it is by no means difficult and can be performed in about 80 minutes. L. F.

Constitution and Citizenship. By A. L. Wendt. 20 pages 3X5.

Price: 10 Cts. To be obtained from the author or from Concordia Publishing House, St. Louis, Mo.

This is the second, unchanged edition. The author will gladly consider any requests or suggestions for improvement. L. F.

New printed matter.

All books, music, pictures, etc., displayed at this place may be obtained through the Concordia Publishing House, St. Louis, Mo., at the prices enclosed. Where any other source of supply is indicated, let it be noted, please, whether to order, if not in stock.

Catechetical Preparations. *The Decalogue*. By F. W. C. Jesse. Concordia Publishing House, St. Louis, Mo. 1919. 125 ropes 5X7Z4- Price: 50 cts. postpaid.

A quite valuable book for our pastors and teachers who teach religious education in their parochial schools according to our Synodal Catechism in English. Director Jesse of our Teachers' Seminary in Seward, who works especially in this field through his professional activity, has edited the first main section of the Catechism in drafts for catechesis. He gives both the material and a guide as to how this part of the Catechism is to be treated in school and confirmation classes. We wish the work many diligent users. The second part, dealing with the second main piece, is to follow soon. The equipment is excellent, the price low. L. F.

Paul Gerhardt as a Hymn-writer and His Influence on English Hymnody. By T. B. Hewitt, Ph.D. New Haven, Conn. Yale University Press. 1918. 11 and 169 pages 6X9. Price: tzt.50.

The German song is unique, No other nation on earth A treasure for mind and heart,
Enjoyed fate's favor, Raised from the depths, Such a treasure to gather,
Where joy dwells and pain. Rich in nature and art.

This was not written by a German, but by the American Prof. A. H. Palmer of Yale University in 1915. And Prof. Hewitt, another American, puts this verse at the head of the writing here in 1918. And the American Yale University Press prints and publishes this work in 1918. This does credit to all three of them and therefore should be mentioned here. But above all it should be emphasized that the author - his name meets us for the first time, we know nothing about his ecclesiastical affiliation, he holds a professorship of the German language at Williams College - has given us a very appealing study of the great, pious and rightly so highly esteemed poet of our Lutheran Church, Paul Gerhardt. It is very timely just now, as it shows what a treasure our church has in Gerhardt's everlasting songs, and how this treasure can be preserved and exploited in the English language as well. The book is divided into five sections; in the first four there is a brief but skilful and lucid account in 33 ropes of Gerhardt's life and times, his relation to earlier Lutheran hymnody, his special character as a hymn writer, and a brief account of English hymnody and the influence of the German Church on English hymnody from the sixteenth to the nineteenth centuries. Then follows as the main

Introductions.

In the discharge of the concerned District Praefides were introduced:

On the 5th of Sonnt, n. Epiph.: Rev. H. Dubbe in the Immanuel parish at Ruby, Nebr. by Rev. W. J. A. Ötting.

On Sunday. Septuagesimä: L. E. Hitzemann in the parish at Tuscola, Ill, by P. W. Schweppe.

On Sun. Quinquagesimä: P. L. Acker in the Nffte^Av.-Luth. congregation at Omaha, Nebr. by P. A. W. Siebert. ^D.W. G. Wechner in the congregation at West Northfield, Ill, by P. Gehrs. -H y. Meyer in St. Paul's parish at CullmaMMlg. by^ P. H. rHzter.

On Sun. Reminiscere: P. C. B ö v e rLxir peLImmanuelsgemeklde in Town Burnett, Wis. assisted by Z^Mnuytzdzl^HM k^ K. Mes. ^ Fr. DÜcker at St. John'sAgeUrejnÄe at<MMille, Oänp, votü Fr. W. Knoke. - P. A. C. C o o k in the DMeing.keffsgemöiudX Gary, Ind. by P. P. F. Goltermann....

On Sun. Oculi: Fr. (Ld^ SHrtt i d.t in the St. Haulusgemew at Sheboygan, Wis. untepMfistenz of V.P. Wambsganß-. Kvch, Esch, Dodzuweit and Geo. Laced by ? L. P. Schulqx- .? M. KMtch in the ImmanuelsgemeindLxZU Gifford, Jdaho, vy" W- J. JansM. - P. O. Henning in vH.congregation "at Hotzrood^Kans., F. W. Grunwald.. .. XX' XX'

On Sund. Lätare: BeckMann^In the Zionsgemeinde zu Maryland Heights, Mo., unte-)AsffMz P. Drewes" by P. P. J. Leyhe. - P. E. Scharlemann in parish to.-Campbell Hill, Ill, assisted byE. and W. Kochen P. J.^C. Hohrmann.

Introduced as teachers at parochial schools^n^vurdsn:

On Sunday. Oculi: Teacher K. E. KH'U fmann as teacher of the underclass at St. Matthew's parish school at New Britain, Conn., by P. A. C. Th. Steegc. - Teacher R. F. Martz as teacher at St. Paul's parish school at North East, Pa. by P. J. Neeb.

Conference displays.

The Minnesota and Dakota General Joint Teachers Conference is cancelled this year. F. Burandt, Secr.

The Northern Wisconsin Teachers Conference is cancelled this year as most teachers will not be able to attend after all.

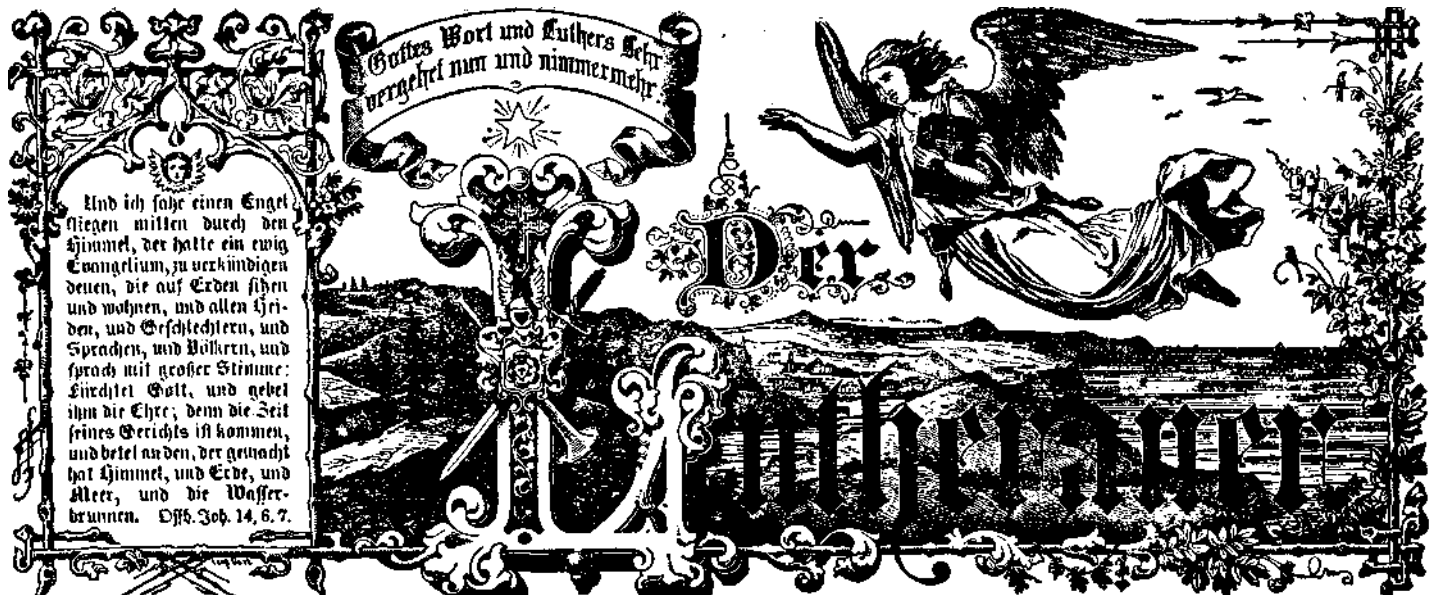
M. Koschmann, Secr.

The teachers' conference of Buffalo and vicinity will meet, w. G., on the 15th and 16th of April, at North Tonawanda, N. P.

Th. Meves, Secr.

The pastoral conference of Lafayette and Saline counties, Mo. will meet, w. G., on April 22, at the Immanuel Parish School at Higginville, Mo. Working have been Wehmeier, Schmidt, Demetrio, Horstmann, and Proff. Käppcl and Lobeck.

W. Karsten, Secr. p. b.



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Edited by the faculty of St. Louis Theological Seminary.

Vol. 75.

St. Louis, Mo., April 22, 1919.

No. 8.

Stars of Death and Stars of Life.

I know a marvellous flower, So brightly pure
and white, Blossoming to God's glory,
Sprouted from tender rice, Blossoming in
love's wooing For a lost world, Blossoming to
death - in dying Sacrificing itself as a
ransom.

O wonder-flower, thou pure, Thou sin-
redeeming power, O wonder-flower, thou
One, Who dying - creates life! At the
Father's right hand to blossom, Thou,
glorious and beautiful, Shalt raise us all to
follow Thee to blessed resurrection! M.

The power of the resurrection of JESU.

Remember Jesus Christ, who rose from the dead.
2 Tim. 2:8.

The constant remembrance of their risen Lord and Saviour should give the servants and followers of the Lord JESU, the believing Christians, strength and support and endurance in their suffering struggle, in their tiring work in the service of JESU.

"Suffer thyself to be a good fighter for Jesus Christ." "Though a man fight, yet is he not crowned, because he fighteth." These words of exhortation and encouragement Paul had called out to his dear disciple and assistant in the preaching ministry, Timothy. But to the exhortation the apostle also adds the instruction whence Timothy should take the strength and joyfulness for such right fighting and steadfast suffering. And there the faithful apostle can instruct and counsel from his own experience. Who has suffered and labored more in the service of JESU than himself, Paul? What was it that sustained him? The observance of the instruction which he now gives to his dear Timothy, "Hold in remembrance JESUM Christ, who is risen from the dead!"

Just as all Christians are like Timothy in that they have to fight an uphill battle as servants of JESUS Christ, and to prove faithfulness and perseverance in such a battle, so also the apostolic instruction applies to all Christians: "Hold your ground.

in remembrance of Jesus Christ, who rose from the dead!"

The work of Christians in the service and following of Jesus consists, in short, in making as many of themselves and of their fellow men as possible blessed. To this end they must keep themselves and others in God's word, teach and edify with God's word, strengthen and establish themselves and others in the faith of Jesus the Saviour and his salvation. What makes this work so arduous, and a suffering struggle, is the opposition which rises against it on every side. In ourselves, that is, in our old man, and in others, doubt is always stirring up about everything that comes from the Gospel. In ourselves and in others the spirit that seeks heaven on this earth and in the things of this world is always rising up. To this end the devil, the arch-enemy of the gospel, is busy in the children of unbelief, preparing all kinds of external obstacles to the working of the gospel. Even by threatening our lives, the devil seeks to hinder us from becoming blessed. Thus the work of following Christ becomes a struggle for every disciple of Jesus. To every one who follows in the footsteps of Jesus, the motto is: "Fight the good fight of faith!" "Be faithful unto death!" Nothing can encourage us more to faithfulness than the diligent remembrance of the risen Saviour.

With great emphasis the apostle writes: "Hold in remembrance JESUM Christ, who is risen from the dead!" What has been decided for us in the dear name of Jesus Christ only takes on real weight and meaning through the resurrection of Jesus. The risen prophet has authenticated his word and teaching. The risen High Priest has vouched for His sacrifice. The risen King has taken His kingdom. Thus JESUS, by his resurrection, has communicated to us the salvation which he has prepared for us in his person, by his teaching.

and to enjoy in his kingdom, the seal of the firmest certainty is expressed.

"If Christ is not risen," Paul writes in another passage, "your faith is vain, ye are yet in your sins," and then continues triumphantly, "But now is Christ risen from the dead, and become the firstfruits of them that sleep," 1 Cor. 15:17-20. Our faith rests on no other ground than the word of the gospel, which our Lord Jesus, our great prophet, brought to us from heaven, out of the hidden counsel of God, as a message wholly foreign and incomprehensible to our natural sense. Hence the contradiction and doubt and unbelief which the natural sense in us and others opposes to the gospel, against which our faith has constantly to struggle. If Christ had not risen, where would we be? But before the fact of the resurrection of our heavenly Teacher, all doubts about the gospel must give way like the mist before the sun. By the resurrection Christ proved Himself to be God Almighty; for God alone could conquer death. But if our teacher is God himself, his word is true, and our faith rests on divine ground. Therefore, if your faith is not to be defeated in the struggle with the doubts and contradictions of reason, "keep in remembrance Jesus Christ, who is risen from the dead."

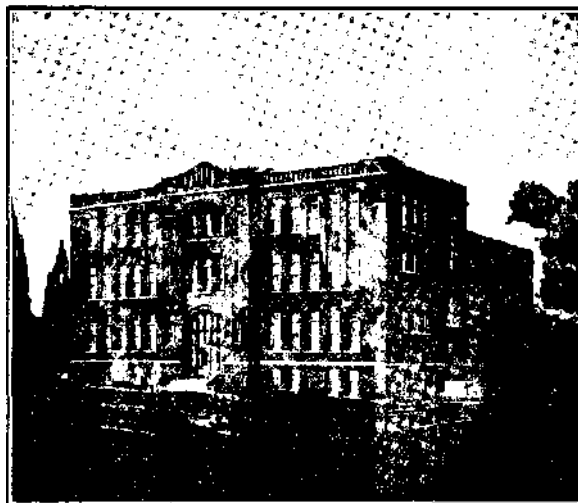
Our faith consists in the confidence in the holy sacrifice which our High Priest Jesus offered in his own person to God, his heavenly Father, for our sins and the sins of others, whereby he completely took away and redeemed our sins and the sins of all the world. At this substitutionary atonement and redemption the natural sense is again offended and vexed. How can one man atone for another? How can one man reconcile God with the world? To be sure, one brother cannot redeem another. But here is also more than human atonement and redemption. Our high priest is risen. His blood is God's blood; his death is God's death. His resurrection is the sure proof that God is reconciled. His opening of the prison of debt is the firmest surety that the debt with which laden our Surety went into the grave has been paid. If, therefore, your faith must struggle with the doubts of salvation, "hold in remembrance Jesus Christ, who is risen from the dead."

Our faith looks hopefully to the future kingdom of glory that Christ our King has prepared for us and all his elect in heaven from the foundation of the world. Will we reach that goal? Sometimes we want to fear for ourselves and for the Church. Too mighty are the gates of hell; too cunning are the attempts of the devil; too numerous are the evil spirits under heaven; too strong is their armour. Too weak is our flesh; too foolish is our heart; too fickle is our faith. But the weaker we are, the stronger and mightier is Christ our King. He is risen and lives forever. Against him, the strong God, even hell fights in vain. Before Him, the Risen One, even the devils must tremble. He, the Almighty, can also protect us from ourselves. Therefore, if thou art afraid in the Christian struggle, "hold in remembrance Jesus Christ, who is risen from the dead." Ma.

Our schools.

A few weeks ago the "Lutheran" reported that we had 322 fewer parochial schools in our Synod in 1918 than in 1917. This figure is taken from the data based on reports in the soon to be published "Statistical Yearbook" of our Synod. This is so important an announcement, and the whole matter one of such momentous consequence for the future development of our Synod, that we must dwell upon it in some detail.

We seek first to ascertain whether this decrease of schools must be attributed merely to the war situation, which is, however, the main cause. We answer in the negative. We have before us the report of our so-called Wartime Bureau of Springfield, Ill, to the Presidency of our Synod. This Bureau sent out a questionnaire to all our pastors in the fall to ascertain the exact state of affairs. Among the questions were these:



St. Louis Cross School, Mo.

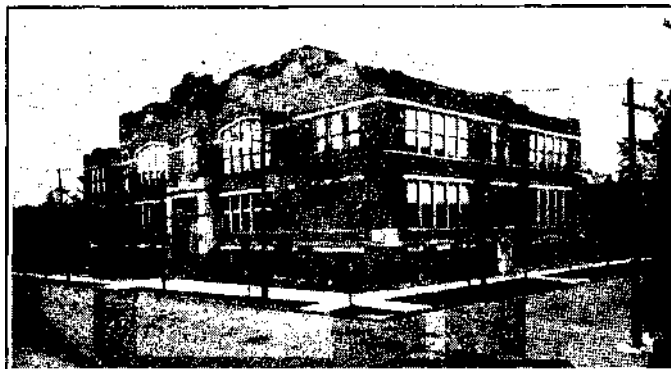
"Has your school been closed? If it has been closed, why? Have you dropped the teaching of the German language in the school? If it has been dropped, why?" To these inquiries 1604 answers were received. This is not a complete report, of course, but it does give a rough idea of the situation. About two-thirds of our pastors have reported, and one-third have refrained from doing so. Of those who have reported, 444 have no parochial school, 1052 report that their schools continue without hindrance, 60 schools have been compulsorily closed, 32 schools have been voluntarily temporarily closed, probably mostly because of fear of hostility, threats, persecution, and damage to property. Thus nearly 100 schools have been closed as a result of the war, and, considering that one-third of the reports are missing, about 150. If, therefore, we have 322 fewer schools than in the preceding year, about half have been lost for reasons not directly connected with the war situation. Of the 21 Synodical Districts under consideration (there is no data on the Brazilian and English Districts), 12 have experienced outside interference with their school systems, in 9 there has been no interference at all, in 11 districts - they are almost invariably the same ones where in

The most severely affected districts were Kansas and Minnesota, with 18 school closures each, followed by Iowa, Nebraska, South Dakota, and Southern Illinois. The hardest-hit districts were Kansas and Minnesota, with 18 closed schools each; they were followed by Iowa, Nebraska, South Dakota, and Southern Illinois. The vast majority of schools closed, either compulsorily or voluntarily, were probably those held by pastors.

What was the cause of the other 150 schools? It will not be possible to determine that precisely. There are no figures available. If we are to express our conviction, which is based on long-term and careful observation, then this phenomenon has the following main reasons. Besides difficult local conditions, it is the lack of suitable teachers, the decrease in the number of children, the indifference, disinterest and dissatisfaction of some congregations, the resignation of some teachers, the unwillingness of some pastors to keep schools.

Our school system had undeniably experienced an upswing in the last years before our country's entry into the World War. There were several reasons for this. We cite the outward and inward development of our two teacher seminaries at River Forest and Seward and the skillful, faithful work of their teachers and representatives, the righteous, praiseworthy zeal of many congregations, teachers and pastors to raise their school systems and to meet all requirements as well as possible.

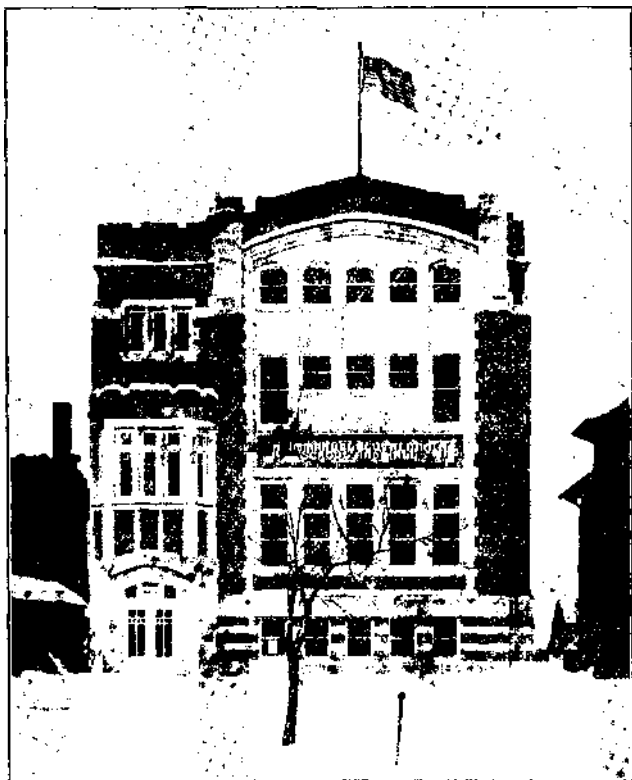
The last two years have brought a certain crisis for our schools. And it is best, as always, so also here, to name the dangers and to take a sharp look at the difficulties in order to overcome them victoriously.



St. Paul School of Fort Wayne, Ind.

Our schools are threatened with dangers and difficulties by laws and measures of the state and public opinion. Every reader of our paper knows this, and we need not go into it any further now. These dangers were very threatening a few months ago. Thank God, the fears have not all been realized. While in some states, however, laws detrimental and dangerous to our school system have been passed, such laws have not been adopted in other states. The dangers are not yet over; they will remain in the years to come. It is necessary to have open eyes, and with prudence, sagacity, skill, fidelity, and energy, to meet and overcome these dangers. And where our schools are unjustly oppressed and suppressed, we must, after having used all legal means against it, suffer and bear it and order the matter to the one who is called and is the righteous judge.

But we do not see the greatest dangers coming from outside, but from within. The chief dangers lie with and within ourselves. A man familiar with the state of affairs, on whose prudent judgment we place much stock, wrote to us in the midst of the most perilous time a few months ago, "I fear the enmity of the devil and the world less than the indifference of some pastors and the one-sidedness of some teachers." Let us take in view the state of things as they really are, according to our conviction and observation. The great, vast majority in our Synod, pastors, teachers, and church members, recognize the incomparable usefulness and blessing of the Christian church school, and are willing to do all they can to cultivate, promote, and preserve it for themselves and their children. The war in particular, with its physical and spiritual dangers threatening the soldiers, has again vividly shown them how our young crew was rightly equipped by their training to meet these dangers. But there are also clear signs that this conviction is not alive and strong in all, even if the dissenting opinion does not become loud and show itself openly. We find congregations for whom the special burdens required to maintain and elevate the school, especially in these costly times, are becoming too much. Or one has



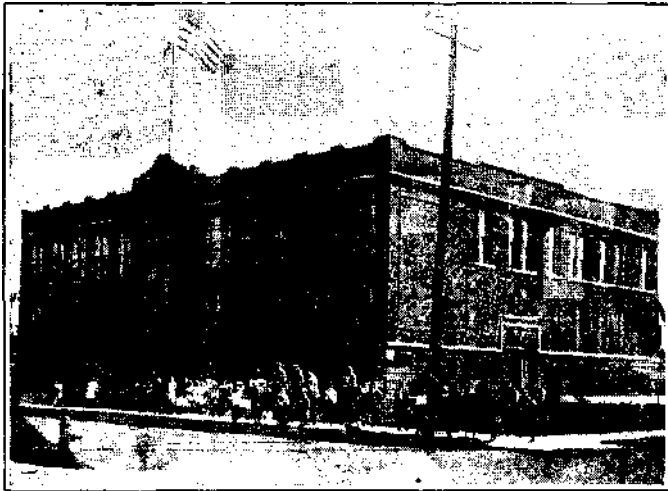
Immanuel School at Rock Island, Ill.

ness, the showing of many fine new school buildings, - even in the midst of war time our community erected at Rock Island, Ill. the handsome school which we show in the picture -, the lively discussion of school matters at

Conferences and Synods, the establishment of the General and of the district school commissions who have been active. We but we cannot close our minds to the perception that the

not the right interest for the school, does not recognize the be-
special task of the same, has soon here and soon there something

to be left out. Or one thinks that the school is there because of the German language; with the decline of German and the prevalence of English, the school naturally declines little by little and finally disappears altogether. We find teachers to whom their profession is not a pleasure but a burden, who do not like to do everything to maintain and elevate their school and to meet the demands that the present time makes on them personally, who resign their school positions without sufficient reasons, as if their activity were only a secular and not much more an ecclesiastical one. And we find, especially among our younger pastors, those who lack the right love and the lively interest for the school, who may undertake the special work in the school only with reluctance or not at all. We have looked quite closely at the congregational statistics of our Synod in the "Statistical Yearbook", which have now gone through the press, and have asked ourselves more than once: Why has the school gone down here and there? Why has no school been started there and there?



Immanuel School of Milwaukee, Wis.

Only if we take these conditions and circumstances firmly into consideration and victoriously overcome the difficulties and dangers in the strength of the Lord, will we be found faithful in this matter. We do not wish to be understood as doubting or even despairing of the future of our schools, but we say that holy zeal and energetic work are necessary. We want to persevere with teaching and exhorting and encouraging in word and deed, in example and model. Our church members want to realize vividly that they can do no better for the welfare of their church in the present and in the future, and can leave no better inheritance to their children and children's children than a Christian school. They want, therefore, to spare no sacrifice for their schools, and also to place their teachers in earthly things in such a way that they can administer their office without worrying about food. Our teachers do not want to forget that they do not serve men, but the Lord, who has called them into his service to the lambs of the flock, and who can and will repay them for such service in time and eternity. And let our pastors ever keep in mind that the wonderful growth of our Synod, and its past unity and firmness, are due, under God's blessing, to the faithful labors of the fathers in

Church and school, and that the history of our Synod shows so clearly and firmly that it is through the school that the congregations have been built up and increased, both outwardly and inwardly. Mission and school go hand in hand and work into each other's hands.

The next ten to twenty years, if we understand the times correctly, will be important and significant ones for our schools. We must all help and work valiantly in the interest of our schools. We see a step in the right direction in the fact that special school auditors are employed in several Synodical districts. This will undoubtedly work for the advancement and uplift of the schools. Every congregation, especially in the present time, must take such an elevation of its school very seriously. The school must be brought up to the height of the times and maintained so that the state can be satisfied with it; otherwise it will not continue to exist. We must have more teachers, not only for the already existing teaching positions, but also to relieve more pastors, especially those who preside over larger congregations or several congregations. Incidents of the past year and laws now passed show that schools in such congregations where they are not held regularly and for a sufficient length of time, or where they are not held by teachers specially trained and approved for that purpose, are the first in danger of being closed. If the teachers from our teacher's seminaries are not sufficient, our preacher's seminaries will furnish substitutes in years to come, as from 75 to 100 students from St. Louis and Springfield have helped out this school year, and to all our students we lay the importance of the school and its work in it quite to heart. And in the question of language, which has been raised again and again, let us be guided, as we have repeatedly said in this place, by the local conditions, which are very different in the various parts of the country and Synodal Districts and Emzelgemeindeü. Where the language in the homes and families of a parish is predominantly or exclusively English, the school quite naturally follows. For the school is not there for the language. But it would also be a mistake, which will be avenged in the future, if all German instruction were to be eliminated where local conditions do not demand it or where state compulsion does not require it. For as certain as it is that the school is not there for the language, it is equally certain that the parochial school is also dear to many because in it the children are taught not only in the English language but also in the mother tongue of their parents. Above all, however, we want to entrust our entire school work in diligent, persistent, fervent prayer to the One to whom the matter belongs, our gracious, faithful God.

L. F.

The great dangers to our dear youth.

My dear friend Gerhard!

So your son Emil was also among the confirmands of this year. I can well imagine that you and your dear wife were and still are deeply moved. You rightly remark in your letter that you were heartily pleased when your child was not only so joyful at the examination

He was not only the first to bear witness to his faith, but also the first to solemnly vow with a loud voice that he would belong to his God and Saviour until his last breath, and that he would renounce the prince of this world and all his works and all his nature. To hear such testimony from the mouth of one's own child is indeed heartrending. For parents, in order to attain this end, have taught their children from an early age to pray, "My dear God, I beseech thee, let a pious child become me!" And parents have sighed to the dear God at the bedside of their little ones, "Ah, if this child should not become pious, take him rather from the earth!" In order to see their children grow up in the fear of God, they also send them to a Christian school. What joy, then, when the children conclude their school lessons as God's favourites and are not afraid to confess their faith publicly!

But this joy is not unclouded. You also wrote that you are worried when you think of your son's future. You know from experience that after confirmation a very perilous time dawns for children. The children have heard of many dangers and temptations, but until now they have usually been protected from them. Now, however, they openly step into the hostile life. They look around in amazement at the new territory and imagine that the enemy of their souls is standing before them in his blackest form. How surprised they are, however, when they catch sight of many a seeming figure of light! Thus the youthful fighters of Christ are first to be made safe and indifferent. In reality, however, dangers from the tempter lurk all around them.

Now the children are to be prepared for a worldly profession or introduced to one right away. They must therefore be sent to higher schools or to the workshop or to a factory. Unfortunately, parents do not everywhere have the opportunity to send their children to such colleges where instruction is given in a Christian sense and all education is conducted in a Christian spirit. In worldly colleges the spirit of worldly children prevails, which also surrounds Christian children. There the faith soon receives severe blows. The belief that God is the almighty creator, sustainer, and governor of all things is regarded as obsolete and dismissed. On the other hand, it is taught as a sure and certain truth that everything has developed itself by its own power. But when the divine truth of the first article has been shaken and robbed from a child, the whole chain of truths of the Word of Truth is broken, and the door is opened to all errors of human reason. Besides the often soul-dangerous instruction in secular colleges, however, the daily intercourse with contemporaries constitutes no less a danger to Christian children. Our children, too, have the corruption of original sin within them, and must daily fight against the impulses of the old Adam. If, however, they perceive that almost all their classmates do not do anything to force themselves, but rather live according to all the lusts of their sinful flesh, then the fear of God and piety are easily shaken. Our children, too, then easily lose reverence for parents and all superiors, find pleasure in vanity and all kinds of sinful pleasures, begin to fill their minds with the dregs and drabs they read in the worldly, sensational newspapers and magazines.

...so abundantly. And on such a slippery slope the youth is not infrequently still guided by their teachers. How great is the danger for our Christian children! The world is just the world, is ruled by the spirit of darkness and corruption, and is an enmity against our covenant God. Even the so-called respectable world is not of God, and intimate contact with it is always dangerous to the soul. The corruption of youth is so crying out in our country that the judges in our juvenile courts are singing one lament after another, and associations are being formed everywhere to control the complete degradation of adolescent youth. But these are small patches that do not cover the evil, still less cure it. Not only the dens of vice, but also elegant houses, "fine" hotels, theaters, and "moving picture shows" are breeding grounds for the most varied sins and vices. If I were to write to you what a lawyer told me from his practice, you would not believe your eyes. It is no wonder that murder, suicide, fraud, theft, robbery are so terribly rampant. And in such air our children move when they prepare for a higher career in high schools. Truly, great concern for the spiritual welfare of our children!

It seems that the situation is somewhat more favorable for children who, after their school years, want to learn a good trade or work in a factory and become day laborers. They are busy with work all day and return home tired in the evening. And yet, they too are surrounded by dangers. They are in many cases surrounded by such peers who have already been deceived and are now gross sin-servants. Such also make no secret of their sin service; they mock at Christianity and godliness. How easily Christian children are then made curious, deadened to the heartfelt warnings of concerned parents, and gradually begin to taste the pleasures of the world and the flesh!

It is most favorable with the children of such Christian parents who farm and have their children around them daily in their work. After the meal, devotions are held, and then they go to work in God's free nature. Everywhere God's omnipotence, wisdom, and goodness are before their eyes. And when their attention is drawn to this, the work is a delight to them, though the sweat may run hot down their cheeks. But even these happily situated children find themselves still in the world, carrying the old man with them, and the invisible prince of the world stretches out his tentacles after them. If he cannot direct their senses to carnal pleasure, he directs their thoughts to the acquisition of great goods in this world and in this way brings them into his succession.

So there are great dangers everywhere for our children after their confirmation. And parents must not let up in keeping a watchful eye on their children. For the right and blessed execution of this duty, they must continue to ask for wisdom and strength from Him who has entrusted these children to them and bound them to His soul.

But what should parents allow and offer their adolescent children? That is what you asked in your letter. I will write to you about that next time. Sincerely greeting you and your loved ones, your old friend, Karl.

Our heathen mission in China.

2.

Missionary Arndt in Hankow, China, continues to tell of his missionary work during the past year in his last detailed report to the Commission.

"Both our Chinese Christians and our indigenous workers have had many opportunities to grow in knowledge and faith. Throughout the Passion season and beyond, we discussed the Old Testament prophecies of Christ's Passion. Every month, on the 1st of the Chinese month, the one of two evenings which some workmen have off, a general meeting of all the baptized was held, at which, however, seldom more than 15 to 20 could be present; for seldom are all in the city, nor can those who are there always come. At the express request of the people, a Bible passage was first discussed, which then gave me the opportunity to present what was especially necessary for the life of the congregation, for example, brotherly punishment, witnessing of Christ, Bible reading in the house, etc. Church elders were also elected.

"As to the schools, inquiries revealed that we have children here and there who not only learn God's Word themselves-they all do-but who listen to my constant admonitions and speak to their parents at home before: what they have learned. To this end, they have been given several times pictures of the Bible story in question, which a wealthy family in Los Angeles distributes throughout China. It has even happened repeatedly, admittedly mostly after unspeakable efforts, that some have brought their parents and relatives to the service.

"But, but, what is all this compared to the labor expended! What rows of names I have in my books of people who liked our teaching, and who agreed to become Christians, and who came perhaps two, four, ten, even twenty times, but then never showed up again. One old man studied the catechism in the best possible way for more than a year, and often spoke so well that it was a joy. Then I had to discover that he was involved, albeit indirectly, in a bad house, and although out of pity for his poverty I made it possible for him and his wife to earn an honest living elsewhere, I did nothing; I finally had to publicly show him the door, since he was still coming and there was danger that he might endanger the good name of our chapel.

"How many Bible portions have we sold! Far more than a thousand. How many Lutheran catechisms even, though the small sum they cost is already quite a sum to many! How many visits have we made, and oh! how innumerable good promises have been given us-all, all for nothing!

"In particular, we would have liked to see our parishioners finally get serious about paying contributions. But they should collect them themselves and then administer them themselves. Not much money would come out of it. The people are mostly anemic. If one earns \$12 silver (about P5) a month.

he already belongs to the middle class. Some of them have hardly a dollar a month besides their meagre rice, and I have met them at half-past ten at night hammering copper by the light of a dim lamp, as if the work were just beginning, and in a mat hut that no farmer in America would be good enough for a worn-out horse. However, they could and should give their mite. But the only thing I have accomplished in this respect is that our people once undertook to repair some benches, which was actually accomplished by the financial help of the evangelist. This may have cost, and the 10 tungtse contributed by our poor coppersmith Li certainly belong on the list beside the widow's two mites. But there are others who, if not much, might contribute more easily or a little more. Still, let us not despair. Where gifts are given like those of our poor Li, there will be others.

"When I was inexperienced here, I sometimes consoled myself: 'Well, great success cannot be expected, but you have not yet had such sad experiences as Paul had at Corinth and elsewhere.' I do not indulge in such thoughts now. We are laboring among real heathens. To my deep sorrow and humiliation I have fchon met my people at play; this is, after all, an ancient sin of China. Others lived in discord. On more than one there manifested diseases which had no honest. originated. Lying, hypocrisy and dishonesty are common sins. I can understand that there are worldly people who claim that a Chinese can never be truly converted, and that there are missionaries who finally lost heart and left.

"And yet I have also perceived fruits and successes. Where those who have been won, if they get only one evening off every fifteen days, like to spend that evening in the chapel, one must not yet despair of their love for God's Word. Where it can happen that, once the former paganism breaks out again, the person in question is punished by all, as I once experienced in a meeting, then once again brotherly punishment comes into play. Where enemies, even if they do it ugly, are still grateful to the one who wants to reconcile them - and that is almost always the Chinese - one must not yet despair of right unity. Where thieves confess their sin, though after long, shameless denial, yet still before the rope is drawn fully round their necks and they are completely remitted, there is still conscience. And where, if once one succeeds in putting God's grace or some Christian virtue so rightly in the light, that nevertheless also awakens visible joy and bears fruit, there the seed at least does not fall on the hard rock. Such experiences are also made, and for him who trusts in God, they prepare the way to victory. Perhaps there are more victories than we think. With the Chinaman it must sometimes go very, very deep before he lets himself notice anything."

This is how missionary Arndt reports on his missionary work to the Gentiles in faraway China. May God fill him and his co-workers with holy courage, but make us ever more willing and eager to strengthen their hands through faithful intercession!

L. F.

What a calling church should say about itself in its cover letter.

When a vacant congregation has completed the election of a new preacher or teacher and has issued a letter of appointment, it should also send a cover letter to the appointee and his congregation. In this cover letter it should first state its own needs and circumstances. The geographical location and a brief history of its origin, growth and progress or decline and fall would be highly desirable. It should be stated how many members the congregation has and how many school-age children the school has, what property the congregation owns, whether any debts rest upon it, and if so, how many. Furthermore, it should be stated how much work is expected of the appointee, whether he has to take over the school office in addition to the preaching office, how many days a week and months a year he has to maintain this office. If the appointee is a teacher, then a short history and description of the school should follow, beginning and progress, furthermore whether the teacher has to administer other offices in addition to the school office, for example the office of an organist, a choir conductor or even a church servant. The sum of the annual or monthly salary, and what else belongs to it, is also to be stated. As a rule, the salary sum is already mentioned in the profession; nevertheless, it should also be included in the accompanying letter.

In addition to this information, the calling congregation should also point out the dangers surrounding it, dangers threatening the congregation from outside, from sects, opposition congregations, lodges, etc.; then dangers threatening the congregation from within, such as lack of unity among the members, divisions, separatist nature, lack of Christian knowledge, poor church, communion and school attendance, meager congregational and missionary contributions, and the like.

A municipality, however, should be careful not to overemphasize the importance and urgency of its work in its cover letter. It often happens that on the one hand the situation is presented too rosy, that the good qualities of the community, the property, the climate and the surroundings are unduly praised. Yes, it happens that one does not take it with the truth exactly enough, indicates a larger number of parishioners, school children and service visitors, while one conceals the damages and lacks of the parish. In order to make the profession quite important, one often paints with too black colors. The dangers threatening the congregation, the school, or the mission field grow almost gigantic.

But such representations are not right. And such action is all the more reprehensible when it is done with the knowledge of the vacant preacher. With such misleading statements one wants to achieve nothing else than to induce the called one to accept and to bring him with a semblance of right to himself. Congregations that are guilty of such things should be grateful for the great responsibility they take upon themselves. Not only are they responsible for their misrepresentation, but they are also responsible for all the harm it does to the Christian church.

As in other things, so here too: "Honesty lasts

longest," and the word of Scripture, "God prospereth the upright." A calling church should not be afraid to report its damages and shortcomings as they really are. Even if this does not bring her honor, she should mean that only by sincere confession can she be healed of her damages. God, the Archpastor, will give her such an under-shepherd as she needs. And there are, thank God, many conscientious teachers and preachers who are willing, for God's sake, to take up even the most difficult struggle with the devil, the world, and the flesh, and with the Lord's help to fight to victory. It is only through an exact statement of their circumstances and needs that a calling congregation may hope to obtain the suitable man whom God desires. A congregation should therefore neither fail to present the importance and urgency of the calling properly, nor be carried away by exaggerating the importance. Otherwise the knowledge of God's will in the case in question will be clouded. And the consequence is that the one called becomes despondent when he afterwards finds everything different from what was reported to him.

E. H.

To the ecclesiastical chronicle.

No more decisive report can yet be made of the **success of the great collection** for the Provident Fund. But this may be said, that if the reports sent to the Executive Committee at Chicago continue at the present rate, the object will be attained. According to the latest news, 250 congregations have reported, and the average amount raised by a congregation is over P2000. Since we count over 3000 congregations excluding the preaching places, but some of which certainly participate, an estimate can be made. The contributions of the individual congregations that have reported range from H23 to P26,500. The private messages we have received in the last few days also agree with this expectation that the goal will be reached. And to be sure, smaller communities and farming communities in particular seem to have eagerly participated. A rural congregation in Missouri, numbering about 150 communicants, has raised P1334, a small town congregation of about 40 communicants in the same state over H700, and a rural congregation in Kansas, numbering a little over 400 communicants, has collected over H5000. A mission congregation in Colorado, but independent (about 12 voting and about 70 communicants) has pooled H564. And so we could bring more individual messages. We'll come back to the whole thing later, but today we'll just mention that the whole plan is being followed with interest in other circles as well. Thus the *Lutheran of the "United Lutheran Church"* has published a very appreciative article precisely about the manner of execution, namely, that according to our so-called "Detroit resolutions" the collection is brought by the district presidents to the visitors and by the visitors to the congregations. And Mr. Hans Nieg, the head of a department of the Treasury in Washington, in a letter to the Executive Committee in Chicago, also spoke very approvingly of the matter, emphasizing that the way in which the fund is invested is also doing our government an estimable service in three respects: 1. by asking for government bonds (Liberty Bonds), which are then to be held in trust until their maturity.

If they are preserved, they will be withdrawn from daily sale and the price of the same will be strengthened. (2) By asking in the first place for such promissory notes, not so much cash is taken from the citizens, and this is of importance for the support of the newly advertised government bond. (3) By the fact that the contributions in cash money are to be invested in the new government bond mentioned, the whole collection contributes to the success of the same.

L. F.

Because of the great need for workers on our mission field in Northwestern Canada, our St. Louis Seminary, with the approval of the District Presidents, released 7 candidates into the ministry on the Wednesday before Easter. Since the last distribution of candidates in June, 1918, this mission field has lost no less than 16 workers by call away, resignation and death. The whole of British Columbia has not a single pastor at present, nor can the fields there be served in a makeshift manner during the vacancy, but must be left entirely uncultivated. Not only would the nearest pastor have to travel some 600 miles to get there, but there are not enough pastors to make even a visiting trip there. In the other two large Canadian provinces of Alberta and Saskatchewan, it has already become impossible to serve all the mission places. In addition to this, our Canadian brethren in the faith are being harassed in many ways at this very time. In some places the agitation against them is very fierce and poisonous. Church magazines in the German language are forbidden to them, and this makes their spiritual care by missionaries all the more necessary. So then the candidates E. Bertram, W. Eifert, W. Erthal, R. Hildebrandt, Th. Kauffeld, W. Mundinger and R. Wahl will enter missionary work there in the next few weeks, one in British Columbia, two in Alberta and four in Saskatchewan. God equip them with rich powers through His Holy Spirit and set them apart for rich blessings to many! Our congregations in other districts, however, want to accompany the important Canadian mission work with faithful intercession, and learn to understand it when just such denuded mission fields are filled with candidates, especially in the distribution of candidates which will soon take place. L. F.

Sad news comes from our Indian mission field. For years, as we know, it has been so depleted of workers that we can hardly hold what we have, and have to turn away heathens who come to our missionaries for instruction. Under the 14th of February this year, our missionary Zucker, of Trivandrum, in the Southern Mission Territory, wrote in a report to the Commission, "Recently, again, ignorant devil-worshippers have asked us to instruct them in the pure Lutheran doctrine—our Church and yours, and—had to be turned away. Some of them have since died, and others are dying." (Influenza has also been ravaging India terribly, and to this is now added a terrible famine.) "What is to come?" And now, on April 9, we are informed by a cablegram from Ambur in the northern territory that our youngest missionary, E. Ludwig, has died. We have not yet learned more details; we only know that he had a severe attack of typhoid fever in the fall, which left him in a very weakened condition, which is why he was supposed to recover first at sea and then in our mountain home. He was the last Sendling to be allowed by the British government to enter India; he arrived there around Christmas 1915. He had now learned the language and had been working directly in the mission for some time. The loss hits us all the harder because the Government ban has still not been lifted, nor do we yet know when access will be open again. The Commission is doing what it can in this regard, but cannot

also not urgently enough ask Christians to diligently present the grade of this mission to God in prayer, since it is in a very critical situation. L. F.

In a report in the "Kirchenblatt", we learn the following from the Second National Council, which took place in Chicago on 14 and 15 March: "The question of how the Council could help the Lutheran brethren in Europe was, of course, in the foreground. It was clear to all that before plans could be made, accurate news of conditions was necessary. It was decided, therefore, that the Council mission which was to go to Europe should first be instructed to gather the necessary information which might enable the Council to act in a reasonable and Lutheran manner. In France the Council already has a representative, the Norwegian Dr. Stolee, who is soon to be joined by a second commissioner. As soon as the doors of Germany open, two commissioners are to go there, provided that the internal conditions make a journey there possible. Likewise, the other Lutheran countries of Europe, which have been distressed by the war, are to be visited, if conditions there permit. According to newspaper reports, conditions prevail in many such countries which make it inadvisable to undertake a journey there immediately; even a visit there would not achieve what the Council needs in order to be able to pass judgment. We hope that the peace will soon be concluded, and that circumstances will then be such that our committee can travel. Another question that moved the committee was the fate of the Lutheran missions in the colonies of Germany. We shall do all we can to secure these to the Lutheran Church of America, if necessary, and to oppose the assigning of these missions to such churches as happen to labor in the neighborhood. To that end, God willing, let one of the commissioners be on the watch in Paris, and keep in touch with the representatives of our government, that these missions may be preserved to our church. These are all questions which are dear to all of our hearts, and which we must earnestly beseech God to resolve in a godly manner. We have also been discussing the work in the industrial centers. It is known to readers that the government had brought these large industrial districts under its control just as it had brought under its control the cantonments in which the soldiers were housed, and just as here the individual synods could have no hearing but one organ of the Lutheran Church, which could speak for all, so also for these industrial districts the government wanted to negotiate only with such an organ. Thus it came about that we had to take up the work in these centers, should the Lutheran Christians who live there be able to be served by their church at all. As we have violated important principles in our actions in the care of our soldiers, in order to bring God's Word and Sacrament only at all to those whom God Himself has entrusted to us, so it has happened here. But the time is now past, the circumstances have cleared up, and the work of the Church in these industrial districts can now be and will be undertaken by individual synods. It is likewise to be reported that the Lutheran National Council has no connection with the Federal Council of Churches, as has often been said, has no connection or representation at all with or in any other ecclesiastical non-Lutheran body—except the War-time Commission, which represents the churches to the government in matters of chaplains for the army and fleet. The headquarters of the Council will henceforth be in Washington, D. C., rather than in New York City. The Council has chosen K. L. Larsen to be its General Secretary; he will reside in Washington and have his Office there."

The recently deceased "evangelist" Chapman left this admonition to his fellow ministers: "Preach the gospel! It triumphs where all else fails. Under such preaching, congregations increase. There are preachers who think they are called to discuss philosophy in the pulpit. Under such preaching, congregations decrease. There are preachers who think it is their business to discuss worldly subjects; but the men who have them for hearers lose their respect for them; for they have newspapers and monthlies in which such subjects are discussed at length by experts. If we preach the gospel, we bring them something which is not offered them elsewhere than in the house of God; and if we preach it faithfully, we shall certainly succeed." - If all preachers would take this to heart, the pulpit would regain its respect, much of which has been robbed, and this would be a blessing to mankind for time and eternity.

E. P.

The value of church property in this country is stated by our government to be \$1,676,600,532. This is an increase of 33.3 per cent in the decade ending with 1916. The Catholics, Methodists, Episcopalians, and Presbyterians have invested the largest sums in new church property. These sums do not include the values of parish and parsonage houses, of hospitals, convents, Sunday-school buildings, clubhouses, etc. The most valuable property used for church purposes is that at the head of Wall street in New York, on which is Trinity church and the cemetery surrounding it. The city of New York, of course, receives no taxes on this property, which is valued at \$19,000,000. This valuable church property would fetch even more than the above sum at the sale, according to the estimates of experts. St. Paul's Chapel, at the corner of Broadway and Fulton streets, is worth \$7,500,000, according to the Tax Commission. St. John's Cathedral in New York is assessed at \$10,000,000.

(Wbl.)

The Jews of the world, led by those of America, have been in feverish anticipation since the beginning of the New Year. The most outstanding Jews will already be in Paris. There they will meet other leading comrades of the people from England. With united forces they intend to secure for themselves, on occasion of the Peace Conference, civil, social and religious liberty, such as every other man enjoys in every part of the globe. They expect that the conference will grant them what they demand. First would come the establishment of the Republic of Judah, which will be recognized as an independent state within the boundaries of the territory known to us Christians as the "Holy Land." The capital, of course, would be Jerusalem. Plans for the erection of a new temple for the holding of Jewish worship and a Hebrew educational institution, which will be the seat and source of Jewish literature and learning, are already under consideration. The widest religious liberty within the new republic will be secured, and probably the civil rights in use in England will be introduced in place of Napoleonic law. Jews, English and Americans will share in the development work of the new republic. The establishment of electric conveyances for visiting sacred and historic places, for building hotels, etc., will follow ball. The cultivation of the land, the establishment of industries and a united Jewry will bring prosperity in the near future.

(Wbl.)

At the Peace Congress in Paris Fr. Bursche from Warsaw, General Superintendent of the "Evangelical Augsburg Church in Poland", arrived to be represented by the Polish delegator

to gain economic concessions. Of what kind these are, we are not able to say. According to Father Barsche, there are 500,000 Protestants in Poland, all of whom, with the exception of 10,000 Reformed, are Lutherans. It seems, however, that the Polish-speaking Lutherans still living in Russian Poland are already included. From time immemorial there have been numerous German settlements in Poland. The only considerable factory town in Poland is the city of Lodz, which before the war had 350,000 inhabitants, of whom a full tenth were Germans. According to Father Bursche, there are only 60 pastors for every half million Lutheran Poles, and these must speak three languages - Polish, Russian and German - and also understand Lithuanian. The pastors are assisted in their extensive work by evangelists who are given the right to baptize children in the numerous outlying congregations. The largest congregation is in Lodz; it has 25,000 members! The pastors received their training in Dorpat, now Juriew; some then went to Germany for a year or two. The Russian state contributed something to the meager salary of the pastors. What the Polish Republic will do is easily guessed: it will follow the example of France. The present head of the government, General Pilsudski, is a Lutheran. Whether the Catholic Church will put up with the separation law is very doubtful.

(The German Lutheran.)

Professor Hergaard in Copenhagen, who until now has been regarded in his Danish fatherland as the vocal leader of the deniers of God, makes the following remarkable confession in the second issue of his "Textbook on Pedagogy": "It is only with the feeling of deepest melancholy that I remember the days when I began to write this book; for I had no idea at that time what sorrows fate would bring me. Through the experience of life in its sufferings and pains my soul has been shaken and the foundation on which I formerly believed I could build has been shattered. In sincere faith in the glory of science, I thought I had found in it a resting-place for all eventualities; this conceit has passed me by; for when the storm came, and my conscience was wrapped in sorrow, the ropes of science broke like threads. Then I took hold of the help which many before me have taken; I sought and found peace in faith in God. Since then I have not given up science, but I have given it another place in my life. When it becomes dark before the inner gaze and all hope seems to be extinguished, then, according to my firm conviction, one has only one anchorage: the simple but living Christian faith. Happy is he who does not let it come to the extreme, but casts his anchor in good time from a firm foundation."

(The Christian House.)

Translation of the Bible into the Italian language. About the same time that the King James Bible translation appeared in England, a masterly translation of the Bible into Italian by Giovanni Diodati lent the printing press in Switzerland, Germany, and London. It was not printed in Italy until two hundred years later, as a result of a political incident. In 1849 Mazzini and his friends had founded a Roman republic. This fact enabled the editor Piale to print the first edition of Diodati's masterpiece in 4000 copies. One of these Bibles still exists in the National Library at Rome. The donor of it, a certain Theodor Paul of Geneva, has distinguished the following notice in it: "During the Roman Republic in 1849, for the first time in Rome, the Gospel of Jesu Christo was printed in the vernacular, without notes or additions, in cheap pocket edition, thanks to the generosity of James Douglas of Cavers, Scotland, and to the reli-

gion and Pretz freedom, allowed by the triumvirs. Unfortunately the priesthood of Rome succeeded in preventing the rapid distribution of the Bible, so that of an edition of 4000 copies only 1000 copies could be distributed by Th. Paul before the coming of the French. [These French overthrew the Republic and reinstated the Papacy] The first three copies were bound in gold and presented by Th. Paul with a personal dedication to the triumvirs Mazzini, Saffi, and Armalagli. Mazzini, in a public address, in which he referred to the freedom from pretzels of enemies as well as friends, recommended to all the people of Rome the diligent reading of the Gospels, which had been made available to them for the first time. One of the first acts of Pius IX, who was restored to his throne, was to prevent the sale and distribution of this popular edition of the Holy Scriptures. He induced the American Consul Cass, who had in his custody the 3000 Bibles entrusted to his predecessor in office, Brown, by Th. Paul, to sell them to him for an equivalent sum, and then had them burnt in a court of the Vatican. ..." - This document was first discovered and printed by Signor F. di Silvestri-Falconiari in his *Profili Protestanti*. The American Consul Cass mentioned in it was none other than the pro-slavery and characterless politician in the fifties of the last century, General Cass of Michigan.

(The German Lutheran.)

New Catholic Party in Italy. The news of the foundation of a new political party under the name of "Partito Populäre Jtaliano" signifies a turning point in Italian politics. The new party denotes a break with old traditions. For years, Catholics had been excluded from politics as Catholics, in deference to the Vatican's stance. The present Pope, however, lifted those barriers. The result was already evident in the election of 1913, when the Catholics organized their votes. It was then that the influence of a well-organized Catholic party was first seen. The new party is addressed to all men who are morally free and socially minded, and to all who respect and appreciate the virtues of the people. The *Osservatore Romano* publishes a letter from Count della Torre, president of the Catholic organization "Unine Populäre." In it the Count announces that this latter organization will cease to exist and will be absorbed into the great Catholic party. It is said that the party is not directly controlled by the Vatican, but is a free Catholic organization. The formation of the party is therefore of great importance, because it will attempt to bring about an understanding between the Pope and the Government. (Cath. Gl.)

Mohammedan women declare against polygamy. The *Missionary Review of the World* reports from a great assembly of Mohammedan women at Lahore in India, which had issued a vigorous declaration against the institution of polygamy. The members of the assembly emphasized the evil aspects of this custom and united in the vow not to give their daughters in marriage to a man who already had a wife. Many men vehemently oppose the decree, but do not resort to the violent expedient of repelling the wives into their lockups, but debate the question with them in the papers. They point out that the Koran allows a "believer" to have four wives. The women admit this, but claim that the Prophet allowed it in the first wild times in order to curb the wild licentiousness of the men, but that his aim was monogamy.

(marriage with a woman, monogamy). - So also there beginning of emancipation, of the striving of the women for equality with the men. This unworthy bondage through polygamy is felt as a burden and arouses the desire for greater freedom. They do not feel the infinitely worse bondage of the devil and sin, and do not eagerly fall into the arms of the divine Saviour and Deliverer. If they did, they would know the blessed truth of the word, "If the Son shall make you free, ye shall be free indeed," John 8:36. If the Gospel were to take root, then, through the Christian life that follows faith, many such evils and degrading institutions would fall of their own accord. Then the Saviour would also teach them; this they would then read and hear: "That he which in the beginning made man, made that there should be male and female, saying, For this cause shall a man leave father and mother, and shall cleave to his wife: and the two shall be one flesh. So then they are not two, but one flesh", Matth. 19, 4-6.

E. P.

Bells ringing for the holy feast of Easter.

So Paul saith unto the Romans, chap. 4:25, "Christ is passed away for our sins, and raised up for our righteousness." This is the right man, who puts Christ in a masterly way; he says rightly for what Christ suffered, and why, and how we are to be sent into it, namely, that he died for our sins. That is, the suffering of Christ rightly interpreted, so that it can be used. But as it is not enough for me to know and believe that Christ died, so it is not enough for me to know and believe that Christ rose from the dead with a glorified body, and that I sit there and have joy and gladness, and that I am no longer subject to mortality; for this improves me little or nothing. But then I come to think that all the work which God does in Christ is done for me, and is given to me, so that his resurrection may work in me, that I may also be resurrected and come to life with him. It is necessary to strike it into the heart, and not to hear with the bodily ears alone, or to speak with the mouth. (Luther.)

O JESUS CHRIST, Son of the living God, crucified and raised for us, who by thy death destroyed our death, and by thy resurrection purchased for us a blessed resurrection to life: to thee, the one true God with the Father and the Holy Spirit, I adore and pray with all my heart that thou mayest grant me a blessed exit from the misery of this life, and on the day of resurrection and judgment a blessed entrance into eternal life. I know that God has set a goal for my life, and that death will be followed by judgment. Stand by me in death, you who died for me on the cross; protect me in the day of judgment, you who were unjustly condemned for me! When the house of my earthly tabernacle is broken down, lead my soul to the dwelling place of the heavenly fatherland! When in the battle of death my eyes are darkened, kindle in my heart the light of saving faith. When in the hour of death my ears are closed, then raise me up and comfort me with your inner promise! When cold sweat breaks out from my dying limbs, make me remember your bloody sweat, which is a full ransom for my sins and a remedy for my death!

(Gerhard.)

Epitaph" from the age of the Reformation.

To Albrecht Dürer, the great painter of the Reformation period, who suffered greatly during Luther's seclusion at Wartburg Castle, his friend Pirkheimer set the epitaph: To the memory of Albrecht Dürer.

What was mortal of Dürer is buried under this burial mound. He emigrated on April 6, 1528.

The epitaph for Father Luther on the metal tablet in the wall of the castle church at Wittenberg reads very briefly: "Martin Luther's body, Doctor of Holy Theology, lies buried in this place.

Next to father Luther rests his little daughter Magdalena, died on September 20th 1542, to whom he himself wrote the epitaph:

Here I sleep Lenichen, Doctor Luther's little daughter, Rest with all the saints in my little bed.

I was born in sins, I should have been eternally lost: but now I live, and am well, O Lord Christ, redeemed with thy blood.

Grave inscriptions, such as a poet and a scholar of that time received, will be difficult to set much poets and scholars of our time. The poet is the Meistersinger Hans Sachs, died 1576. His epitaph reads:

Here I lie in the earth, resting and sleeping, Till I may awake through Christ, Who then shall discover my grave And raise me to a new life; Then body and soul shall be reunited, In which I shall behold God, my Lord, The Holy Trinity, with great honour.

The inscription for the famous astrologer Copernicus is on his Portrait in the St. John's Church in Thorn:

Not a mercy, such as Paul received, do I desire, Nor the grace wherewith thou forgavest Peter;

Only that which you granted to the thief on the cross, Only that I ask for.

To the co-worker of Luther and by Luther highly respected^ friend Friedrich Mykonius, who brought the church system of the city of Gotha from great disruption to beautiful bloom, the city of Gotha put the epitaph:

The bones of the pious Mykonius, under whose guidance the grace of Christ was shown to thee, O city of Gotha, are here covered with a stone.

By his learning and manners he left you an example. Preserve, O Gotha, this very great honor!

If only that had happened!

A valuable co-worker and friend of Luther was Erasmus Alber, died 1553, to whom the equally excellent David Chyträus set this epitaph:

Here lies Alber, who was the great Luther's colleague and a bright trumpet of the holy word.

What is said of Alber is true of the famous preacher at Nuremberg, Wenzeslaus Link, who died in 1547. His epitaph, so brief and yet so all-embracing, reads:

The author of his life and blessedness, whom he confessed, taught, glorified while he lived, he now has.

needed word "resurrection." "What," he cried in amazement, "the dead, the dead shall rise?!" "Yes," I answered, "all the dead shall rise." He now began to ask further, "Will my father rise? and all who have perished in war? and all who have been eaten by lions, tigers, and other wild beasts? And will they all rise again whose bodies decayed in the field, and whose ashes were scattered by the wind?" "Yes; there will not be one left behind," I affirmed with emphatic emphasis. Now after looking at me for some moments, he turned to those around him and said, "Listen, wise men, where is there one among you to whose ears such news has ever reached?" Then turning again to me, he laid his hand upon his breast and said, "Father, I love thee. Your presence has made my heart white as milk. Your words are sweet as honey. But the words of resurrection are too great to hear. The dead cannot rise! The dead need not rise!" "How," I asked, "can so great a man turn away from knowledge and wisdom? Why should I say no more about the resurrection?" Then the king arose, bared his arm, moved it to and fro as if to wield a spear, and cried, "I have slain thousands, and shall these rise again?"

Thus some do not want to believe in the resurrection of the dead because they have reason to fear it.

Ostertrost.

- A terrible accident had occurred in a coal mine in Belgium. It was still impossible to determine the number and persons of the victims, and the fear and excitement of the relatives was indescribable. Everyone was rushing to the scene of the accident, crying, wailing, screaming and wringing their hands.

One widow alone, whose only son had gone down the shaft early with the rest, remained silent and calm. When the news of the horror first reached the village, she had locked herself in her closet. - But then she went quietly about her work as usual. She was asked how she could be so calm when her son was such an excellent person and her only support. She replied: "That is my consolation, that my son is pious and God-fearing. For if a misfortune has befallen him, he is now with God, and how should I not grant him that? But if he lives, God is with him, and will preserve him further, and bring him safely back to me."

Obituary.

On March 7th Father em. Heinriw Peter Christoph Böttcher died. He distinguished the following curriculum vitae one week before his departure: "I was born on November 9, 1846 in Meinern near Soltau, Hanover. My parents were Hans Jakob Böttcher and Maria, née Eggcs. The parents both died early, so that I did not know them. My uncle was obliged by law to educate me and three older siblings until confirmation. Hard time! At Easter 1861 I was confirmed and then served with farmers until I was 21 when I was drafted into the army. In 1872, after the war was over, I emigrated to America. But since I wanted to serve the Savior in His Church, I first turned to Fr. Ty. Harms in Hermannsburg. He advised me ...to go to Praeses Sieker in St. Paul, Minn...

A pagan king and the resurrection.

One day, as the well-known Scottish missionary Mossat relates, I was sitting with the African king Makaba, who was surrounded by his chiefs and courtiers. In the course of our conversation, his attention was drawn to the

wanted to have young people prepared for the preaching ministry. Sieker sent me to St. Louis to the practical seminary. After passing the examination, I was ordained and inducted at Eitzen, Minn. on July 25, 1875. Salary, \$150. After three and a half years I was called as a traveling preacher in western Minnesota and eastern Dakota. Twelve years I labored in a territory one hundred miles wide and two hundred miles long, and had 27 congregations and preaching places to serve in 17 counties, in which territory there are now well over 40 Lutheran pastors laboring. In April, 1891, I answered the call of the congregation at Freedom, Minn. which I served ten and a half years. Then I had to resign my ministry because of a lung ailment. I then removed with my family to Jerico Springs, Mo. where I resided on a farm for sixteen years, until the year 1917. On October 17, 1875, I married Maria W. Conrad, of Prairie City, Mo. but she died after one year, leaving one little daughter. The second time I married Natalie W. Viehmann. To this marriage sprang seven children, two sons and five daughters, one of whom preceded me to eternity. My wife died October 17, 1917.

"I know that in Jesus' blood and wounds I'm well
and truly bedded; There I find comfort in the hour of
my death And all that I would like to have.
My God, I beseech you by Christ's blood: only
make good my end!"

- So far the curriculum vitae distinguished by the deceased himself. After his! Removal from Missouri, the deceased resided in New Haven, Ind. with his eldest daughter by his second marriage and his son-in-law, H. B. Kohlmeier. In January he contracted influenza, and this caused a recurrence and aggravation of his old lung complaint, asthma, from which he died. He passed away gently and quietly in the Lord. His age was 72 years, 3 months and 28 days. He leaves behind seven children, including a son in the ministry, and 29 grandchildren. On March 11, his body was laid to rest in a Christian burial in New Haven. President W. Moll preached a consoling sermon on Joh. 12, 26, and G. Döge officiated at the home and at the grave. May his memory remain in blessing!

H. B. K.

New printed matter.

Two Sermons at Old Trinity on the Subject of Christian Giving. By W. H. T. Dau. Concordia Publishing House, St. Louis, Mo... 1919. 31 pages 3s4X5/2- Price: 10 Cts.

Two beautiful sermons about giving, the first in German about Apost. 20, 35, the second English on Luk. 6, 38, preached on a special occasion last fall, but always timely and instructive to others. L. F.

Ordination and Introductions.

Ordained and inducted on behalf of the District President concerned:

On Sunday. Lätare: Kand. A. Schulz in the Trinitatisgemeinde to Point Rest, Mo., of P. F. L. Mahnten. -

On behalf of the respective District Prefides were inducted: On 11 February: Fr. C. Schutt in the parish of Baravilbaso, Entre Rios, Argentina, by Fr. B. H. Ergang and on Sunday. Septuagesimä in the congregation of La Llave, on February 17 in the congregation of Galarza, on Sund. Sexagesimä in the parish to Libaros, on 25 February in the parish to Dominguez, on Sonnt. Quinquagesimä in the parish of San Ernesto.

On Sun. Reminiscere: Fr. A. C. Cook at Trinity Parish, Gary, Ind. by Fr.

On Sun. Oculi: F. C. Brown in the parish of Squirrel, Idjaho, by P. H. C. Westendorf.

On Sunday. Lätare: L. Franz H. Müller at St. John's Parish, Blueberry, Alta. can. by P. E. Eberhardt.

April 4: Fr. O. Loßner in the parish at Sterling Tp, Mich, by Fr. Ernst Lewerenz.

On Sunday. Judica, Rev. A. F. Ziehlsoff in the parish at Abbotsford, Wis. of 1'-K. Daib. - P. M. Manteufel in St. Paul's parish at Varna, Ill, assisted by P. E. Düver of O. A. Geisemann. - P. A. H. Iankc in the parish of Buckeye-Alden, Iowa, by P. H. A. Maas. - P. P. H. Ristan in St. John's parish at Luverne, Minn, by P. M. C. Heinecke. - P. W. S. Schreiber in St. Martin's parish at What Cheer, Iowa, by Otto E. Mueller.

Introduced as teachers in parochial schools were:

On Sunday. Lätare: Teacher G. M. Schmidt as teacher of the upper grades in the school of the First Lutheran Congregation at Sharpsburg, Pa. by P. W. W. Sander.

On Sunday. Judica: Teacher H. Bierlein as teacher of the upper classes at the school of St. Johannismgemeinde at Adrian, Mich. by P. E. F. Manske.

Ksnferenzanreigen.

The Topoka - Special Conference will meet, w. G., April 25-27, at Bro. Trögemüller's church at Arispie (near Wheaton), Kans. Work has been done by UU. Fischer, Wittrock, Leinberger, Hilmer and A. G. Degner. Confessional address: Ü. P. D. Müller (P. A. Schmid). Sermon: Fr. Westermann (L. F. A. Fischer). The local pastor asks for sign-in or sign-out. G. H. Hilmer, Secr.

The Dexrer - Special Conference will meet, w. G., April 29 and 30, at L. H. Schmidt's church at Dexter, Iowa. Work has been done by PP. Schröder, Lindemeyer, Deletzke, Schmidt, Jäbker. Confessional address: L. Jäbker (P. Lilie). Sermon: Father Lange (Father Schröder). Conserence service on Wednesday morning. Registration requested.

I. Ansoerge, Sekr.

The Grand Rapids Special Conference will meet, w. G., on April 29 and 30 at Lederer's church at Conklin, Mich. Work has been done by PP. Nüchterlein, Sievers, Hirschen, Schriefer, Höneß, Poch and Hutfilz. Confessional address: P. Griep (P. Norden). Sermon: ?..Lübke (Fr. Heidel).

C. Huth, Secr.

The Mixed Missippi Pastoral Conference will meet, w. G., on April 29 and 30 at Father A. Sauer's parish at Winona, Minn. Work: Exegesis on the Epistle of James: k. J. Bergholz. Catechesis on the person of Christ: p. L. Baganz. Augustana, art. 26: Fr. Rose. Sermon study on the Gospel of the Sunday following the Conference: Fr. Mittelstadt: on the Epistle: L. Vollbrecht. Practical instructions for the establishment and maintenance of parochial schools: Fr. R. Siegler. Confessional address: Fr. Avä-Lallemant (Fr. Gamm). Sermon: Fr. Bradtke Hanke). All are cordially requested to attend. Timely registration desired. P. Lorenz, Sekr.

The Black Hills - Special Conference will meet, w. G., on April 29 and 30, at Hot Springs, S. Dak. (P. Fölber). Work has been done by PP. Nitschke, Friedrichsen, Pautsch. Confessional address: p. Pautsch (p. Fölber). Sermon: Fr. Schäfer (Fr. Nitschke). Registration requested.

E. C. E. Pautsch, Seir.

The Beaver Valley Special Conference will meet, w. G., on April 30 and May 1, at Bro. Toenjes' church near Stuttgart, Kans. As the conference did not meet last fall, the same papers are before us as were indicated at that time. Confessional address: P. Domsch (L. Runge). Homily: Fr. Ölte (Fr. Beyer). A.H. Beyer, Secr.

The East Lake Shore conference will gather, w. G., May 5-7, in Port Sanilac, Mich. Work: What do we pastors and teachers owe to the Reformation in regard to our ministry? P. Wischhof. How is the spiritual satiety and indifference so often manifested among Christians today to be controlled? L. H. Gngel. Exegesis on Rom. 8: P. Nees. Sermon: Fr. Nees.

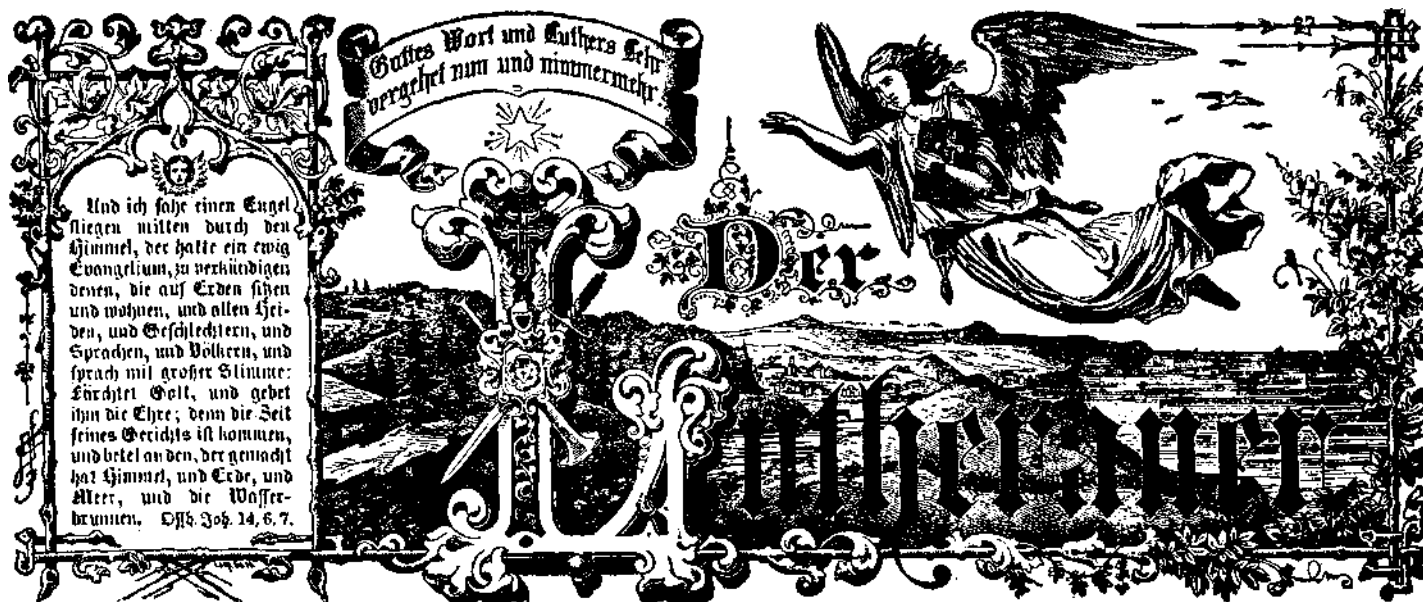
E. G. Moßner, Secr.

The Mixed Pastoral Conference of Milwaukee and vicinity will meet, w. G., on the 6th and 7th of May, at Bro. Rubel's parish at Milwaukee, Wis. Works to be done by? Brockmann, citizen, Bergen. Preached by L. M. Bürger (P. Börger). Signing in or out requested of the local pastor. A. Loßner, Secr.

The Saginaw Valley Pastoral Conference will meet, w. G., on May 6 and 7, at L. Rupprecht's church at Reese, Mich. Works: Ps. 47 or 68: P. Mayer. English exegesis on Gal. 4, 4: P. Brunn. Phil. 2: L. Rutkowsky. Women's suffrage in the church: l>. List. Meaning of the word "reconciliation": Hagen. English catechesis on question 7-12: Fr. Linsenmann. Confessional address: Fr. Dienert (Fr. A. G. Müller). Homily: Fr. Bickel (Fr. E. Voß). Please register or cancel with the local pastor in good time. E. H. Voß, Sekr.

The Baltimore District Conference will meet, w. G., from the 6th (9n) to the 8th of May (incl.) in P. O. Lermeyer's church at Balti more, Md. All members have a job. Preached by L. Geiger (Rev. Son). All are asked to register well in advance with the local pastor.

Cd. Engelbert, Secr.



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No. 9.

Knowledge and belief.

2 Tim. 3:15.

We are talking about knowing and believing what the Scriptures say.

First from knowledge.

This is necessary. Otherwise you cannot call on the name of the Lord in faith and be saved. Rom. 10, 13, 14.

And truly, a thorough knowledge of what the Scriptures say is proper, since it is a matter of faith and salvation. 1 Cor. 1, 4, 5. Without a thorough knowledge one is easily deceived by false doctrine that corrupts the soul. Eph. 4, 13, 14.

So let us make the word of God dwell among us, and let it dwell in our houses in all wisdom. Col. 3, 16. From childhood Christians should know the Holy Scriptures. 2 Tim. 3, 15. Therefore we have in our synod our dear and blessed church schools, which are held dear and worthy by all faithful Christians.

But mere knowledge, that one knows the Scriptures only as one knows the contents of any other book, is certainly not what we need. Mere knowledge of the Scriptures cannot instruct us to salvation through faith in Christ. Mere knowledge is in the head, not in the heart. What does the apostle say in Rom. 10:10? He says, "If a man believe from the heart, he is justified." Mere knowledge puffs up. 1 Cor. 8:1. Mere knowledge has many Christian scholars who are not saved. Mere knowledge has in the very highest degree the devil. He who has mere knowledge is the more condemned. Luk. 12, 47; Jam. 1, 22.

Now let's talk about faith.

To believe means to grasp with the heart what we know about salvation from the Scriptures and to rely on it. Rom. 10, 10. So: I know that I

I am a lost and condemned sinner, reconciled and redeemed by the Lord Jehovah God - I rely on this with joy - I am righteous before God, God forgives me all sin - I will be blessed - I am all yours, my God and Saviour!

Now here is 2 Tim. 3:15: "Because thou hast known the Holy Scriptures from thy infancy, the same can instruct thee unto salvation through faith in Christ JEsu."

Now, one more thing.

There is true faith even with very little knowledge. Think of the little children. Mark. 10, 12-16; Matth. 18, 2-6. Do you know the well-known story of the dying ship captain? He called the first mate and said: "My end is here. I shall not see the port of Valparaiso. But how am I to get to the other port - above?" The first officer did not know. The captain sent for the second officer. He didn't know that either. One after another was called, and no one could answer the question. At last the cabin boy came. "Robert Nelson," said the captain, "is your mother living? Is she pious? Has she taught you to pray?" "Yes, captain," said the boy, "she did; she gave me a Bible when I went away." "Have you got the Bible here on the ship, my boy?" Robert got it, opened it at the 53rd chapter of the prophet Isaiah, and began to read at v. 4. When he came to v. 5, he stopped and said, "Captain, shall I read the verse as my mother taught me to read it?" "Yes, do so." Robert read: "But he is wounded for Robert Nelson's iniquity, and bruised for Robert Nelson's sin. Punishment is upon him that Robert Nelson might have peace, and by his wounds Robert Nelson is healed." Then the dying man suddenly straightened up in his bed and cried out, "Stop! This is just what I need! Read the verse again, but put my name in it instead of yours." Robert did so. And the captain died in peace. He knew little, but the gist of the scripture-

He had now become acquainted with the teachings. To this he clung with true faith and came into the harbour of eternal rest.

But he who truly believes this, and who lives, always wants to know more; he does not get full; to him all the words of God are "more precious than gold and much fine gold"; they are "sweeter to him than honey and honeycomb". Ps. 19:11; only a dead, moribund Christian has no desire for God's word, thinks he knows enough, says, "I learned that in school, what more do I need?" Read Matt. 13:12; 25:24-30.

So Christians, keep to the church school! Keep to public preaching! Hold to home devotions! Hold fast to Bible reading!

God help it! I can say no more. C. M. Z.

When do you rejoice in your gift, even praise God because of your gift?

1 Chron. 30.

In the very great gift for the building of the temple, of which the 30th chapter of the first book of Chronicles tells us, the other is once reported, "The people were glad," v. 9. "And David also rejoiced greatly, and praised God, and said before all the congregation, Blessed art thou, O LORD, for ever." V. 9,10. "Now, our God, we thank thee, and praise the name of thy glory," v. 13. "I have now seen thy people with joy," v. 17. "And David said unto all the congregation, Praise the LORD your God." And the whole congregation praised the LORD, v. 20. Even the eating and drinking tasted better in the day of the offering, "And did eat and drink that day before the LORD with great joy," v. 22.

Whence this praise of God in giving? Whence the joy of the givers?

When do you rejoice in your gift, even praise God because of your gift?

001 When thou hast given them for the good pleasure of the house of thy God.

David says of his gift, "But the work is great; for it is not a man's habitation, but the Lord God's," v. 1. "For the good pleasure of the house of my God have I given mine own goods, gold and silver, unto the holy house of God," v. 3. 4. Good pleasure in God's house implies good pleasure in God's kingdom, and in all that promotes the kingdom.

(2) When thou hast given to others for example, for exemplification, for imitation.

David was indeed a rich man; but his gift was so great, even for his means, that it might well serve as an example to other givers. Having thus given himself, David may justly call upon others, "And now who is willing to fill his hand to the Lord this day?" V.5.

003 If thou hast given in the living knowledge and consideration that God is the LORD and giver of all thy goods, and thou art but a steward of God.

"All that is in heaven and on earth is yours ",

V. 11. "From thee it all came, and from thy hand have we given it thee," v. 14. "O Lord our God, all this company which we have sent to build thee an house, thy holy name, came from thy hand, and is all thine," v. 16.

Four, if you gave freely.

"And the people rejoiced that they were free: for they gave it freely unto the Lord with all their heart," v. 9. "I have freely given all these things out of a sincere heart, and now have seen with joy thy people which are here present, that they have freely given unto thee," v. 17d.

5. if you can stand with your gift before God, who sees into your heart, who also knows your financial circumstances.

First, David says he looks upon himself as God's steward (mÄnaZor) in giving; then, he gave freely from a sincere heart; and in between he confesses, "I know, my God, that thou testest the heart, and sincerity is acceptable unto thee," v. 17 a.

(6) When you have given, remembering that you are a sojourner on earth for a short time, and that heaven is your true and permanent home, so that you should use the time on earth to prepare yourself for eternity. Therefore you gave your gift so that the Word of God might be preached to you and your children.

When David gave with his people to build the temple, he praised God because of the gift and rejoiced. He said, "For we are strangers and sojourners before thee, as our fathers all were. Our life on earth is like a shadow, and is no endurance," v. 15.

7. if you have given with the request that God may keep such a mind - as described so far - with you and your children, if you therefore look forward to the next opportunity to give for God's kingdom.

David prayed, "O LORD, keep such a mind and thought 'in the hearts of thy people forever, and send their hearts unto thee!' V. 18. amen! E. R.

Our Synod Sessions this year.

This month our district synods begin again. While last year five synods were cancelled due to the need of the time, this year it is expected that all 23 districts will hold meetings without having to fear that they will be disturbed in any way. For this state of affairs we want to be grateful to God, who directs the hearts of men like streams of water and turns the thoughts of the nations, and now we also want to make an effort on our part that the meetings of our dear Synod will be as great a blessing as possible.

If this is to be done, much depends on how the synods are appointed. In some congregations it is the custom that almost always the same delegate is appointed, in others that the one who can best get away is delegated. Both should not be. The congregations should be anxious that as many members as possible should become familiar with synodal business, and therefore alternate in the election of deputies. And

Since the business of the synod is of great importance, and since it is important that the decisions of the synod be properly represented before the congregations, such men should be elected who are suitable for this purpose.

We are living in expensive times at the moment. All food is unusually high in price. Therefore, when a congregation invites the synod and hosts it for eight days, it involves considerable expense. Therefore, while the synod members will be doubly appreciative of the hospitality extended to them, let the hosts, especially the dear housewives in the host congregations, be stimulated to such service to the brethren by the word of Scripture: "Give hospitality gladly!" "Forget not to be hospitable: for by the same some have entertained angels without knowing it." Rom. 12:13; Heb. 13:2.

As for the business of the synod, it is of many kinds. The first place must be given to doctrinal discussions. Especially in our unionistic and doctrinally indifferent times, it is necessary that we be grounded in the Scriptures. By doctrine our synod was built, and by doctrine alone can it be sustained. And, to be sure, in the synods we ought to be driven primarily, over and over again, by the main doctrines of Scripture, and to be firmly rooted and fixed in these very doctrines. Unfortunately, the participation in the doctrinal discussions is not always as lively as it should be, so that the speaker is compelled to speak almost constantly, and thus the doctrinal discussions become a doctrinal lecture. Reading for hours is not only tiring for the speaker, but also for the listeners. Therefore, we should make every effort to ensure that real doctrinal discussions take place at distant meetings, in which as many as possible participate, illuminate the subject from all sides, and apply it to the life of Christians and our congregations.

While the mornings are devoted to teaching, so-called business meetings are held in the afternoons. In these meetings, reports are given about the church situation in the district and in the whole synod, about the progress of the missions, about the state of our teaching institutions and schools, about the dangers that threaten our church, and about victories that the Lord has given us. Since the world war has changed many things, and the times are serious, many things will have to be discussed. It is probable that the school subject will come to the fore at most synods. While reason and understanding have triumphed in our country to such an extent that the brutal intervention in our church services and the prohibition of speech in regard to church meetings is condemned quite universally, the hostility against our parochial schools is still great, and in some places attempts are being made to put an end to them; in our own midst, too, there is a diminishing desire for this glorious institution and an increasing disdain for this rich place of blessing. May the Lord, by grace, kindle in us all a holy fire of enthusiasm for the parochial school, so that those congregations which already have a school may keep and cultivate it, and those which do not yet have a school may earnestly endeavor to establish one, so that our dear youth may grow up "like a tree planted by the rivers of water, which bringeth forth his fruit unto his own harvest.

Time, and his leaves wither not; and that which he doeth prospereth. Ps. 1, 3.

In addition to the proceedings of Synod, a number of services are held, many committee meetings are held, and much fraternal counsel is given, so that a Synodal week is exceedingly beneficial to all who attend the Synodal meetings.

May our Lord Jesus Christ, the Archpastor and Bishop of the Church, remain with us and guide and lead our Synod by His precious Holy Spirit, so that the Word of God may be taught among us in a pure and unadulterated manner, and that we may live holy lives according to it as the children of God! F. P f.

For what reasons a church should call a certain minister of the Word.

In the letter which the congregation sends to the newly called man, it should state the reasons why it has called him. These reasons, however, should only be that the calling congregation believes that the newly called person is the right man for them and that they are convinced that his calling will serve the general good of the church.

As far as the first reason is concerned, it is not so often that there is an error in the appointment. No vacant congregation will be so foolish to call a preacher who, at least in their opinion, is not suited to their circumstances. "Who, for instance, will want to place a preacher who is feeble in a congregation which, for the sake of its size or for some other difficulty, makes high demands precisely on the physical strength of the pastor? A congregation that has a large church is not served by a pastor who has only a weak voice. To missionary posts we cannot call gnt pastors with large families." Such and similar mistakes are not likely to be easily made by a calling church, especially-not in our day, when churches are often not as humble as they once were. On the contrary, there is a danger that the calling congregation will look only to itself and completely lose sight of the general welfare of the church. On this point the synodal report of the Texas District of 1915 states: "One then looks only to one's own congregation and cares little whether others are benefited or harmed. If one's own congregation only receives a pastor who, in their opinion, fits them and pleases them, that is the main thing with most people. Yes, are there not sometimes even quite carnal things which are brought forward as reasons for the calling, and which in the end are the deciding factor? There may be relatives, friends, or good acquaintances of the pastor or missionary in the congregation or living near, and they would like him to come to them. Or one knows of a traveling preacher who has to endure much toil and discomfort in his field, and therefore might be inclined to respond to a call to a church that can offer him more comfort. Or one knows of a pastor who is a good speaker, has a powerful voice, is always friendly, and knows well how to deal with the people, or whose salary can be kept as low as possible, or whose removal involves but little expense

causes. A call is quickly sent to him, often without any proper consideration of whether the person called is otherwise suitable for the congregation, and without seeing whether one is not committing an injustice against the Christians whose pastor one wants to call away. Thus, for example, no congregation should call a pastor who is working in his place, though with difficulty, yet evidently in blessing, and by whose departure considerable harm might be done. Much damage has already been done in the church by such careless, selfish appointments. How can a congregation or a mission field prosper if the pastor, after having just taken up his office, soon leaves again? Is it not discouraging, especially in the small churches and on the mission fields, when they always have to give up their pastor soon? The consequence of this is that people gradually lose confidence in the pastors and also in the synod, and finally become completely indifferent. In short, the course of the gospel suffers. Many blessings have already been buried in this way, brilliant prospects have been destroyed, because congregations thought only of themselves when they were called and overlooked the general welfare of the church. Often, however, the congregations themselves are not so much to blame at first for the fact that disorder is involved in the calling of pastors. Counselors are found who really have nothing to do with the matter. They point out pastors and missionaries to members of the congregation and propose them as candidates, often without the congregation knowing for what motives this is done. A warning was therefore issued in the Middle District as early as 1865 that anyone who interferes in vocational matters without being called and makes proposals to call this or that person should "well consider": "If it turns out badly with the appointment made on your advice, you will have to answer for all the damage caused by it on the last day." (p. 39 f.)

Likewise, we must warn against the disorder of a congregation sending a second, personal, direct vocation to a young candidate who is receiving or has already received a vocation from the so-called Distribution Commission. A member of the congregation may have learned in a roundabout way that the candidate in question is averse to his vocation for the sake of earthly privations. Quickly he is suggested to the calling congregation and is called. A congregation that does this should be aware of the temptation it is putting the candidate through! In addition to this, it is presumption and misanthropy when people who have no profession and often very little judgment recommend candidates who would perhaps be much more suitable and necessary in another place. Our church and synod has wisely arranged for the candidates to be appointed to their places by the distribution commission, because the commission knows the circumstances as well as the persons better and is therefore more able to decide where each candidate can probably best serve the church. Let each one therefore well consider whether he can answer for it before God to interfere in such an order in a disruptive way. While our synod does not want to rob our congregations of their freedom of choice by establishing an allocation commission, a congregation should also use this freedom wisely and in the fear of God, and consider that it is this order

has himself been involved in. In all callings, therefore, a congregation should take into consideration the needs and circumstances of the preacher or teacher to be called and of his congregation, insofar as these are known to it, so that it will not be reproached for having carelessly led the called one into temptation. It should not only be her concern that she herself be well provided for, but that the kingdom of God also be built in other places. If a congregation is convinced that the pastor or teacher of another congregation is a very suitable man for it, it should nevertheless refrain from calling him, if it recognizes that the person in question is quite appropriate, even necessary, in its congregation, and that perhaps that congregation would suffer a loss through a vacancy which the benefit to be expected from the transfer would not be able to outweigh. It should be able to say, in truth, that not only its own, but also the general good of the whole Church, moved it to call the person in question. For these reasons alone can be regarded as valid and legitimate. E. H.

The Christian intercourse of our dear youth.

Dear friend Gerhard!

In my previous letter I spoke to you about the many and great dangers threatening our youth. Such dangers are also better known to parents than to inexperienced youth. Yes, some parents think with a shudder of how they once stood hard on the precipice in earlier years, and were only saved from a deep fall by God's special grace; others, on the contrary, remember with shame how they went along with the world in the desolate, disorderly creature for a time, and stepped into such puddles that in later years the stench still sticks in their nostrils, and they must pray again and again: "Remember not the sins of my youth!" Ps. 25:7. Such a time and such experiences they would not for anything in the world live through again. For this reason they are especially anxious to warn their children or their young friends earnestly against the dangers of youth, but on the other hand to give the youth a cheerful and Christianly joyful time. Something must be allowed and offered to youth. If Christian parents and educators do not endeavor to do this, the world will. And the world can only do harm to body and soul, for time and eternity.

If Christian parents wish to ascertain whether it is advisable not only to allow their youth to enjoy various pleasures, but also to provide them with such pleasures themselves, they will find information in the book of truth. Solomon writes by inspiration of the Holy Spirit, "Rejoice, young man, in thy youth, and let thine heart be merry in thy youth." (Eccl. 12:9) Yes, when the great Son of God, in the years of His flesh, was invited, together with His disciples, to the joyful wedding of youthful friends, He did not withdraw, but gladly sojourned with youthful people, and increased their joys by His first miracle. Who would then doubt that Christian youths and virgins, too, may associate with one another and enjoy true happiness? It would also be very unwise and unnatural for parents to teach their children to be

the conduct of old age. But while worldly men let their children romp about without restraint, Christian parents know that the joy of youth must also be kept in proper bounds by the fear of God. God, who has also given hearts that are joyful in youth, will also judge the doings and activities of youth.

But now the question arises which you posed in your letter: What can and should be allowed and offered to youth, and what should be forbidden them? This question has often been asked and variously answered. The basic answers have been: "Youth has no virtue," "Youth must run riot and sow wild oats," and the like.

All the correct answers, however, can be summarized as follows: Allow young people to do anything that does not harm their body or soul. Children and young people have the natural tendency to stretch and expand the powers of their body and spirit. Therefore it is only beneficial if they take part in healthy physical exercises, for example, ball games, rowing, gymnastics, swimming, and the like. But here, too, parents must keep a watchful eye, lest such exercises be done in excess and in the company of seducers. Still more must all the stirrings of the spirit of youth be watched. Spirited youths and maidens want to grow in knowledge, want to have answers to many things that have come to their attention while they are thinking. Parents should not be lacking in good books and magazines, from which not only entertainment but also proper instruction can be drawn. The expense of suitable reading may be considerable, but the benefit which their children derive from it is infinitely worth more. Many communities have set up various associations that have built up quite a respectable library in the course of time. Such associations are also under the supervision and direction of the pastor or a parish teacher. How grateful the whole community should be when these men take care of the youth in such associations and make every effort to keep the spirit of the growing children in the right channels! Young people who are gifted with a voice and who love to sing are also gathered together in singing societies in the community and instructed in the cultivation of noble, spirit-lifting music. Good leaders of such associations are a noble gift for the youth and for the whole community. This should also be gratefully acknowledged by everyone, and all expenses of the children in such clubs should be gladly paid by the parents.

But our young people also want to have a fun evening now and then. They long to converse with their peers. Parents should even encourage them to do this, not only so that they can talk happily and enjoy themselves, but also so that they can get to know each other better and easily find a companion in life. How much could be done to prevent the sad consequences of mixed marriages if all our young people were to keep in touch with each other!

Even for the parents such gatherings of the dear youth are pleasing and useful. They no longer take an active part in the conversation and the game, but through the door or the window they notice what is going on.

They remember the joyful time that will not return, and by being close to them they ward off wantonness and possible excesses. And if their children have been at a social gathering in another family, they let them tell them afterwards who was present and what they enjoyed themselves with. O blessed are the parents who, with God's help, are granted to see their children healthy in body and mind, joyful in youth, and sincerely walking in the right way! How gladly they should offer righteous sacrifices of thanksgiving to the good God for such grace!

It is natural for parents to visit the house of God diligently with their children as long as they are in their home, to go with them to the table of the Lord, to talk about God's word and spiritual things, and to let them also take a look at their spiritual life. They cannot help it. After all, nothing higher is entrusted to them by God than their children. They therefore take the greatest care of their physical, mental and spiritual well-being.

There is much that could be said and written about this subject. And should you want to talk to me again about a certain point, then I will gladly answer you. But for this time it is enough.

With warm greetings to you all

Your old friend

Karl.

News from Alsace-Lorraine.

The ecclesiastical situation in the Lutheran Church in Europe, which has been deeply affected by the world-shaking events of the past year, can still not be seen and judged more accurately. Some news does come through, but it cannot be said whether this news is also complete and reliable. German ecclesiastical papers, since the peace has not yet been concluded, are also not yet carried by the post. News by letter from there, in so far as it is possible at all, is still subject to censorship. In Russia and Poland, too, conditions still prevail which do not permit a definite overview of the ecclesiastical situation. Only from one country do printed and epistolary news come, because regular postal traffic with our country has again been established there. That is France. And to France now belongs again an area which is of special interest to us. That is Alsace-Lorraine. An ecclesiastical journal published there, the "Theologischen Blätter zur Beleuchtung der Gegenwart, herausgegeben von Pfarrer Alfred Horning" ("Theological Sheets for the Illumination of the Present, edited by Pastor Alfred Horning"), has regularly reached our hands in the last few weeks in three successive numbers.

In Alsace-Lorraine we have had brothers in faith for years. In the city of Mulhouse there is a free Evangelical Lutheran congregation of Christ, which has been served for a number of years by Father Martin Willkomm, who studied here in St. Louis and is a member of the Free Church of Saxony and other states. Father Willkomm also supplied several preaching places, notably one in the city of Strasbourg. During the first period of the World War, when fighting took place in the vicinity of Mulhouse, the members of the faith there were repeatedly in great danger. But they are,

as a letter written after the armistice informs us, would otherwise have been preserved in the horrors of war.

However, according to the latest private news, Willkomm was about to leave Mulhouse and return to Germany, since the political upheaval hindered his public activity there, for example, he was not allowed to travel and therefore could not serve his branch congregations. He followed a calling to Planitz in Saxony, where there was need due to the illness of the vacant preacher, P. M. Hempfings, and due to the overwork of the neighboring pastors. As a result, our fellow believers in Mulhouse, Strasbourg and elsewhere are currently orphaned and must be cared for again as soon as possible. We have also learned that during the war Father Willkomm had conversations with Lutherans in Alsace, who had not yet been in agreement with our fellow believers there, in which agreement in doctrine resulted. This increases the importance of this ecclesiastical area even more, as Father Willkomm also believes "that just now in Alsace a favorable time is coming for the Free Church, which should be properly exploited.

In Alsace, however, there is also a larger Lutheran regional church, the so-called "Church of the Augsburg Confession". In this church the most different directions have been represented for years, which have also always fought each other: a completely liberal party, which held the church rule and also counted the theological teachers of the University of Strasbourg among its followers, and a confessional party, which wanted to hold on to the Lutheran confession "unchanged Augsburg Confession". To the latter belonged the above-mentioned Pastor Horning. Now comes the political reorganization of the country. Ecclesiastical liberalism has used this upheaval to seize the reins in the church entirely. At the same time there is a great need for pastors. Fr. Horning writes, "Over 20 percent of the parishes are vacant. What kind of sex is growing up there, one can imagine." How the relationship between church and state will develop under French rule, whether the Alsatian Lutheran Church will remain a state church or become a free church and unite with the French Lutheran Church, has not yet been finally determined. Opinions go back and forth. Fr. Horning therefore also writes: "What the near future will bring, we do not know. One must be prepared for everything in the times in which we find ourselves. The Church of Christ has always been a plaything of the world; only in the unadulterated Word of God does she have a firm foundation." But the President of the French Republic, Poincare, has given the ecclesiastical authority at Strasbourg the assurance "that the government of the Republic will respect all religious convictions, and leave to the Alsatian as well as to the Lorraine Protestants all freedom to exercise their traditional worship."

What is especially important, however, is how the conditions within the Church will develop. And Fr. Horning speaks about this in the last number of his "Blätter", and we share the relevant paragraph in full, because he also speaks about our Synod in it. He writes: "What Lutheran Christians are to do is clearly stated in Scripture. They have enough of the 'blessings' of liberalism

than that they wanted to expose themselves to his pressure any longer. However, it would have been nice if they could have joined a state-free Lutheran church in France. But as long as God's Word is not taught in one accord in a church and the sacraments are not administered according to the Scriptures, no fruitful fellowship is possible with such a church. God's word and God's kingdom come first, and only then earthly, worldly considerations. Yet we do not hope to be without fellow believers. In the great allied nation beyond the sea" - he means our United States - "we expect to find many of them. It is true that we do not so much mean those who came to Paris and Strasbourg as representatives of the (whole?) Lutheran Church in North America and who welcomed the Lutheran Church in France and Alsace. They were representatives of the "United Lutheran Church" (founded November 15, 1918), which represents only half of the Lutheran Church in North America, since it is composed only of the Uniate General Synod, the General Council and the Uniate Synod of the South, synods whose doctrinal position is highly questionable, while truly Lutheran synods, such as those of Missouri and other states, which have almost as many communicants, have not joined this union. It would be welcome, therefore, if these parts of the Lutheran Church of North America would also make themselves out, and make themselves known to the Lutherans in France and Alsace." Fr. Horning probably does not understand correctly the English word "united" in the name of the bodies mentioned. He probably thinks of a united communion formed of Lutherans and Reformed, whereas the expression means that various Lutheran synods have united. But at any rate he expresses the desire that our Synod should "make itself known" to the Lutheran Church of the Old World in this new age, with its new ecclesiastical conditions. L. F.

To the Ecclesiastical Chronicle.

Would to God it were so! The *Presbyterian* believes that in recent times he has noticed a change, a pleasing turn for the better, in the religious field, that three pernicious views, which had become quite fashionable and gave the whole church life a wrong direction, have now run their course and made way for sensible, biblical views. One such particularly noticeable change, he says, is that from hiding his faith to openly and honestly confessing it. At the beginning of the war, he says, many who considered themselves leaders in religious work earnestly counseled such hiding. The pastor was advised, indeed inculcated, to dress thus, to speak thus, and to behave thus, that no one should notice that he was a pastor. Some of these preachers by profession refused to preach sermons, and ridiculed their fellow ministers when they preached. They said the soldiers were in the war to fight, and not to learn religion. What they needed was cheering up, not the joy that the gospel creates, but the outward cheerfulness that can be antn and put away. "A merry heart maketh a merry countenance." But made cheerfulness does not really make the heart cheerful. The finger of God can stir the heart, faith opens the heart, faith gives joy. Some

Religious workers did not think much of the joy of faith and resorted to sparring. Some of these men, even pastors, who were supposed to tell God's Word to the people, accumulated a stock of stories, many of which were no longer even decent. These they preferred to tell because they thought they would "pull" better with the hearers. But the cover was too thin. The soldiers were men, splendid men-no army ever had better. They knew better what was proper. They were in a position where they had to have something firm and certain, and if anyone tried to deceive them with pretence, they became indignant. Some of those who were to serve the soldiers in the clergy began their speeches by talking silly, unseemly things and adding some religious remarks at the end; and in doing so they thought they had started it quite cleverly and had taught the soldiers some religious truths unnoticed, as it were stealthily. Greater deception and indignation never existed. The people saw through the hypocrisy and detested it. This shrouding of religion took place in some places even before the war. Some preachers fancied themselves able to hide the religious side of their work, and for that very reason thought themselves popular. The war gave opportunity to put this way into full use, and just then it was blotted out in all its wretchedness, and a reversal occurred. The teams over there demand open, clear proclamation of divine truth. Dissimulation and soft-spokenness are an abomination to them. They want a preacher who is sincere and earnest, open and honest. They notice the same change at home. Open confession has taken the place of hiding. People now speak for and against religion with great frankness. - A second change is that more emphasis is now placed on faith in God rather than on outward moral improvement. According to God's plan, the two go together, but faith comes first. Some people in recent times have gone about it in such a way that moral improvement comes first and then faith, and in this way faith is pushed into the background to such an extent that it is reduced to the minimum or even eliminated altogether. Mere improvement without faith is a cold thing. Only fellowship with Christ makes the heart warm, and if the heart is not warm, the hand remains cold also. Recently a committee visited a church to hear the pastor of that congregation, as they intended perhaps to call him. They liked his demeanor. His reputation was a good one. False doctrine they did not detect in him either. Who he had developed his main activity in lifting up the neighborhood morally and economically, etc. They noticed this in his preaching, too: it all sounded so cold, legal, machine-like, even business-like, that they went away disappointed. The lawlessness, the addiction to force people to be alone with laws, the covetousness and the busyness in outward things created a longing for real warmth and fellowship. Our Savior knew this, and therefore He said, "And I, if I be lifted up from the earth, will draw them all to Myself." There have been times when contemplative contemplation and monasticism have prevailed. But in our time the emphasis has been on the external, on busyness. Now, however, there is a change from the mechanical to the spiritual, from the external to the eternal. - A third change is that mankind is no longer treated as a mass, but as a group of individuals. Even a Socialist has said: "There is a real danger that many earnest Christian preachers are going to make law and justice a part of civil and business life.

The same is true of the individual's life of faith, the personal, spiritual relationship of the soul to its God. Major Black, too, writes: "No matter how much man may become interwoven with social relations, no matter how much the individual may seem to be absorbed into the mass of humanity, they still came into the world as individual persons and die as such, and in their life and death it is as a person to stand in right relation to his Creator." - What a blessing it would be if this threefold change really took place and became more and more widespread! We must confess that we have not yet noticed any of this, and fear that even at *Presbyterian* the

The pious desire is the father of the thought, of this rosy outlook. One would think, of course, that the playfulness and the doing of unauthorized things, which in some sectarian churches had risen to the highest level, should produce a setback, fill Christians with disgust, and compel them to remember again what the church actually is and what its task is, namely, to lead sinners to repentance and faith, to a Christian walk, and finally to eternal blessedness.

E. P.

Community Missionary Activity. A proposal to unite five church societies for foreign mission is to be submitted to the official bodies concerned next month. The five church societies are: the Northern Presbyterians, the Southern Presbyterians, the United Presbyterians, the Dutch Reformed, and the German Reformed. These sects are united in doctrine among themselves, so far as there can be any question of unity in doctrine among sects at the present day. There is no reasonable reason why such church communities should not unite. The unnecessary separation not only entails a senseless waste of energies, but also offers a nuisance to Christians and to the world, and also gives many an unbeliever a soothing plaster for the conscience that comes forward. He then likes to cover his contempt for the Word and the Church of God with the excuse that he could not know where to stall, since he could not find his way through the throng of sects. Between churches which are not at one with each other in doctrine, outward union does not and must not go off so easily. The church and the individual Christian, who are in possession of divine truth, must not establish outward unity at the expense of truth, by surrendering it, or by indifference to it. The church and the Christian who, in an erring conscience, hold their false doctrine to be divine truth, cannot, even with a crying conscience, abandon their doctrine. Unity in the spirit must first be established on the basis of the Word of God and through the Word. Those who then believe together can then also confess together. And the church is there for confession.

E. P.

The annual production of Bibles is about 35 million, but not enough to satisfy the demand. The American Bible Society proposes a world federation of the different Bible societies for a more advantageous Bible distribution. - On the one hand, it is good news that the Bible is still the most widely read book in the world. The scoffers who predicted a hundred years ago, or even several centuries ago, that a hundred years after their lifetime the Bible would be a forgotten book, have been thoroughly disgraced. What eyes they would have to make if they could see that even today the many large presses cannot print enough Bibles to satisfy the demand! Admittedly, our joy would be degraded if

we could see what is done with the many Bibles that are sold or given away. Some have a Bible given to them and throw it away as soon as the missionary or Bible man has turned his back on them. Some may accept it for the sake of the paper on which it is printed, others for the sake of a pious appearance of having a Bible in the house. The printed word is like the preached word: much falls on the way and is trodden under foot. The Bible societies also sow seeds of hope. And this hope is not superstition, because the Word of God is the instrument of the Holy Spirit, and experience teaches that even the printed and read Word has become a savor of life to many a man.

EP.

The sects that are eager to unite get a good deal from the pope.

These people, who see the salvation of the church in the outward unification of the various communities on the basis of a confession that says as little as possible, have not usually included the Roman church in their plan, but have confined themselves to pursuing a unification of the various Protestant churches. Now, however, an "All-Christian Congress" had been called for the near future, to which the Pope was also to send delegates. The newspapers of these days report in semi-official dispatches from Rome that the Pope could not take part in the intended "All-Christian Congress" because the Roman Church, according to its doctrinal position, could not sit in a congress on an equal footing with the other churches. The Vatican sees the matter in such a way that all other Christian communities have separated from the Roman Church, which is directly descended from Christ; therefore Rome cannot come to them, but they must return to the bosom of the "all-holy Church. The Pope was ready to receive representatives of the apostate Church with open arms, since the Roman Church had always had a heartfelt desire for the reunion of all Christians. It is pointed out that Pope Leo XIII had testified to a great interest in the unification of the Church and had written two famous encyclicals on the unification of the Christian Church. - Hopefully, these people who seek unification at all costs have not given the Pope the impression, or even outright told him, that they represent all Protestants. He must know very little of the Papacy who could expect any other answer from the Pope than the very one he has given. We don't begrudge the lower classes the nose dive they got. Hopefully it will bring them to their senses, so that they will consider what they have fallen from, how they have lost all Christian knowledge. We are not moved by the prophecy of doom now addressed to us, too, for a penitent return to the "all-sufficient Church". We still stand as our confession says: "We do not confess to them that they are the church, nor are they, nor do we want to hear what they command or forbid under the name of the church. For, praise God, a child of seven years knows what the church is, that is, the holy believers and the little sheep who hear their shepherd's voice." The Church is not the people who keep company with the old man who lives in the Vatican, but, as the Lord of the Church Himself says, "If ye continue in my sayings, then are ye my disciples indeed," John 8:31

A loud cheer is let out by the *Christian Advocate*, a Methodist paper, sound about it, that by the continued demands for money on the part of the government, and by large collections which have lately been carried on in various churches with great enthusiasm and success, Christians had learned to give, and that in the future the financial affairs of the church would be managed in such a way as

they were worthy of the church. He says: "Never again will we conduct our church business in a sleepy and haphazard manner that brings upon us disgrace from the side of people who have learned to manage successfully what is called earthly business. Never again will our Christian men and women make this the standard for their giving, that God is only entitled to what is left after we have indulged ourselves in all pleasures, and that God is entitled to nothing if there is then no surplus. Never again will we have the audacity to sing praises because we have raised for the missions such sums as, calculated on the individual member of each communicant[^], amount to less than 2 cents a week. Never again shall we pay our hard-working pastors salaries to the raising of which the individual member has contributed less than 6 cents a week. Never again shall the worn-out pastor be treated as if he were the object of Christian charity and the poor relief, but in such a way that the church shall recognize it as its duty to care for him even after he has become incapacitated. Never again shall we fob off the Almighty with what comes out at oyster suppers, all manner of begging and gambling, and by selling old clothes." This innovation, of course, would be more in harmony with the glory of God and the dignity of Christians. E. P.

Christian Science - People wrangle in court over earthly good.

The trustees of the Christian Science publishing house and the directors of the mother church, both of Boston, Mass. are at law with each other over the right claimed by both to manage the property left to the publishing house by Mrs. Eddy. The trustees claim the right to manage the corporation independently of the directors of the church. The directors claim that they have the eventual disposition in their hands. If it is always a vexatious thing for Christians to quarrel about earthly things in the secular court, the Christian Scientists make themselves ridiculous with their doctrine before all the world by such a trial. They teach, after all, that there is nothing earthly, tangible, or visible; that man merely imagines it. Nothing exists but spirit. Nor is there any evil: no sin, no disease, no suffering. All this is the imagination of man's mortal spirit. Now the two quarreling parties seem to have their "mortal minds" in disorder; for they are experiencing an evil; the one even believes that the other is doing it to him, and the worldly court is to help them. And there is nothing perceptible to the senses. What and before whom do they complain? There is no property, no publishing authority and no directors, no church and no court. If this lawsuit would bring the people of unchristian nonsense to their senses, the thousands of dollars involved would be well spent. E. P.

A conference of Jewish delegates from almost all parts of the world, demanding the recognition of Palestine as an independent Jewish state, met in Zurich, Switzerland, February 19 and 20. Since then, however, some 300 eminent Jews of our country have declared their opposition to the establishment of a separate Jewish State in Palestine in a document signed by them and to be presented to the Paris Peace Conference by Congressman Julius Kahn of California. The document states, among other things: "We wish to make it known that we are opposed to the efforts of the Zionists to provide such Jews as are at present living in countries of oppression with a place of refuge in Palestine or elsewhere, where they can freely develop their own faculties and exercise themselves as free citizens.

can give to the Zionists. Meanwhile, we raise our voice in warning and protest against the Zionists' demand for the reorganization of the Jews as a national entity to which territorial sovereignty in Palestine is to be given now or in the future" (Wbl.).

Want Christian instruction for their youth. The Christian Fellowship "Philadelphia" in Hamburg announces the following: "Through the abolition of religious instruction in the Hamburg schools as of January 1 of this year, our school youth will be deprived of the most important means of education and one of the most valuable. As Christian parents and youth educators, we have the sacred duty before God and our children to give them a full substitute for this, and if possible, something better than they have had up to now. Therefore, a number of state-certified teachers, who consciously stand on the ground of full biblical truth, have kindly agreed to give our school children scheduled religious instruction. This instruction, in addition to which the children's services will continue as before, is to be given to the school-age children in three stages, at first once a week from 4-1/2 to 6 o'clock in the afternoon. The auxiliary books used in the Hamburg schools for religious instruction may continue to be used. In time a good library will also be made available to the children. To cover expenses, three marks will be charged quarterly for one child, and one mark for each additional sibling. Waivers are granted. From the parents who send their children to us, we expect that they will stop them regularly as for the ordinary school lessons and excuse them in writing if they are unable to attend." - These people want Christian instruction for their youth at any cost. They consider it a great misfortune if they had to do without it. God help them that they may find what they seek, or even find more than they seek! Likewise, God help all, even in our country, who do not want any Christian training for the youth themselves, or who are satisfied with the least makeshift, and who want to resist those who are anxious to give their children sufficient Christian instruction! E. P.

Korea wants to turn to Christianity. Thus it is reported. Dr. Shngman Nhee, the Secretary of State of the Provisional Government of Korea, recently said that Korea is tired of idolatry and will embrace Christianity as soon as the country becomes free from Japan. The following words are put in his mouth: "Korea would then be the first independent country in Asia to become Christian. The Koreans will not put up with pagan tyranny like that of Japan. They have learned under American Christian influence, and their leaders are filled with American democratic ideas. Seven of the eight members of the cabinet of the provisional government are Christians, and our government will naturally be modeled as much as possible on the American form of government. Hatred of idolatry underlies the abhorrence felt by Koreans for the rule of the Japanese, which demands the veneration of the image of the Mikado. Hundreds of times Christian students in schools in Korea, when forced to publicly celebrate the birthday of the Mikado, have refused to bow their heads to the image because it is against the teaching of the second commandment [according to Reformed enumeration of the commandments], preferring for the sake of conscience to be thrown into prison and tormented. America should promote our cause for its own sake. Korea is the natural buffer state to the east between Japan, China, and Asian Russia. Koreans are naturally a peace-loving people, known as men of the pen,

while the Japanese are men of the sword. If the Koreans were only allowed to develop freely without outside interference, they would constitute a new kind of Christian civilization in Asia." - Now that would be surpassing if a whole heathen people threw their silver and gold idols, which they had allowed to be made to worship them, into the holes of the moles and the bats, and said, "Come, let us go up to the mountain of the LORD, to the house of the God of Jacob, that he may teach us his ways, and we will walk in his paths! For out of Zion shall go forth the law, and the word of the LORD out of Jerusalem," Isa. 2:3, 20. But Dr. Rhee's words sound too much as if he and some others of his people had merely learned Western culture and now take that for Christianity. They have become too worldly wise to worship an idol, and especially too freedom-loving to give that honor to an image of the Japanese oppressor. If they establish a form of government similar to that of America, they believe themselves to be a Christian state. They may have learned all this from their supposed Christian teachers, who know as little what Christianity is as these poor heathens do. If Dr. Rhee could say in the name of his people..: We all have troubled consciences; our sin torments us, and we know no counsel or help against our sins. Our idols cannot help us. Now some of us have enjoyed the boon of hearing in a Christian land the gospel of the Lamb of God who bears the sin of the world. In its atonement we have found forgiveness and peace with God. Of this we have told our countrymen, and of this they would learn still more! Then it would truly be a message of joy to all God's children, yea, then there would be joy in heaven before the angels of God. Of course, even so, "but what is to him? That Christ only may be preached in all things, whether by chance or by right, I rejoice in it, and will rejoice also," Phil. 1:18. But that Christ only may be preached! If only it were a matter of course that all that is called Christ's church should preach Christ the Saviour! Even if the heathen, for the strangest reasons, should invite the Christian church to join them, the gospel would still be given an opportunity to prove its divine power in the hearts of the people. E. P.

Providence or coincidence?

This true incident, taken from the "Sonntagsblatt", was told by a simple woman in simple words:

"My husband and I lived happily and contentedly together; he was industrious and thrifty, I myself also earned, and we got on well. A boy of ten was all our joy, and when we sat together in the evenings you could hardly find a happier family. Then sickness and hardship crept into the house and chased away happiness and cheerfulness. A severe case of rheumatism of the joints confined me to the camp for more than a year. Those were difficult days, difficult weeks, difficult months, all the more difficult for us because we did not yet know the right doctor and helper up there in such a way that we could have sought comfort after comfort from him.

"My husband worked with all his might to get us through. In vain! The earnings were too low, my care too expensive. Things went on and on backwards. A deep melancholy befell the once cheerful man; with sighs he rose, with sighs he went to bed. The only ray of sunshine was our boy; when, with his childish ge-

When the child was nestled against his father's knees, it glided like sunshine over my husband's sorrowful face; caressing it, he then laid his hand on the boy's head and was able to look him serenely in the eyes for a moment; in the next, dark clouds of worry were already lurking on his forehead again; the worry about his child wanted to break his father's heart.

"The boy was almost more dear to my heart than my husband; he helped me through many a difficult hour when he played so cheerfully around my bedside; he soothed many a pain when his soft little hand rested in my feverish hand. And yet it was precisely the love for husband and child that allowed the darkest thought of which a human heart is capable to rise up in me and take shape.

"The tempter whispered to me softly, as I lay sleepless on my bed in the night, full of pain, 'Look, you are basically to blame for all the misfortune and hardship that has befallen you. Your illness has plunged you all into misery, has turned the cheerful, kind-hearted man into a discontented, bitter worker, and is depriving the child of much of the nourishment it needs: ...and deprives the child of much of the nourishment it so badly needs. How shall this end? What is to become of the child? It decays more and more. Throw away your life and preserve the life of your own. The devil disguises himself very finely in an angel of light. I was frightened at first by these thoughts of suicide; I tried to pray. Oh, if I could have! More and more violently they came again, these evil thoughts; I could no longer get away from them. Day and night, only one thing sounded in my ears again and again: "If your life departs from you, your own will be helped!"

"For fourteen days and nights I struggled with these thoughts, then it was decided, the tempter had won. And strangely, I became calmer. I could even show my husband a smiling face and joke with my child. The thought now gave me joy of my own: 'I will put you out of your misery by my death/ From now on I only looked for a suitable opportunity to carry out my intention; it was soon found. At 6 o'clock in the morning my husband went to work, at 9 the boy had to go to school. So from 9 to 11 I was all alone.

"The day I had chosen for my gruesome project was approaching. I squeezed my husband's hand for the last time to say goodbye, then I hugged my boy for the last time before he jumped off to school - and now I was ready to die by my own hand.

"For a moment I hesitated. The happy laughter of my darling boy was still ringing in my ears. I loved him so much and would have liked to stay with him; I sank into deep thought; all the beautiful images from the time of our happiness passed by my mind again.

"Suddenly I looked up as if from a deep dream; a quarter of an hour had already passed since my boy's departure. I had to get to work; after all, it was a matter of bringing back the happy days to my husband and child. With great difficulty I rose from my bed, crawling on my hands and feet to get to the ground. With great pain I had reached the stairway to the floor; exhausted, I paused for a moment to gather new strength. Then -- I winced -- the door opened, and jubilantly my boy rushed in. When he saw me on the stairs, he was startled, but only for a moment; the next moment he was already with me, and, shuddering for me, it came out of his mouth: "We are free, dear mother! The head teacher said we should only go home again.

our teacher was sick; we should only repeat the same commandment we endured today. You know, Mother, I already know the fifth commandment: "Thou shalt not kill!"

"A flood of tears burst from my eyes. God had sent my heart's boy just in time to save me from stepping into eternal ruin. Like scales it fell from my eyes; I was saved. With the help of my child I lay down in bed again, and as if that had been the climax of all our trouble - the sickness broke, and after a few weeks I was able to thank God together with my husband in church. With God's help we soon got up again, both recovered in body and soul.

"And now I ask you," the woman concluded her narrative, "has this been coincidence or God's providence?" And deeply moved, I agreed with her: "God's providence."

Little fountain in the desert.

Some time ago the following was reported in the newspapers. A rich businessman had business to do in the west of our country on the coast of the Pacific Ocean. Instead of making the journey by rail, he decided to travel there partly in an automobile and partly on horseback. On the way through the so-called American Desert in the west of our country he and his companion would have almost died, for for some "reason" they had not taken enough drinking water with them. They followed the "trail," the usual trail road, and therefore hoped they would surely find water soon. But the farther they rode, the fewer signs of a spring were to be seen. Indeed, they were horrified to see the carcasses of men and animals on both sides of the trail, testifying to the fact that many a traveller had died of thirst here. Their thirst had increased to the utmost; their tongues were sticking to the roof of their mouths, their strength was failing more and more, and they had to tell themselves that if water was not found soon, they too would have to die here in the desert. One day, during the hot noon hour, they had lain down on their packs to rest a little while the horses ate their scanty food. When they awoke, the one horse had disappeared. With all their might they went in search of it, and, to their great joy, they found the horse not far to one side of the trail, by a little trickling spring. They were saved.

How did the rich man show his gratitude for this miraculous rescue? As soon as he had returned home, he equipped a number of men with money and the necessary materials, sent them to that place in the desert, and had a path made from the trail to the spring. He had the spring itself enclosed with a wall and planted with palm trees. And near it he erected a rest house, where travellers might spend the night or rest free of charge. There, where the path branches off from the trail to the spring, stands a signpost erected by him, on which is written in English the saying, which admittedly speaks of a completely different water: "Come, all you who are thirsty, come here to the water!" (Is. 55, 1.)

That was certainly beautiful and noble of the rich man. And we should take him as an example. How can we? Like this. We too were on the journey through the wilderness of this world without the waters of life and would have died of thirst spiritually if God had not led us without our help, by undeserved grace, to the fountain of living water, John 7:37, to Jesus our Saviour. We are now saved from eternal death through Him. But thousands of pilgrims are still walking the road of life and

do not know this source of life. How can we show our gratitude better than by making sure, like that rich man, that these poor people find the right way to this source and can come to it? But this we do when we prepare the way by the work of missions; when we build and maintain spiritual rest-houses, Christian schools and churches, and write over their doors in large letters, "Come, all ye that thirst, come to the water; and ye that have no money, come, buy, and eat. Come hither and buy without money, and for nothing both wine and milk!" Isa. 55:1. J. A. F.

Why does God need rich people?

Rich people should beware of thinking that God does not want them in his kingdom because they are rich. He is only pleased to have them if they repent and desire him with all their hearts. He also has need of them, first of all, because God has blessed them abundantly, that they should take care of the churches and promote them, so that they may be the better appointed, as Isaiah says in chapter 49: "Kings shall be your nurses, and their princesses your nurses. For since the office of the church is a difficult one, in which one cannot wait for worldly affairs and especially for food, it is highly necessary, according to the apostle's words, that such persons should have their proper providence and be able to attend to their office. Let rich men do the best they can. For the poor are not able, and it is doubtless a special service and good pleasure to God.

Secondly, our Lord Christ also has need of the rich, that they may help to bring up fine, skilful boys to learning and godliness. For this we commonly know, that the children of poor men are better fitted for learning. But if rich men do not help them, because it is not in their power to do so, they are left behind and cannot advance.

Thirdly, there are also poor, needy people who cannot manage their food because of illness or other accidents. Rich people should do their best to help them and be glad to do so. For this is why God has given them more than others, that they may be faithful stewards and make good use of such blessings. (Luther.)

What Paganism Is.

A missionary relates: Before my departure from East Africa a deeply sad case occurred which so well illustrates the superstition of the heathen. From our house we saw a crowd of pagan and Christian Pokomo in the Koschiro village. When we inquired about the cause, we learned that a Koschiro woman had given birth to twins, a boy and a girl, but that the boy had been buried alive immediately after birth.

I then went to the woman's hut to have the "why" explained to me. She said that the boy, the first of the two, had not been born according to the Koschiro custom, and that she and her husband had asked a magician about it, who said:

"If you let that boy live, you'll never have another child. That's why we killed him."

"You didn't bury him alive in the ground, did you?" was my question.

"No, we killed him first."

"Did you kill him then?"

"No, my mother-in-law."

"How did she do that?"

"She pulled out his tongue and then put sand in his mouth and continued to do so until he stopped breathing; then she buried him."

Not true, that's paganism!

Look deep inside!

A traveler had himself driven on Silver Lake in Florida. He had been told that he would see the silver sand on the bottom through the clear tides. He looked in vain into the depths for some time, and at last said to the boatman, "I see nothing." "Only look deeper and deeper in!" was the reply. He followed the advice; a few minutes passed, and then the silver sand shone out at him—a delightful sight!

So it is with the study of the Word of God. A brief or superficial glance gives us no idea of the beauties that lie in the depths of the holy book. But if we keep at it, if we continue to look into it, we will be rewarded. The silver of the delicious assurances and the gold of the glorious promises will delight our eyes, gladden our hearts.

A delicious treasure.

A pastor had served Holy Communion to a seriously ill person in a hospital. When he asked if there were any other Lutheran patients in the house, he was directed to an old man who was hard of hearing and had a green screen over his eyes. "Would you like a devotional book or a Christian paper to read?" asked the pastor. The old man answered, "Father, my eyes are dim, I can no longer read; but I carry in my breast the delicious Bible verses and comforting songs taught me by my old teacher and the good parson. This is the treasure in which I refresh myself with my lightless eyes."

Do not neglect to give this treasure to your children for their journey through life. It is more precious than gold and much finer gold.

Obituary.

When Fr Johann Schumacher ascended his pulpit on 23 March to preach a sermon on right Christian giving in preparation for the house collection to be held next Sunday for the Provident Fund, neither he nor his congregation suspected that this was to be his last sermon; after all, he was still in robust manhood and had always enjoyed the best of health up to that point. But God's thoughts are not our thoughts, and his ways are not our ways. With his usual strong voice and great enthusiasm he began his sermon, and with evident emotion the congregation listened to the words of their beloved pastor. All at once, in the midst of the sermon, the preacher's voice lost its accustomed sound and became fainter and fainter. Yet, exerting all his strength and clinging to the edge of the pulpit parapet in order to keep himself upright, he sought to deliver his sermon

to finish the job. But it was not to be. Soon his voice was scarcely audible, and the body began to sway, and would have fallen to the ground had not some overseers rushed in and straightened him out. With friendly coaxing they led the still struggling man down from the pulpit and carried him into the parsonage, where they laid him down on a resting bed. Here he still said to the bystanders, "Why did you not leave me over there? I wasn't finished yet." Then his consciousness faded. A doctor, who had been summoned in the meantime, declared that he had suffered a stroke, which would undoubtedly cause his death. And so it happened. At half past seven in the afternoon the unconscious man passed away gently and quietly, without any agony. The Lord had put his faithful servant into eternal retirement in the midst of full work, and without letting him see death. His lot fell on the lovely, he got a beautiful inheritance, - The deceased saw the light of day on May 9, 1865 at Arbergen, district Achim, Hanover. On Maundy Thursday of the year 1879 he was confirmed by Father G. Krome. After the end of the service he said to the boy's parents: "Your Johannes must become a pastor one day; for he has good gifts, and today by his firm demeanor and his fresh answers he gave the impression of a little Martin Luther." In the boy himself, too, God had early awakened the desire to one day serve as a pastor in the vineyard of the Lord. But the means of his parents were not sufficient to let their son study, and he had no rich patrons who could have let him study. So his ardent desire to become a pastor seemed to remain unfulfilled. But the counsel of the Lord is wonderful, and he brings it out gloriously. When he was sixteen years old, Schumacher emigrated to America and found a second home with his relatives in the city of New York. For four years he was active here in an earthly profession, and the hope of one day becoming a pastor may well have been almost extinguished in him. Then the blessed Fr. J. H. Sieker became aware of the pious and talented young man and encouraged him, despite his twenty years, to train as a pastor and promised to provide the necessary funds for his studies. So in 1885 Schumacher entered our seminary in Springfield and devoted himself eagerly to the study of theology, delighted that his fervent wish was to be fulfilled after all. In 1891 he passed his examination and followed a call to the church at Hamilton, Tex. where he also had three mission posts to serve. In 1892 he entered into holy matrimony there with Pauline Kaase, with whom he lived in exceedingly happy wedlock for twenty-seven years. This marriage was blessed by God with thirteen children, all of whom survive their father. After laboring in visible blessing on the mission field in Texas for nearly three years, he followed the call to the Second Ev. Lutheran Church at Louisville, Ky. To this congregation he served for twenty-five years, with the gifts -given him, in all faithfulness and with great self-denial, and has certainly become to many a teacher unto righteousness and a guide unto heaven. The time of his earthly pilgrimage is 53 years, 10 months and 14 days. On March 26 we laid him to rest in the local Cave Hill Cemetery. Father Schleicher officiated in the house; he gave rich consolation especially to the family of the deceased, who had been so sorely afflicted, on the basis of Ps. 23, 4. In the church the undersigned delivered the German funeral oration on Jer. 29, 11 and Visitation Eggcrs the English one on Gen. 48, 21. - His death is mourned by his deeply bowed widow with seven sons and six daughters.

and three brothers and two sisters. Of the sons, two are already in the holy preaching ministry, while a third will finish his theological studies at our seminary in St. Louis in June of this year. God comfort the bereaved with his eternal consolation and heal in the best way the wounds he has inflicted! May the memory of the deceased remain among us in blessing!
O. Praetorius.

New printed matter.

Synodical reports of the Missouri Synod. No. 7: Northern Wisconsin District. 76 pp. Price: 20 Cts. No. 7u: Oregon and Washington District. 76 pp. Price: 20 Cts. No. 8a: Canada District. 59 pages. Price: 16 Cts. No. 9: Nebraska District. 108 pages. Price: 28 Cts. No. 10: North Dakota and Montana Districts. 43 pages. Price: 12 Cts. Concordia Publishing House, St. Louis, Mo.

"Zechariah, the Prophet of Hope," was the subject of the doctrinal proceedings in the Northern Wisconsin District, which are in extract (pp. 10-43). The speaker, Prof. L. Fuerbringer, has discussed with care the prophet's eight night visions according to their contents, and has pointed out the fulfillment of the promises. - "Our Living Christian Hope" has been the subject of the doctrinal discussions of the Nebraska District; and the speaker, Prof. G. Mezger, has therein, following 1 Pet. 1:3-12, offered rich consolation in the tribulation of these times (pp. 18-81). - In the Canada District, Father L. Wahl interpreted John 17, the high priestly prayer of our Lord; and Father P. Graupner spoke about the last war, "the most terrible judgment of God of all times in the light of the divine Word." This testimony, also translated into English by Father A. Dede, is included in the report). - In the Oregon and Washington Districts the proceedings were conducted in English. D. J. A. Rimbach interpreted the first, P. E. W. Lücke the second article of our holy Christian faith. The report is therefore in English. - Of course, in each of the first four reports shown, reference is made to the war and the noise of war, which, God willing, will soon be concluded. And this is also true of the report of the North Dakota and Montana District, which felt compelled to make a "Declaration of Principles" on pp. 31 and 32, while the speaker (P. Jul. Clöter) otherwise dealt with "Of the last time and its temptations" (pp. 11-17).
K.

The Telugu Mission of the General Council of the Ev. Luth.

Church in North America. By *George Drach* and *Galvin F. Kuder*. General Council Publication House, Philadelphia. 1914. 299 pages 6X9, bound in cloth with gilt title and cover decoration. Price: H2.00.

This is a very valuable contribution to the history of the mission to the Gentiles within the Lutheran Church in our country, which was published some years ago and from which those who belong to other Lutheran bodies can learn a great deal. The first Lutheran missionary to the Gentiles from America, Christian Friedrich Heyer, of whom a rather detailed biography is also given in the present work, was deputized in Philadelphia on October 5, 1841, and in these almost eighty years a beautiful flourishing mission to the Gentiles has developed among the Telugus, a people related to the Tamuls among whom our missionaries work. We have read with interest the rather comprehensive work, which is always based on the records in letters, reports and minutes. One information in it, which was already known to us from other reports, is worth keeping in our memory as well. Soon after the start of this mission, the North German Missionary Society in Hamburg, later in Bremen, opened the second heathen mission station in Teluguland in the city of Rajahmundry. One of the first missionaries sent out was Grönnig, who after a few years was assigned to the American mission, and rendered it very estimable service in the critical early days. And the one who gave the impetus to this second foundation was none other than our unforgettable Wyneken, the man of broad missionary vision for Inner as well as Outer Mission. Rajahmundry is today a centre of the mission described in this book. There are many good pictures in the work. L. F.

Statistical Year-Book of the Ev. Luth. Synod of Missouri, Ohio, and Other States for the Year 1918. Concordia Publishing House, St. Louis, Mo. 1919.. 140 pages 6X9. Price: 75 Cts.

This is our so valuable Statistical Yearbook, which, as no other publication can do, gives all-round, complete and clear information about the existence and the working circle of our large and widely ramified Synod and all its congregations. Father E. Eckhardt has again compiled it with great diligence and skill. This time it is published in English, since all those involved: the President of the Synod, the compiler, the director of the publishing house and the undersigned editor, were convinced that it would serve its purpose better in this way, since it is also frequently requested by persons outside our Synod and especially by government officials.

who are not served by a German edition, while everybody in our circles who looks up the yearbook can use it also in the English language. The numbers and data remain the same. Because of its peculiar printing, the Yearbook is a rather costly enterprise, not only does it not make a profit, but it also causes additional costs, even if every copy is sold immediately. And yet it contains so much worth knowing for every congregation, gives a congregation at any time, if its pastor has reported otherwise punctually and completely, information about its own existence, about its size, about the official acts performed in its midst, about the money spent by it for its own and for external purposes, that we are convinced that not only all pastors, but also many members of the congregation, namely teachers, superintendents and other congregational officials, would be interested in it if it were purchased at congregational expense and made available to them, for example, in the meeting hall. It will also serve well in the community meetings for appointments and other occasions. Just take a closer look at the yearbook, and nian will be surprised at all it contains: besides the parish reports, also the detailed notices of all district presidies, then the reports on the various missions, institutions, church building fund, charitable institutions, chaplaincy, Walther League, Concordia Publishing House, list of the dead, etc.

L. F.

The Merger. An Analysis. By *Theo. Graebner*. Concordia Publishing House, St. Louis, Mo.. 27 pages 5X7. Price: 10 Cts.

A reprint of a series of articles on the merger of the three eastern synods of our country into the "United Lutheran Church". The articles originally appeared in the *Lutheran Witness*, are compiled here, and serve to evaluate the individual synods and their merger.

L. F.

Introductions.

In the exchange of the respective district presidents were introduced:

On the 2nd of Sonnt, n. Cpip: D. E. Will at Zion church, near Biuford, N. Dak. by D. L. Beto.

On the 4th of Sonnt, n. Cpip: D. E. Will in St. Paul's parish at Binsord, N. Dak. by D. L. Beto. - D. P. G. We in h 0 l d in St. John's parish, at Gregory, L. Dak., by D. A. Engelhard.

On Sunday. Lätare: D. P. E. Nohlfing at Trinity Church, Great Falls, Mont. by D. E. Ziegler.

On Sun. Judica: D. F. J. H. Stelz er at St. Paul's parish, Thorndale, Tex. assisted by D. Manz' by D. W. E. Dube. - P. W. S. Schreiber in St. Martin's parish at What Cheer, Iowa, by D. O. E. Mueller.

On Palm Sunday, D. P. J. Schmidt in the congregation at Crowley, La. by D. Th. Wcgener.

On Easter Sunday, D. H. Kleiner in the Redeemer church at North Tonawanda, N. P., by D. D. M. Kleist.

On Sunday. Quasimodogeniti: D. H. A. Brauer at St. Stephen's Church, Detroit, Mich. assisted by DD- R. Meyer, Cbendick, W. Lußky and Otte by D. F. Tresselt.

Inauguration.

Dedicated to the service of God were:

Schools: On the 3rd Sunday, n. Cpip: The new school of the Immanuel congregation at Rock Island, Ill. preachers: Dir. W. C. Kohn and P. Schnack. The dedicatory prayer was said by D. Ph. Wilhelm. - Easter Monday: The new school of St. Paul's parish at New Mile, Mo. Preachers: DD- A. Mießler and Reith.

Conferen;an;own.

The One Day Conference of St. L 0 uis and environs will not meet again until November. The May meeting, which was to be held on May 30, muh be cancelled because of the Verreilungskommissiou meeting.

P. König, Secr.

The Western Teachers' Conference of the Southern Wisconsin District will meet, w. G., May 30 and 31, at Watertown, Wis. The school superintendent question is to be discussed. It is desired to bring all "issued" work. Signing in or out with teacher A. L>. Schumacher desired.

O. Gersmehl, Sekr.

Election Results.

Prof. L. B l a n k e n b ü h l e r has been chosen for the vacant professorship at Concordia-Cvlllege at St. Paul, Minn.

H. J. Von m a n ,

Secretary p- t. of the electoral authority concerned.

Addendum and correction to nominative miste for Bronxville, N. Y.

The nomination list of candidates for the vacant professorship in Bronxville, N. P., should read:

Prof. A. E. Knuzinaun of Trinity Church in Cape Girardeau, Mo.

Prof. W. Sihler, 4c. L.L., of St. John's parish, Bloomfield , N. I. H. Birkner, presently secretary.

Synodal round dance.

The Atlantic District of our Synod will meet, w. G., from the 14th to the 20th of May, at Zion Church, Schenectady, N. P. Opening service on the 14th at 10:30 in the morning. Send letter of credentials, signed by the pastor and at least two members of the board, as early as possible to Praeses H. Birkner, 85 VV. Aowton 8t., Mmton, tVlus8. I. N. H. l a h n, Secr.

The Michigan District of our Synod will assemble, w. G., from June 25 to July 1, at Holy Cross Parish, Saginaw, Mich. (west side, corner of Court and Fayette streets). 14 E. Berner will lecture on the subject, "Nature and Characteristics of the Church." Registrations must be in the hands of the local pastor by June 10 (kiew. 1.. ITnn, 620 Oourt 8t., ^Zinnvv, VV. 8., Lliou.). Also, the congregations wish to send H5 to 14 Linn immediately with the registration for each participant, in order to make the burden of paying a little easier for the hosting congregations. Registrations without this financial support will not be considered. Deputies are asked to turn in their credentials after the opening worship service. W. A. Dobberfuhl, Secr.

The Minnesota District of our Synod will meet, w. G., from June 25 to July 1, at the Concordia Coëge at St. Paul, Minn. Subject of doctrinal proceedings, "The soul-corrupting aberrations of our time in the doctrine of Christ our Saviour." Speaker, P. A. H. Kuntz. The cost money, l8 the person, is the same with the registration to Llr. 4.... L.L. Il iilun", 2412 OüienAO 4cve., Llinneupolis, Llinn. Those having special requests as to rooms and roommates should contact U ^v. Ill. (4th Xueütsüeiin, 609 18tü 4.ve., X., Llinneupolis, Llinn. All submissions, if any, should be in the hands of the District President four weeks before the opening of the Synod. The credentials of the deputies find to be delivered at the door immediately after the opening service. C. G. Seltz, Secr.

The Northern Illinois District of our Synod will meet, w. G., June 11-17, at Jehovah's Church (14 A. W. Lußky), Chicago, Ill. subject of doctrinal proceedings, "Of the 'High Priestly' Office of Christ." Speaker: 44 C. Abel. Immediate registration at Uov. 4^ vv. Im88Ü^, 2310 N. UickZocvu^ 4ve., OüienKo, IN.

F. P. Merbitz, Secr.

Reminder and request concerning next year's Synod of Delegates.

The attention of the individual synodical districts is hereby once again called to the following new be st immun gen:

4.1 "That henceforth five to ten municipalities shall meet with the understanding that larger municipalities shall form smaller districts and smaller municipalities shall form larger districts, but always within the indicated limit of five to ten municipalities.

2. "That further fifteen advisory pastors, or teachers, elect one representative each;

3. "That remaining fractions of a constituency shall be counted as a full constituency, and shall accordingly be entitled to representation." (Lutheran, Jhrg. 73, 318; 75, 48.)

L. "Each district shall nominate by ballot, at its meeting prior to the year of the Synod of Delegates, candidates in duplicate for the institution or institutions, including the publishing house, in its midst; the District Secretary shall send the list to the General Secretary; the latter shall compile the names from all the districts and deliver them as soon as possible to the appointed Election Committee, who shall then submit them to Synod for confirmation or change for the ballot." (Ber. d. Del-Syn. 1917, p. 95.)

District Secretaries will kindly report to the undersigned! very soon after the close of the District Synod in question this year, not only

a. the list of the newly formed constituencies and the delegates already designated from the same, but also

b. send the list of candidates nominated for next year's elections. R. D. Biedermann,

Secretary of the General Synod.



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of the theological seminary at St. Louis."

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No. 10.

The lifted hands of blessing.

And he led them out unto Bethany, and lifted up his hands, and blessed them. And it came to pass, as he blessed them, he departed from them, and went up to heaven. Luk 24, 50. 51.

He departed from them, namely Jesus from his disciples. So it is a parting scene of which the words speak. It was not a parting for the Lord Jesus, but rather for His disciples. In spite of the Ascension Jesus remained close to His disciples, also spatially, also bodily. Yes, the Ascension was the means for Jesus to make Himself physically present to all His believers in the whole world. For what was the Ascension for Jesus but the elevation of His human nature to the right hand of God, that is, into the full and unrestricted use of the divine omnipresence and omnipotence communicated to it? His ascension, therefore, was the fulfillment of the promise, "Lo, I am with you alway, even unto the end of the world." But to the disciples Jesus's ascension was yet in a certain sense a parting. The visible presence of Jesus was withdrawn from them. And this weighed heavily on them, the weak disciples in need of comfort. Our walk in weakness in this world causes us to cling to the visible. So the disciples clung to the visible form of Jesus. And so he felt with his disciples and for the sake of his disciples the melancholy of the hour.

At the moment of parting, everything we feel for each other comes to life. In the last handshake, in the last look, in the last word, our whole heart wants to express itself. Therefore, there is always a certain consecration over farewell scenes, and every farewell scene becomes a farewell celebration. The hour of parting remains in our memory, the image of the departing person is imprinted on our hearts. Here Jesus parts from his beloved disciples. Here

The image of the great, almighty love that Jesus bears in His heart for His faithful should be impressed on the memory and soul of the disciples. Here all that the Saviour feels for us is to be crowded into one last word, one last act. "And lifted up his hands, and blessed them. And it came to pass, as he blessed them, he departed from them, and ascended into heaven," says our Scripture word. With his hands stretched out to bless, Jesus ascended and disappeared from the sight of his disciples.

No word of blessing is reported to us. The action of Jesus evidently impressed itself more upon the hearts of the disciples than His word of blessing, if only because they saw the uplifted hands of blessing still waving down from the clouds. And are not the outstretched hands of blessing more eloquent than all words? How could Jesus have praised and pointed out his love more expressively and movingly than by lifting up his hands with the marks of his nails! Nothing but the purest, warmest love for poor sinners pierced those hands and pinned them to the cross. The wound-marks in the hands of Jesus are also words of a scriptural language, who only knows how to read them. Jesus bears in his hands, written with an iron stylus, the word love. And the word written in Jesus's hands has another meaning for us sinners. It means not only love, it means forgiveness. It was not for his own sake that Jesus retained the marks of wounds on his transfigured resurrection body, but for our sake. From our resurrection body all "weakness" will one day be done away with the mark that sin has left on our earthly body. But the marks which our sin has impressed on the holy body of Jesus, Jesus retains for our comfort, as a sign of triumph and victory over sin. The nail-marks in Jesus's hands show mightily that Jesus has the power and the sacredly acquired right of forgiveness of sins.

And the departing Jesus spreads these so meaningful hands of salvation over His disciples and at the same time over all His faithful in the world, blessing and protecting them. Yes, when Jesus stretched out His hands of blessing so high above the earth, it was no longer the little group of His disciples there in Bethany alone that they overshadowed, but it was His whole great congregation of disciples in the world to whom the blessing applied.

Just as the departing Lord Jesus stood before the disciples throughout their lives as the blessing Saviour, so the Saviour who ascended into heaven should stand before our souls as the one who blesses us. For it is in the act of blessing of the ascending Saviour that the meaning of his ascension is actually presented to us. This is the actual office and work of the exalted Christ, to bless us. For this purpose he ascended to heaven, for this purpose he sat down at the right hand of God, that he might bless us all the better. He wants to make us blessed. He wants to draw us after Himself into heaven. He wants to make us partakers of the forgiveness of our sins through faith. He wants to strengthen us in such faith and keep us until the end. Our whole life is to be a ferry to heaven. First, we are to go to heaven here in the Spirit through faith. At the end of our life we are to go to heaven with our soul. At the last day our body shall also make a joyful ascension to heaven. This is the blessing that Jesus has intended for us, and which he communicates to us from heaven. To this end he now offers his great divine omnipotence to make us partakers of this blessing. The devil, the world and our flesh want to deprive us of this blessing. But JESUS sits at the right hand of God and rules with omnipotence in heaven and on earth. And this almighty JESUS holds his strong hands spread over us. Who will hinder and hinder their blessing?

Ye uplifted hands of blessing, Full of salvation, full of the miraculous power of the Lord, Ye work and rule to the end, Unseen to us, yet never far. In blessing you have ascended, in blessing you will return; Even in the intervening years of faith you remain the comfort and happiness of souls.

You draw hearts with God's power To him and up to his heart; You still, you heal the soul's pain, You mightily help up the weakness; You break the constraint that chains hearts, You sat and strengthen the pilgrim's hand; You lift, you carry, and you save, You lead us up to the Fatherland.

Another work should be done, which is especially threatened in our time and therefore also endangered, and that is the spiritual care of the growing youth in our congregations. Here, too, all our Christians should stand together and help with a unanimous spirit and united forces so that in our parish schools, these military camps of our Saviour, the young team, boys and girls, are equipped for service under the banner of the cross of Jesus.

First of all, the duty to care for the spiritual well-being of their children is incumbent upon the parents to whom God has given these children. To them the Lord says: "These words, which I command thee this day, thou shalt take to heart, and shalt sharpen them unto thy children," Deut. 6:6, 7. In the New Testament it is said, "Fathers, provoke not your children to anger, but bring them up in discipline and admonition unto the Lord." Eph. 6:4. Eph. 6, 4. Here God makes it the conscience of all parents to see that their children are instructed in God's Word and brought up according to God's Word. Parents who fail to do this are obviously transgressing a clear command of God and are guilty of a great sin of omission against their own children. It is of no avail that the best care is taken for the physical well-being of the children, that they are fed and clothed, trained and educated; but they have not done what God so urgently requires. Such children may otherwise go far in the world, attain high honors, and gather great treasures; but if they have not attained the honor of being children of God, if they have not found the treasure Christ has prepared for them, if they do not possess the one thing that is needful, then on the last day the sin of omission on the part of the parents may be terribly avenged on the children, and some parents may then earn hell on their own children. For their own sake, for the sake of their children, all parents should care for the spiritual welfare of their children.

But also the Christian church has this duty towards the children. Matth. 28 the Lord Christ commands His church to make disciples of the nations through baptism and teaching. But the nations also include the children. Therefore, as we are to baptize the children according to Christ's command, so we are also to teach them according to the same command, keeping all that he has commanded us. One is not to do the one thing, baptizing, and leave the other, teaching, but as soon as instruction is possible, it is also the duty of the church to provide for such instruction in God's Word. We see the same thing from the words which Christ spoke to Peter, "Feed my lambs." Joh. 21, 15. Obviously these words do not refer to children, which Peter himself would have had with his wife, but to the lambs of Christ's flock, to which also the sheep (v. 16) belong, thus to the children of the church. Apost. 20, 28 the bishops are asked to take care of the whole flock, which of course also includes the children of the church. So it is obvious that the religious instruction and education of the children is not only and exclusively the responsibility of the parents and that a Christian church does not have to take care of it, but also has a duty and has to give an account if it has taken care of the spiritual well-being of its children and if it has fed the lambs of Jesus.

It is necessary that we also in this piece again and again.

The spiritual care of our children is also a church matter.

During the last two years our Christians have made great sacrifices for the spiritual care of their sons in the army and the fleet. The participation has been general; even those who had no sons of their own in war service have gladly helped to carry on this work. The war, thank God, is at an end, and so in time the church work in our camps will also cease. But not stop

It is easy for us to think that this whole matter only concerns parents who have children, while the other members of the congregation have no duty here. So it happens that such people who have no children take little interest in the parish school and are even less inclined to maintain and care for it. But these are wrong thoughts. For just as the ministry of preaching belongs to the whole congregation, so also the whole work of this ministry belongs to the whole congregation. But this work certainly includes teaching the children the word of God and feeding the lambs of Jesus, and so this is also a matter which concerns the whole church, and from which no Christian can withdraw with a clear conscience. Does not also in the body one member help another? Do not the stronger members help the weaker? Are we not all one body in Christ, and should not all the stronger members, the adults, help the weaker members, the children? No Christian can avoid this duty. The care for the spiritual well-being of the children is also a matter for the congregation.

E. K.

The utility coffee fund.

Certainly the hearts of our Christians, who have contributed so abundantly to the collection for the Provident Fund, are moved by all kinds of questions, and I will endeavor to answer some of them in the following lines.

As is known to all, the Bonds, War Savings Stamps and gifts of money designated for the Provident Fund are sent to the Treasurer of the Lutheran Laymen's at Milwaukee. This business office is under the supervision of Mr. Fred C. Pritzlaff and his assistant, Mr. Edwin Wollägers. The large number of mail parcels received clearly testifies to the diligence and zeal with which the congregations have worked in collecting for the Supply Fund. Sometimes a mail delivery consists of more than fifty packages, and each package contains about ten to twelve reports, each with eight to ten names, together with the sums given by the persons concerned.

Care is taken that every bond, coupon, or stamp, and all money contributions are accurately entered, so that everything agrees with the report of the treasurer who sent in the parish contributions, and with the contents of the packet sent. As far as people can take precautions, this has been done by the Executive, so that any oversight has been prevented as far as possible. At the appointed time the money contributions are then deposited by the cashier, and before the safety vault is closed late in the afternoon, all securities and parcels which have not been able to be registered during the day are placed in the safety box hired by the Safety Vault Co.

Such precision in receiving as well as in checking and registering all securities takes a great deal of time, and the work can of course only progress slowly, since only trusted persons can and may be entrusted with the registration of securities. Thus it may well happen that the persons concerned with the registered mail

and registering the contents of the parcels are some days behind. However, in order that the senders may know as soon as possible whether their parcels have arrived, a brief notification of the arrival of a parcel is sent to the sender as soon as it is received, and as soon as the parcel has been opened and everything has been accurately registered, an exact report of the contents is then sent to the sender.

The members of the L. L. L. Executive Committee have also been earnest in protecting the fund by placing everyone who comes in direct contact with the money under bond. As Christians, of course, they are keenly aware that "where the Lord buildeth not the house, they labour in vain that build it: where the Lord keepeth not the city, the watchman watcheth in vain. It is in vain that ye rise up early, and afterward sit down long, and eat your bread with sorrow: for he giveth his friends sleep," Ps. 127:1, 2.

How much has come in? That cannot yet be said with certainty. The sum that has been registered and deposited by April 25, 10 a.m., amounts to \$716,790.88.*)

"Is that all? But that is a small sum!" some may exclaim. But this is a mistake. The following must be considered:

1. not all incoming packages have been entered yet.
- 2 A number of congregations have not yet completed their collections because they have been prevented from doing so by peculiar local circumstances.
3. we must remember that the registration of all securities requires a lot of time.
4. we expect, of course, that all the congregations that have not yet sent in funds and reports will send in proportionately as much as the congregations whose funds we have already received.
5. a number of churches are only now beginning their collections.

Taking all this into consideration, we must confess that the success is a satisfactory one. Reports are still pending from some large and wealthy congregations as well as from some small very wealthy congregations, but we have learned that they are participating in the enterprise. Considering the number of congregations that have reported so far, we can therefore happily confess that it is a great blessing from God that has been poured out upon us, and the sum will grow daily because many more congregations will send in collections. But we must continue to work by the sweat of our brow, as is God's will; we must work diligently and persistently if we are to reach the goal.

Contributions of individuals from \$20,000 to \$2,000 have come in, collections from congregations from \$27,000 to \$1,000. One member who has contributed a great deal for synodical purposes in recent years was asked, "How can you afford it? Does your business flourish so hugely?"

*) This article came into the hands of the editor too late for the previous number. As of May 8, 1 o'clock in the afternoon, it totaled \$1,059,366.

He replied, "Yes, it is strange. It's been about ten years now since I've contributed so abundantly to church causes, and I've found that the more I contribute, the more God blesses me. God is a wonderful God." This limb has again now contributed very abundantly to the collection for the benevolence fund.

Some congregations have been unnecessarily discouraged from participating in this collection because they believed they would hurt their own cause. For such, let the following serve as encouragement: A congregation in Nebraska had already taken steps to collect P27,000 for their own purposes when they heard about the collection for the Provident Fund. She did not dither, however, but confidently collected for that purpose also and raised P2100. Another congregation postponed its own collection for debt repayment until later and first collected P2000 for the Provident Fund. Now it collects for its debt redemption fund, and with good: Success. Thus, we could cite a number of examples where congregations only benefited from holding the collection for the Provident Fund at a particular time.

From various parts of the Synod, pastors and members of congregations have affirmed to us that this collection has been of great blessing in their midst. Even the Negro congregations have participated.

How about you now? Did we all do our part? Have you, have I done what we should? There is still much to do! Now, should not the churches that have not yet done their part be encouraged to get to work at once? It is indeed a hard work, but it is also a blessed work. Try it, and you will have more and more joy in the midst of the work.

The Executive Committee of the L. L. L. continues to work tirelessly and with great zeal, sacrificing time and money to the cause, and has the confident hope that all congregations, now that they see their sister congregations and brethren working strenuously, will join in it and send their gifts to the Treasurer of the L. L. L., Mr. Fred C. Pritzlaff, First National Bank Building, Milwaukee, Wis., will send in soon.

W. C. Kohn,
Fund Campaign Manager.

Our mission to the Jews.

On the second Monday of every month the Jewish Mission Commission meets in the Mission House in New York to discuss the weal and woe of this difficult mission. In the past year our missionary Nath. Friedmann scattered many a divine seed among the poor, misguided Jews in the hope that at least some Jews would recognize, believe and keep the good news that "all who believe in Jesus shall not perish, but have eternal life" for the salvation of their souls. Nor has his hope been in vain. In spite of all the force and assiduity of the enemies, who, by means of an organized anti-missionary league, distribute all kinds of scandalous literature among the Jews who hold to our mission, and who, by means of the Jewish journals, warn all the Jews against converting to the

Christianity, nevertheless about thirty people turn up weekly on Friday evenings for the service, in recent months also more and more women with their children. It is not only interesting, but a real joy to attend such a service and to hear how vigorously the audience participates in the singing. It is obvious to those present and singing how they also study and ponder the words of the song and their content while singing. For a song like "Thanks be to God through all the world" or "A little lamb goes and bears the guilt" or "By grace I shall be blessed" tells them how far the poor Jews still are from their Saviour, and how close to Him they, too, should be. On holidays and feast days, such as Christmas, New Year's Day and Easter, the mission hall is almost not big enough, there are not enough chairs. The devotion during the sermon is also very satisfying. Now and then an enemy or enemy agent sneaks in and tries to disturb the preacher as well as the listeners. Such people are immediately shown the door, and the others are visibly pleased about this. The other day there was also a disturbance caused by stones thrown from the street. But this does not stop the service, and the number of listeners does not decrease, but rather increases. Of course, if the blasphemers and mockers take things too far, the missionary has to ask for police protection. But this has not been necessary since 1917.

What is preached about? On Christmas Day, for example, about this topic (Text: Is. 9, 6. 7): "How the holy prophet Isaias foretold the Christmas message, as it was fulfilled in the little child. 1. who this little child is; 2. for what purpose he took on our flesh and blood." Luk 2:21 offered the New Year's theme, namely, "The name JEsus, which the Saviour of sinners received at the circumcision. 1. what this glorious name signifies; 2. how we are to use it in the new year."

On one occasion the missionary reported to our commission: "At the beginning of the Yom Kippur Festival (the Great Day of Atonement), which fell on Sunday evening, September 15, and on the actual Yom Kippur, September 16, sermon services were held in the morning in our Jewish mission, to which Jews from all parts of the city turned up early and filled the mission house to capacity. At the end of the second service, one of the listeners asked me whether services could not be held on the Feast of Tabernacles. My answer was: If the congregation so desires and commits itself by resolution to attend the same, I am gladly prepared to preach on the first and also on the last feast day/ Immediately another of the listeners rose and made this proposal. Unanimously the proposal was adopted. 28 and more persons turned out for the services, thus testifying: our place for spiritual edification is here today and not in the Jewish synagogue."

Dear reader and fellow Christian, should not this fact alone, that certain Jews, even if only a few, ask for extra services, spur us Christians to consider the mission to the Jews, probably the most difficult mission, when distributing our missionary and charitable funds?

Yes, a very difficult mission is the mission to the Jews. Some of our Jews in New York would like to publicly

would convert to Christianity now, if there were not one thing standing in the way, and that is the worry about daily bread. You hear that in the last two years in Russia alone hundreds of thousands of converted Jews have gone back from Christianity to Judaism, because they could not earn their bread among the Christians and, although Christians, were nevertheless regarded as Jews and also called Jews. This is what the Jewish press in this country boasts and brags about! If a Jew publicly converts to Christianity, he soon loses his employment; he is expelled and condemned for all time, disinherited, and a fierce boycott falls upon him from other Jews. Of course, it is difficult to give the right consolation. That is why we have so few, indeed almost no baptisms at all, among our Jews; for with their baptism they necessarily "connect" the condition of subsistence among the Christians. Let us, therefore, let our gifts, even if they be but mites, continue to flow cheerfully to preach the sweet gospel of Jesus to the poor Jews, hoping and praying to God and our Saviour that he will comfort our dear Jews who have gone into themselves, that they may bring forth fruit according to the words which our missionary faithfully encourages them, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

In 1918 Missionary Friedmann held services every Friday evening. During the year he held 557 religious talks, made 409 visits to Härlein, N. Y., 329 to Bronx, N. Y., 261 to Manhattan, N. Y., and 112 to Brooklyn, N. Y. 1983 persons were received by him in the mission chapel and 86 in the house privately. 1980 Tracts, 534 Catechisms, and 280 New Testaments were distributed free of charge. 24 New Testaments were sold, 100 Testaments were sent to our Lutheran Hospital in East New York, and 375 Jews were loaned a New Testament under voucher of the cost, all because such Jews are either spies of the enemy and desire a Testament in order to destroy it, or because they refuse to receive the Missionary in their homes for fear or shame of their family members.

God bless our mission to the Jews and through it lead many a lost soul of sin into the bright light of Christ! Apost. 4,12.

For the Commission

S. J. E. Frey.

On the language issue.

From other circles of the church in our country come four pieces of news that are worth noting.

The first news is this: The Presbyterians, as the "Lutheran" has already recently informed us, maintain a German college and seminary at Dubuque, Iowa, which at present has 315 students. On this the "Gemeindeblatt" of our sister Synod of Wisconsin remarks: "If the Presbyterian Church, which is by nature not a German but an English church fellowship, thinks it worth the trouble to make such sacrifices for its 'mission' among the German-speakers of our country, how much more should the Lutheran Church of our country be anxious not to slacken in its work in the German language under any circumstances! We would

make a mistake that could never be repaired. Hold, hold what you have!"

The second news item is this: The New York Ministry, belonging to the "United Lutheran Church," has for years had a German-English college for the preparation of future preachers. It removed this institution last year from Rochester, N. Y., to Staten Island, N. I). in a beautifully situated and well equipped building on a lot of 38 acres. Every week this Institution is advertised in the paper of the Synod, the "German Lutheran," emphasizing, "Special emphasis is laid on the German language, as the Institution desires to prepare pastors for our congregations who are proficient in the language."

The third piece of news is this: The authorities and officers of the "United Lutheran Church" recently held a meeting in New York, at which the missionary situation and missionary prospects in that body were especially brought up for discussion: Inner Mission, Slovak Mission, West Indian Mission, Jewish Mission, Gentile Mission. Of the report on the "Northwest Inner Mission" hitherto conducted by the General Council, the following was said in the *Lutheran*, the organ of the body as a whole: "The chairman, Rev. D. Hoffmann, drew an interesting picture of the vast territory open to German Missions within the limits of the Manitoba Synod in western Canada, and emphasized the great difficulties caused by the shortage of missionaries . . . For the great mass of German immigrants . . . could only have blessings if the word in the German language were given to them .

preached."

The fourth piece of news is this: The General Synod, which is almost entirely English and now also belongs to the "United Lutheran Church," also has two so-called German Synods here in the West, the Wartburg Synod and the Nebraska Synod. In the German organ of the General Synod, the "Lutheran Zion Messenger," there was some time ago a special article calling attention to the necessity, but also difficulty, of obtaining German preaching pastors in the future. -

What our Synod will need for years to come, as in the present and in the future, are pastors who can officiate in both languages. According to the news we have received so far, this will again become very clear in the forthcoming distribution of vocations to this year's candidates for the office of preacher. If this is lacking on one side or the other, our Synod will not do justice to the task that has been set for it and will spill the blessing that God has intended for it on one side or the other. The ecclesiastical history of our country can also be a teacher in this respect. Because the old Lutheran synods had not paid sufficient attention to this, many who were Lutheran by birth have become a prey to the Uniate, the Methodist, the Baptist, and the Presbyterian. Lacking suitable men, they have lagged behind in growth and have been outflanked by other synods. How long the need for preachers who can minister in both languages will exist, no one will be able to predict with certainty. Nor would it serve much purpose or meaning. The present has enough

Tasks. Let us bring the Gospel to the people only in the language in which they can best be reached; let us take every opportunity to proclaim the pure Word in English and German, and let no soul suffer hardship or even fall into unrighteous hands for the sake of language! L. F.

News from the Lutheran Church in Europe.

In its last issue, the "Lutheraner" brought some news from the Lutheran Church in Alsace-Lorraine, which now belongs to France again. We can add to these reports the news that has since come to our knowledge that 40 Lutheran parishes are vacant in Alsace and that the church authorities are having the greatest difficulty in providing preachers for the congregations that prefer German. They cannot get any from Germany; German citizens are no longer allowed to hold office in France. Moreover, the Alsatian churchmen complain of the indifference of the authorities towards the Protestants, while all sorts of favors are shown to the Roman Church.

From the Russian Baltic provinces, Courland, Livonia and Estonia, which have a large Lutheran population, bad news is coming. There the Bolsheviks often have the 'reins in their hands. A German paper from the city of Mitau reports: "The church is suspended in Riga and in Mitau as well as in the flat countryside. Marriages, baptisms and funeral skirchliche funeralc belong to the past. Custom and morality are gradually becoming unknown concepts. Everything that has been sacred to us for seven centuries sinks into the dust, soiled and degraded. Our souls tremble at this inconceivable thought, and only one desire flames in our hearts: to soon become masters of Bolshevism."

Via Hungary, where there are also many Lutherans, a cable dispatch arrived in New York in March from the Netherlands, saying that the Lutherans (and also the Reformed) were in great danger. Immediate help was needed. The "Kirchenblatt," from which we take this news, remarks: "With the collapse of the Austrian dynasty, the Church will have much to suffer. . . . The need of the Lutheran Church in the countries in Europe which the war has hit so hard is great and will become much greater."

The Lutheran Church in Poland is also making itself heard, as the "Lutheran" recently informed us. There, too, there are numerous Lutherans, especially in the large cities of Warsaw and Lodz, altogether probably nearly 500,000, and for this half million Lutherans there are only about 60 pastors. These pastors preach mainly in German, but they must also, at least in part, be able to speak Polish and Russian, and in some places also Lithuanian, because of the conditions in the country. In Warsaw, the capital of Poland, which had 764,000 inhabitants at the last census, there is the General Superintendent of the "Evangelical Augsburg Church in Poland", Pastor Bursche, and in Lodz, the second largest city with about 400,000 inhabitants, there is Senior Pastor Angerstein, who, through a visit to the city, has become one of the most important pastors in Poland.

has also become known among us in this country and has referred many members of his large congregation of 25,000 souls who have emigrated to America to our pastors. How the situation of the Lutheran Church in Poland will develop under the newly founded Polish Republic remains to be seen.

The coming months will probably bring more precise and detailed news about the situation of the Lutheran Church in Europe, especially from Germany, where the Free Church of Saxony and other states is represented in various parts of the country. Then it will also become clear to what extent we can help in word and deed and serve unadulterated Lutheranism. First, however, more specific appeals must be made. Here, as in so many other questions that have been brought about by the great changes in the world, we must remain sober. We miss such sobriety in the debates and publications of the "United Lutheran Church," which especially wants to take care of the European Lutheran Church and is already making far-reaching arrangements for this. When a publication from there says: "The Lutheran Church of the world is looking to our Church for leadership in spiritual democracy," we consider this not only to be one of the high-sounding phrases now popular in those circles, but also to be incorrect and false, and only obstructive and harmful to the whole cause. It is now often forgotten that the Holy Scriptures inculcate not only bodily but also mental and spiritual sobriety. It is very necessary for our time, our country, and our church. L. F.

To the ecclesiastical chronicle.

\$1,059,366 have thus far been sent to Treasurer Pritzlaff in Milwaukee for the supply fund, as is reported elsewhere in today's issue. We also know from various letters sent directly to us that in many congregations the collection has not yet been completed, that other congregations have only now begun with it, and that still other congregations have postponed the collection until a later time. Thus a letter from a state with many rural congregations says: "Since we have had lack of harvests in this area for the last three years, my congregation will not collect for the supply fund until after the harvest in its midst, and as far as I have learned, it is not alone in the piece." We will therefore continue with notices of this matter and encouragements to it, that it may be truly a general collection, from which no congregation will be excluded. L. F.

Beautiful Experiences. Under the heading: "What does not happen often", a pastor of a city congregation informs us of the following: "Last week a woman who was completely unknown to me came to me with a small package for the student fund. She had read in the 'Lutheran' that the treasury was empty. She only gives from her abundance; she also has much cause to make a thank-offering. And quietly and modestly she left without telling me who she was. But this she said, she might come again soon. After she had gone, I opened the little door."

package and - I still can't wonder and rejoice enough - 880 the strange woman had entrusted me with for the student fund. After all, giving is more blessed than receiving." The pastor adds: "Besides, the letter contained 85 for me, with the note: 'A pastor is always in need of stamps.'" - A pastor of a rural church informs us, "This is a copy of a letter I found in the vestry after service today. Should you be able to use it, do so. May the cheerful giver have many imitators!" The letter reads, as follows: "Enclosed is a portion of the sum which the undersigned vowed to give for the Kingdom of God, if God would preserve his crops from hail in 1918. Thought better to do this than to have it insured. And what is spent on hail insurance does not protect against drought, rust, etc. The sum is appropriated for the following purposes: for Inner Mission in Alberta or Northwestern arid district, 850; for Negro Mission, 85; for Sanitarium at Wheat Ridge, 85; for Indian Mission, 85; for Mission in Argentina, 85; for Mission in Australia and New Zealand, 85; Total: 875. Given with the request that God may place His blessing upon the gift, subscribes N. N." - Beautiful experiences! L. F.

Even in our own country there is still much room for missionary work. We read in regard to the farther West such statements: In Colorado there are said to be 137 localities, containing from 150 to 1000 souls, where there is as yet no Christian congregation. There are also 428 places where there is a post-office, but where no religious meetings are held. In Idaho there are more than a thousand places where there is no church, nor is Sunday school even held. In the whole state of Idaho there are less than 100 churches, but 1500 saloons. In one part of Montana there are 900 school districts, where no Christian instruction at all is given to the children. Similar conditions are said to prevail in Arkansas, Arizona, and New Mexico. The harvest is still great both at home and abroad. E. P.

Is it to gather multitudes around or to beatify souls? The *Presbyterian* has a pastor named D. Webb

He tells us how in his former place in Louisville, Ky. he chased after the wrong goal of attracting the masses to his church by all kinds of means, but how he came to his senses through experience and learned that his task was to make souls blessed, and how now in Philadelphia he is living up to the better knowledge he has gained and is really experiencing joy in his ministry. He had a good church attendance at the first place in the main service, but in the evening the attendance was quite unsatisfactory. He and his board then decided to advertise the services in all sorts of ways. They used sheets and leaflets and cards as well as the daily newspapers in the familiar way and really got the attendance at the evening services up from 40 to 1500 to 2000. Sermons were preached on practical subjects, and questions of the day were discussed. A card was distributed announcing a series of sermons on the topics: the poor man, the rich man, the beggar, the thief, the butcher, the baker and the candle maker. The sermons drew tremendously. The house was always filled. Special attention was given to music; only the best and most attractive was selected. This went well outwardly for two years. But the preacher's heart grew sad. He longed for people to be converted and join the congregation. But this did not happen, nor did the collections show any interest. He then realized that he was only gathering large crowds and entertaining them pleasantly, but that he was not saving souls. And that was what he had in mind. He decided, therefore, to simply

The church's purpose was to preach the gospel and to use music only as an aid to the praise of God. His meetings became smaller, but people were continually added to the congregation; participation in missionary endeavors, love work, and other church ministries also increased. He had learned his lesson. He gave up advertising and got down to the business of preaching God's Word, pastoral work, praying with the people and for the people, and encouraging his people in Bible study and personal missionary work. And he stuck with it. He says that the newer writings about the newest ways of preaching and the newest ways of doing church work are of little help to him. He has much more profit from the sermons and instructions of the ancients, because they have a much deeper knowledge of sin and understand the gospel better and also have confidence in this word of the gospel that it will prove its divine power for salvation. - If only many more preachers would become wise through experience, and that others would not fall into the folly of abandoning the old, tried and tested way and learning from the sects - as if they were entirely new inventions - their little remedies, some of which they are already tired and weary of! As far as the display of churches and services is concerned, it is necessary to remain sober and understanding on both sides. A congregation should see to it that the time and place of its services are made known. It has nothing to hide, nothing to hide, but it has to preach its message from the housetops. If a Christian congregation holds services for years in a city that may not even be large, and even many old inhabitants, let alone newcomers and even travelers, know nothing of the existence of the church and cannot find it, then such a congregation certainly does not put the light on the lampstand. But it is just as wrong to make advertisements, cards, and little cards into a new means of grace that makes faithful preaching, Christian teaching in all possible forms, pastoral work, missionary work, and home visits superfluous. The best means of communication are still the old ones, as Scripture holds them out to us, that on the one hand the preachers and other teachers of the church should take the instructions of Scripture: "Go ye into all the world, and preach the gospel to every creature." "Go ye into the streets and lanes of the city, and into the highways and by the fences, and compel them to come in;" and when those who are compelled come, that they may then testify to them, with evidence of the Spirit and of power, of repentance toward God, and of faith toward the Lord Jesus Christ; but that, on the other hand, all Christians also take heed, that wherever they go and stand, they should proclaim the virtues of Him who has called them from darkness to His marvelous light. This is a display worthy of Christians, and one to which God professes. Let us not forget that the main impulse which Christianity, and especially the playful preaching ministry of our time, has given to the world is precisely that it has thrown itself away, has made itself silly and contemptible, and as a result is no longer taken seriously at all, and seems to have no serious message worth hearing to proclaim. E. P.

The Board of Supervisors of the Theological Seminary in Columbus, O., recently passed a resolution that it was time to merge the two seminaries of the Ohio Synod so that the Synod would have one centrally located seminary. This question will now be submitted to the District Synods for discussion and will then come before General Synod. E. P.

Concerning the spiritual care of pastors. Praeses Weller, of the Pennsylvania Ministry, has made the suggestion that special services be held at centrally located locations

should be made to give pastors the opportunity to celebrate Holy Communion. The *Lutheran* calls the proposal good and expects that he will be received universally and with joy. 7). Weller rightly emphasizes the importance of an institution that makes spiritual edification and especially the enjoyment of Holy Communion possible for pastors. And in such times of turmoil as ours, when almost everything gives way and falters, when the church is confronted with difficult tasks, the pastors are especially in need of this strengthening. In larger cities, where there are several congregations, many of our pastors have already made all kinds of arrangements among themselves so that they can preach and administer the sacrament to one another. This is one of the purposes of our conferences, that the pastors should have the opportunity to hear sermons, not only for criticism and professional practice, but also for their spiritual edification, and that they should have the opportunity to enjoy the blessings of confession and Holy Communion through the ministry of others. This they have as much need of as other Christians. It is also for this reason that our well-grounded and knowledgeable churches expect their pastors to attend conferences. Our churches want to have such pastors who also use in meetings of Christians all the means of grace that Christ has given to His Christians.

E. P.

The 250 congregations of the Christian Reformed Church maintain 83 parochial schools in the United States; usually three or four congregations join together to maintain a school. In high schools there are Calvin College at Grand Rapids, with 460 students, and the Christian Reformed College and Seminary at Grundy Center, Iowa, with 106 students. A college was opened in Chicago last year, and also a teachers' seminary at Grand Rapids.

(Ref. Kirchenzeitung.)

Dorothy Dir on the immorality of modern theatre. This well-known writer says: "The word 'damn!' especially when used on the stage by an actress, is generally applied to such a joke as is simply hilarious. Another thing that always sets the laughing-muscles of the audience in action, and for which they are always glad to give their good money, is the representation of a drunken man staggering and rolling about the stage, although, God knows, there is no sadder sight in all the world than such a spectacle. But the gross silliness of the stage only amuses the common rabble, and does not do the greatest harm; but even serious thoughts intrude upon us, when we observe that almost every tale and comedy induces us to laugh at conjugal infidelity, and applaud it, instead of condemning it. The hero in the average comedy is a real bon vivant who spends his life deceiving his aging wife, who trusts him, and telling her incredible stories which she swallows whole, even without the proverbial grain of salt. He makes her believe that he has been called to Mexico in the interest of his business, when in reality he is pursuing his pleasures. He introduces the stage-girl whom she, surprising him, sees sitting with him at the table, as his rich aunt long since lost sight of. When his wife comes unexpectedly to his shop, he hides his female visitor in a cupboard, and we laugh and shriek at how finely he knows how to help himself. Apparently not even a thought occurs to the audience of the immorality of the process and the vile mendacity of the man lying to his wife. Perhaps the fact that the number of divorces is so great is explained by the fact that we do not want marriage to be

...and have made the unfaithful an object of amusement... By laughing at them we pardon them. There are the people of filthy disposition, who can laugh only at the vilest vulgarity. To them no story seems fun unless it is nastily ambiguous. They go where they see broad-brushed spectacles, where the wit is a coarse one and the inducement a whorish one. Outwardly these people seem to lead decent lives, but sooner or later it will be learned that they have indulged in the sensualities of which they have heard with such pleasure for their amusement." - This accusation is so serious, so severe, so in accordance with the truth, and testifies itself so clearly to the conscience, that nothing need be added to it. And it must be borne in mind that this is not said by a pastor, but by an able writer who supplies charitable and instructive articles for secular newspapers and magazines. She knows what she is talking about, and she abhors filth.

E. P.

Want to introduce religion. It is reported that in our neighboring South American countries a desire for religion is taking root. Before the world war, the educated classes were of the opinion that religion was no longer needed in modern life; but many have now come to the conviction that religion is needed "in order to have a spiritual foundation for personal and national life. A professor at the University of Buenos Aires had suggested that a religious congress be held to consider what could be done about the matter. This, together with the newly acquired knowledge of the importance of missionary activity, were phenomena that gave hope. - One must not set one's expectations too high when people are not yet further along than to think that religion - and probably any religion - must be had, because otherwise one has no "spiritual foundation for personal and national life. And if such a thing as a religious congress is to determine and introduce religion, then either such an indescribable thing as lodge religion will come out of it, or nothing at all. The right thing for the Church of Christ to do is to take advantage of such an occasion and send messengers of the gospel to such places to win people to Christ and His kingdom.

E. P.

The English church papers have recently been startled out of their national complacency by a publication of Father Paul Bull, a well-known High Churchman. In it he called for the liberation of the Anglican Church from the yoke of the political state which burdens it. He objects to the authority of the first minister of state to appoint the bishops of the church, whether he be a Jew or an infidel, or a sectarian averse to the church. He may compel the election and consecration of his favorite. Bull objects to the presumption of Parliament, which he compares to a motley Noah's Ark, to exercise control over church doctrine and life, church acts, customs, and orders of worship. Bull condemns Parliament's refusal to grant the Church permission to make long-needed reforms on its own initiative. Bull protests against the despotic power of the bishops, which deprives the lower clergy of their rights, and sharply criticizes the almost insoluble entanglement of the church finances, which prevents and makes impossible a correct and just administration and use of the rich church goods, and which gives some people cause to decry the church as a department store and a pit of murderers. - Will Father Paul Bull achieve anything? The English state-church seems to have no sympathy for the "world-liberating democratic idea". As an aside.

present first minister of state is Welsh Baptist; his predecessor in office is Wesleyan (Methodist). (Wbl.)

Since April 6, **the Catholic Church calendar has been** enriched by a feast day and holiday. The Virgin of Orleans, Joan of Arc, after years of trial in the papal court, has been elevated to a universal and not merely local saint. Abominably abandoned by the French people and burned as a witch by the English on May 31, 1431, she is now invoked for her intercession before the throne of heaven even by generals. (Wbl.)

A special Lourdes year. This year **will be** especially significant for Lourdes, since now that the war is over, the numerous vows made at the beginning and during the war to go on pilgrimage to Lourdes, the place of Our Lady's grace, will be fulfilled. Thus a large number of such pilgrimages can be expected for Lourdes, mainly from France itself, so that Lourdes will be able to speak of a special year of pilgrimage in thanksgiving.

(Cath. Glbsb.)

The Tamulcn Synod in the East Indies has, according to the latest news, organized **itself** as an independent Lutheran church body and has taken steps to get the administration and use of the property of the Leipzig Mission into its hands. This measure has been approved by representative Swedish missionaries, as there is little prospect of the Leipzig missionaries, if they wish to remain Imperial Germans, being allowed to reside and work in India. The property of the Leipzig Mission is of considerable value, and there are endowments (funds) invested in Germany which bear interest for India. Whether these can now be claimed by the Lutheran Church in Tamulcnland will have to be judicially decided. The Tamulcn Synod passed a series of resolutions to assure the British Indian government of its absolute loyalty. - Similar negotiations are in progress in the Goßner Mission, which owns much valuable property, the acquisition of which has been made possible by German mission funds. The Lutheran Church in Kollande is in a sense entering into the inheritance of the Goßnersche Mission, since it has constituted itself as an independent body. The Goßner missionaries will also have to stay away from their great field of work, unless the parliament in London votes more favorably. However, it is not yet possible to foresee what the British Government will decide. Even in the most favourable case, only a fraction of the 450 German missionaries in India will be allowed to remain "on probation". It is even possible that the names Goßner, Breklum, Leipzig, Hermannsburg, Basel will disappear from the Indian mission map and British or even Indian names will take their place. (The German Lutheran.)

Under the cross.

A preacher sits by the bedside of a sick man. His eye rests sympathetically on the young man's pained features; patiently he listens to the lamentations with which the poor man seeks to ease his heavy heart.

"Alas," sighed the invalid, "my patience is at an end. I have been lying there for many weeks, and I have to see how my poor wife hardships herself, how grief and night watches consume her strength. I have to leave the work of my profession in the hands of strangers, and every day hope fades that this miserable state will come to an end. The pains do not want to go away, the nights seem longer and longer to me, the days seem more and more unbearable, which for me do not lead to a happy awakening.

of new work, which creep along so slowly and sluggishly and stretch endlessly into the future before me. For a long time I have submitted in patience and surrender to my heavy suffering, I have put myself off from one day to the next, but now it's no longer possible; I can't bear it any longer."

The preacher had listened quietly to the sick man's lamentations without interrupting him. With his head bowed and his hands folded, he still sits in deep silence. At last he begins: "My dear man, let me tell you an event from my life. As a young man I was an assistant preacher in a larger city. Although I was in good health and had no worries about my daily bread, there was often a deep sadness in my soul. I could not become happy in my profession and my work, and the future seemed joyless to me. One day I awoke in a particularly bad mood. I was called to a sick person. I found an elderly woman in a poor little room, on a clean bed, her limbs bent from gout. After a few sympathetic questions about her condition, she looked at me with her eyes so kindly and asked: I don't know whether it was the sympathetic tone in which she said this, or whether it was the eyes that reminded me of my long-dead mother. I had such confidence in the dear old woman that I poured out my whole heart to her and told her all my impatience and despair. When I had finished, she only asked: "How old are you, Mr. Pastor?" I answered, astonished: 'To-day I am twenty-six years old.' 'And with me,' said the sick woman, 'it is twenty-six years today that I have been lying on my bed of pain.' We were both silent. I rose and parted with a warm handshake, deeply ashamed."

With eagerness the sick man had followed the narrative. "Twenty-six years," whispered his lips, "twenty-six years, a long time! I thank you, pastor! I hope that you have told me your story in vain."

Throw out the dead weight!

To anyone who has ever watched the ascent of a balloon, the sight could give a significant hint of his spiritual elevation to God. Prayer is such an ascent, an ascension, as it were, in which we rise from the narrow, unholy world, from the mist and fog of earth, into the light and life regions of God. At first the balloon lies chained to ropes; it cannot break loose as it would like; it cannot yield to its inherent urge upward. Such is man who lies chained to the earth and its pleasures; he may well have an urge towards another world, and from time to time a longing upwards, but the chains that pull downwards are too strong. When the ropes are loosened, the balloon often does not ascend, but drags itself heavily and sluggishly over the ground, entangling itself with the rope of the basket in the branches of the trees. The soul of many a worshipper rises no higher. He has detached himself from the earth, but his heart is still attached to it, his thoughts roam over the earth, his prayers do not penetrate into the region of God, but remain attached to a worldly obstacle, to a favourite sin, to a worry, to a desire. But the airman knows what he must do to make the balloon rise. He throws out the ballast, the sandbags that he has taken with him. When that is done, his light-weight craft rises

majestically like an eagle, soars higher and higher, and all at once it is removed from the earth, vanished from the gaze of the crowd.

Dear reader, do you know what you must do if you cannot get away from the earth? You must also throw out the sandbags with which you weigh yourself down, the lust of the eyes, the lust of the flesh, the unnecessary ballast on which you hang your heart, the greed for money, the addiction to honor, etc., which weigh down your heart, the worries about food and clothing, the desires that relate to the earthly, the lust that attaches itself to the earth, and then you will hold an ascension and rise all the higher, the lighter your little ship of life has become.

Helping Dying.

Yes, can you? Must not each one go the hard way through the dark valley alone? Yes, of course; but it is important and can make the parting easier or difficult, very difficult, for the poor soul, how the loved ones behave who stand around the deathbed. I have experienced it. On her death-bed lay a young girl; she seemed a darling of fortune, born for the sunshine, and yet she had to wither away so soon. Years of infirmity, which gave way to no art of physicians, had consumed the vital force, but purified the soul. And yet nature wanted to have its way, death stood before her eyes, and the young life resisted it. But soon it was overcome. Bravely and devotedly the soul sent itself to the last fight and bouquet. "Soon it is overcome, only one more heavy, heavy leap and I am up," whispered the lips, and pleadingly she turned to the nursing sister with the words, "Help me make the heavy leap!" And she could, she was allowed to help! No tears, no restlessness disturbed the sleep of the weary soul. The sister held the hand of the dying, she sang softly and slowly our delicious, heartfelt songs of faith and death - then the fear of the dying also subsided. And the sister continued to sing, one song after the other, ever softer, ever gentler, until she came to the verse of longing for heaven:

Paradise, paradise, how is thy fruit so siist! Under thy trees of life
We shall be as if we were dreaming. Take us, O Lord, to Paradise!

Then the twitching of death slipped over the dying woman's peaceful face, to soon give way to the blissful smile of freedom. Doctor and nurses came, no one had noticed the end, so quiet and peaceful it had been! God had made the difficult leap easy, and the soul had gone home peacefully to the gentle songs.

Therefore only at deathbeds no loud wailing, no talking, which weighs down the departing soul. That is not love, that is selfishness, which wants to keep the dying in this evil life, and to whom the expiring life is really dearer than his own, love will put it into his heart to put his own pain aside, "to help die.

Ancient Christian sites.

The oldest Christian burial places are the so-called catacombs in Rome and other ancient cities.

The most beautiful tomb in the Roman catacombs bears the inscription, "Dedicated to Amplian." "Salute Amplian, my beloved in the Lord," writes Paul in the Epistle to the Romans, chap. 16:8. This friend of the apostle was a man of simple estate, as is indicated by his name Amplian, which was in common use only among lowly people. But how high this simple man was held in the Christian community, is shown by the resting-place of the disciple who had fallen asleep, which has already been preserved to this day. The house of Aquila and Priscilla was also recovered in the year 1776. These faithful Christians were forced to leave Rome by a command of the Emperor Claudius. When they were allowed to return, they erected a prayer hall in their house, Apost. 18, 2; Rom. 16, 3-5. In 1870 was also discovered the house of Pudens, whom Paul mentions in his Epistle to Timothy, 2 Tim. 4, 21. Other Roman tombs prove that members of distinguished families had also been Christians. They may have been those "of the emperor's house," of whom Paul orders a grutz, Phil. 4, 22. The church father Tertullian writes with high joy of the victory of Christian doctrine: "We are but of yesterday, yet we fill every place that is yours, the Gentiles, whether in the city or in the camp, in the senate or in the imperial palace."

A sure recipe for being miserable.

To achieve this, it is essential that you, whoever you are, think much of yourself and little of others, or better never, unless you want to make comparisons between yourself and those who have it better. Then, however, be right in calculating all that has been bestowed on them in the way of manifest advantages and favors and pleasures of all kinds, so that you may be rightly aware of what you are deprived of. For the rest, care not for thy neighbour, and especially turn resolutely away from the suffering of others. But if thou hast a cross to bear thyself, keep it always well in sight. Better still, put on magnifying glasses, that it may gain a proper appearance.

But the Scriptures have a better prescription. It says, "If ye then be risen with Christ, seek those things which are above, where Christ is, sitting on the right hand of God. Seek that which is above, and not that which is of the earth. . . . Put on therefore, as the elect of God, holy and beloved, tender mercies, kindness, humility, gentleness, and patience, forbearing one another, and forgiving one another, if any man complain of another: as Christ forgave you, so forgive ye also," Col. 3:1, 2, 12, 13.

Old Preachers.

A church in N., Nebr. was without a pastor from July, 1910, to April, 1911, and was quite unwilling to call a man over fifty years of age. At last, as the matter dragged on, she had a seventy-two year old pastor temporarily supply the church until she would be successful in her calling. Result: in September the congregation called the old

Was solemnly instituted. Since that time he has collected P6093 of signatures for the improvement and beautification of the church; he preached regularly during the week in Lent; he succeeded in gaining 40 new members. The congregation stands well under its old pastor, both spiritually and financially, and also as to number of members.

What does this story teach? That the churches are very foolish to expect anything from the youth of a pastor. Not all young men are "hustlers"; but young men lack experience - for that only comes with years. And it is a great mistake to think that older men are no longer energetic. We have had the experience?! that young men turned down a profession because that profession required the service of two gene winds, while an old preacher did not even mention the matter, but accepted the profession, and with zest and love still does the work today. (Lutheran Church Gazette.)

Obituary.

On the afternoon of Good Friday, April 18, after a sick bed of scarcely four days, Karl A. Burgdorf, for many years a faithful teacher of the senior class of St. John's parish school at Meriden, Conn. died in faith in his Savior, the overcomer of death. About four weeks before his death he had sprained his left hip in an apparently harmless accident. Partly lying down, partly sitting, he now had to tend the house. It was difficult for the experienced schoolman during this time to have to be substituted at school. But he surrendered willingly to the guidance of his God, believing in his God's counsel. His condition soon improved from day to day, so that on Monday of Holy Week he was already back in his class, albeit on crutches. But according to God's inscrutable counsel, this was to be his last day at school. The following night he began to suffer from severe rheumatic pains. His condition worsened. However, no one thought that his dissolution was so near. Quite unexpectedly, under the encouragement of his pastor, he passed away without any agony. His age he has brought to 53 years, 9 months and 18 days. On Easter Monday the dear corpse was carried to the grave with great participation. In the church the undersigned delivered the funeral oration on Isa. 28, 29, and W. Köpchen of New York spoke heartfelt words in English. Burial was in the parish graveyard. A deeply grieved widow, 5 daughters and 4 sons, the eldest of whom is in the preaching ministry, and a large circle of brethren and aged mother, residing at Red Bud, Ill, mourn with the whole congregation his passing away so unexpectedly. "Such also is of the LORD of hosts: for his counsel is wonderful, and bringeth it forth gloriously." S. F. G.

New printed matter.

All books, music, pictures, etc., displayed at this place may be obtained through the Concordia Publishing House, St. Louis, Mo., at the prices enclosed. Where any other source of supply is indicated, let it be noted, please, whether to order, if not in stock.

A Course of Study for the Sunday-School. By *Theo. G. Steiner*. Northwestern Publishing House Print, Milwaukee, Wis. 1919. 27 pp. 3VsX5s/s. Price: 15 cts. the dozen tzl.50.

Cin plan and instructions for carrying out the plan, which, according to the first sentence, have proved successful at Trinity English Lutheran Sunday-school, at Racine, Wis. L. F.

Jesus, What a Pleasure! A sacred solo for medium voice. By *Agnes Bertram*. Music by *Herm. H. Bahn*. Published by Win. F. Bertram, Portage, Wis. 2 pages 10sX 13s>4. price: 25 Cts. To be ordered from Concordia Publishing House, St. Louis, Mo.

A simple, appealing piece based on text and music for the domestic circle. L. F.

Ordination and Introductions.

Ordained on behalf of the District President concerned:

On Sunday. Quasimodogeniti: Kand. Th. Kaufseld in the Bethlehem Church at Herkimer Tp., Kans. assisted by P. J. B. Kauffeld.

Introduced on behalf of the respective District Presidents:

On Sunday. Lätare: P. W. C. Wangerin in the parish at Lombard, Ill, assisted by A. Pfothenhauer, Abel, Dannenseldt, A. Wangerin, Maurer and Schlechte by L. C. Brauer son.

On Sunday. Judica: P. P. W. Lüders in the Zion parish at Kdkeley and in the parish at Jud, N. Dak., by P. P. L. Klünder.

On Easter Monday, L. P. W. Lueders in the parish at La Moure, N. Dak., by P. P. L. Klünder.

On Sunday. Quasimodogeniti: P. O. C. Busse in Zion parish at Schenectady, N. P., assisted by Morhart from P. R. Siebert. - B. M. B r a u n e r s r e u 1 h e r i n Trinity parish at Blair; Nebr., by P. G. W. Wolter.

On Sun. Misericordias Domini: P. P. J. G. Wecke at Immanuel Parish, Superior, Wis. by P. Th. D. Mariens. - L. C. A. Brauer, Jr. in St. Paul's parish at Ann Arbor, Mich. by P. H. A. Brauer. - L. L. Ernst, Jr. in St. Peter's parish at Davenport, Nebr. by Bro. O- Graebner. - B. Th. Kauffeld in Peace Parish at Earrignan ?-), Sask. can. with the assistance of P. Lucht by P. W. A. Bapler. - P. A. Paul in the Immanuel congregation at Lakefield, Minn. assisted! P. Mueller by B. G. Kohloff. - P. G. Pullmann in the parish at Butte, Nebr. by P. W. H. Cordts, and in the parish at Fairfax, S. Dak. by P. H. F. Brauer. - L. G. J. Starck in St. Luke's parish at Bazinc, Kans. by P. O. Henning. - J. W. Schöch in Zion parish at Lone Elm, Mo. assisted by BB. Bennhoff and Karsten, by P. J. G. Pflantz.

Introduced as teachers in parochial schools were:

On Sun. Quasimodogeniti: Teacher L. Stein as teacher in the school of St. Paul's parish at Gar Creek, Ind. by P. J. Beyer. - Teacher J. Rodammer as teacher in the western divisional school of Immanuel parish at Frankentrost, Mich. by P. G. P. Storni.

On sund. Misericordias Domini: Teacher W m. C. Rein as teacher in the school of St. John's parish at Millers, Mich. by Bro. Th., Wuggazer.

Inauguration.

On Sunday. Quasimodogeniti the Trinity congregation at Trenton, N. J. s P. J. Dawidowski), consecrated their new church to the service of God. Preacher: kB. Chr. Kühn (also English) and Dasler (Polish).

Conference displays.

The Southeastern -Wisconsin- Teachers' Conference will meet, w. G., from the 29th (2 rr.) to the 31st of May, at Zion church, Milwaukee, Wis. Early registration is requested from teacher H. L. Hardt.

H. Heiden, Secr.

The We st-Kansas Pastoral Conference will meet, w. G., June 12-16, at Fr. Senne's parish at Lincolnville, Kans. Work: Exegesis on 1 Cor. 15:35-58: Fr. A. Schmid. The doctrine of hell, with special reference to the expressions Sheol, Gehenna, Hades, etc.: P. Busse. Historical treatise on the Apostolicum: Prof. Werling. The different treatment of divine and human orders in the Church: P. C. Hafner. Work on the motto of our "Magazine": Fr M. Senne. Pastoral sermon: Fr. Domsch (Fr. B. J. Otte). German sermon: Fr. Th. H. C. Meyer. English sermon: Prof. Werling. Please register with the local pastor before Pentecost. P. Pennekamp, Secr.

The Pastoral Conference of S ü d o s t - M i s s o u r i will gather, w. G., from the 16th (3 "r.) to the 19th of June in Hallerberg's parish of to Farmington, Mo. Works: How do we prove to our people that the New Testament canon, as it is before us, is complete: Rev. Falke. Fear of man by a pastor in his administration of the ministry, and how he is delivered from it: Fr. Feddersen. The pastor as pastor: Fr. Hüschen. The infernal journey of Christ (English): B. König. Exegetical work of own choice: Prof. Pardieck. Augsburg Confession, Art. XII: P. Wenger. Pastoral instructions from the Epistles to Timothy: Prof. Mezger. Esmormr^ ^ativitizts ok a. Busior: Fr. Frenz. Confessional address (English): Fr. Pur-



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No. 11.

Himmelan.

Our Lord has gone to heaven, our pilgrimage goes there.
Heavenward goes our heart's desire, thither goes the song of longing.
Heaven is where prayer and faith struggle daily from the deep earthly dew.

Heavens!

Heavens! The goal of true striving we do not seek in vanity.
Heavens! The little book of our life shall not be wasted in the vale of time.
Heavens! The good shepherd shall lead his own to everlasting glory.

Heavens!

Himmelan! Many a good thing here may be, But joy's fairest bouquet is fading,
Himmelan! High above all the worlds, the everlasting love of our father's house...

Heavens to Betsy! There's no staying here, heavenly lusts drive our little ship.

Heavens!

Himmelan! May here the cross and grave wet our gaze, And what makes us sad,
Himmelan leads us a distant light And brightens the gloom of painful night.
Heaven is where our hopes go every day, Earthly happiness often fails to materialize -

Heavens!

Heavens! Whatever we might lose here - Himmelan!
Whatever the sense gained! Heavens! Sound in higher choruses; Pain as well as joy helps us heavenward.
Himmelan we from weakness flee, Himmelan us love's powers draw -

Heavens to Betsy!

P. K.

The miracle of Pentecost a Christ act.

Having been raised up by the right hand of God, and having received the promise of the Holy Spirit from the Father, he has poured out these things which you see and hear.
Apost. 2, 33.

These words are in the great Pentecost sermon of St. Peter. They were addressed to the crowd that had gathered in front of the house where the disciples of Jesus celebrated Pentecost. The people had heard and seen wonderful things on this first New Testament day of Pentecost. A hurricane-like roar, like a mighty trumpet blast from the place of meeting out into the festive city, had quickly called the multitude together. What the assembly thus summoned saw was apt to increase their astonishment to an appropriate degree. Flames of fire flickered up above the heads of Jesus's disciples. As the storm's roar did no harm, so the flames of fire neither burned nor scorched. It was rather a holy fire, as was the fire with which burned the sacred bush from which God spoke to Moses. An inkling of the feeling that moved Moses when the voice from the burning bush commanded, "Take off thy shoes from off thy feet, for the place where thou art standing is a holy land," might also creep into the hearts of those among the assembled who were capable of reverent emotion. To this was added the fact that the disciples of Jesus proclaimed the salvations of God in many foreign languages, as the crowd, largely composed of foreigners who had come to Jerusalem for the Jewish feast, could easily see.

The miraculous events were incomprehensible to the people. Terror and horror seized their hearts. It was obvious that God's hand was working miracles. But on whom did God's hand perform these glorious miracles? Were they not the disciples of Jesus, who fifty and some days before had been taken away from the

Jews had been crucified?

among the crowd sought to obliterate the impression of terror by mockery. But by their nonsensical blasphemies they only proved that their consciences had awakened, and that they sought a sedative for their frightened consciences.

The people were not to remain uncertain about what they had seen and heard. For this purpose the miracle of Pentecost had been revealed so strikingly that the knowledge of it would penetrate all hearts. So Peter opened his mouth, filled with the Holy Spirit, and in a model sermon gave to the listening crowd the explanation of the events that had so terrified the people - an explanation, of course, that was even more wonderful and glorious than the event itself. For Peter's sermon culminates in the words, "Yours and your children's is this promise." They, the Christ-killers, were to have a full share in this new, glorious revelation of Christ. But that it is a new revelation of Christ, Peter elaborates in his sermon, the contents of which are briefly summarized in our leading word.

What you see and hear, says Peter, our Jesus has poured out. He has sent down the heavenly wind, he has sent down the holy fire from his glorious height. And what you see and hear is not even the main thing, the real gift, but only its sign and likeness. The true gift of our exalted Saviour is a rich, glorious measure of the Holy Spirit, who, as a gracious, almighty breath of wind, has cleansed our hearts from the doubts and fears of unbelief, who, as a divinely illuminating and warming fire, has guided our hearts into all truth, and filled them with holy enthusiasm for the work of our Lord. Marvel not that our JEsus, whom ye have nailed to the cross and strangled by the hands of the unbelievers, the Gentiles, should do such deeds as to have power to send the Holy Ghost. It was by the deliberate counsel and providence of God that he died on the cross. His suffering and death was the prerequisite and condition for the outpouring of the Spirit of God. The present day of Pentecost had to be preceded by Good Friday. JEsu's apparent defeat was his victory. By his death JEsus accomplished his work of redemption. Therefore God also raised him up again. And now God has exalted him, the victor, by his right hand, by his divine power, above

heaven and earth, has given him divine power over all things. Now God the Father has given him the promise of the Holy Spirit, not for his own person - for Jesus was anointed and gifted with the Holy Spirit without measure from the beginning - but as a gift for redeemed people. And so then he has made use of his power and privilege, and has poured out the Holy Spirit in abundance upon us, his disciples. But we are to be only the firstfruits. The gift of the Holy Spirit is now poured out and available to all men. In all the tongues of the earth the gospel of Jesus shall go forth into the world, and with the gospel the Holy Ghost, as ye have perceived the miracle of the gift of tongues in us for a sign.

This is what Peter means. His word also teaches us the blessed meaning of the Pentecost. There is a special emphasis on the fact that it is said of our Lord Jesus that he is

The reckless exalted by the right hand of God, and hath the promise of the

He received the Holy Spirit from the Father according to His human nature. It would also have been right for Peter to say that Jesus had seated Himself at the right hand of God and given Himself the gift of the Spirit for men, for this is what our Saviour did as the true God. But there is something exceedingly comforting and solemn for us when we hear that the Father, as it were, did not take it from him.

We have allowed ourselves to set our Lord Jesus on the throne as King over all things and to present him with the gift of the Holy Spirit. It has been the Father's dear business, a longed-for work, to pay the promised reward to the faithful worker who has labored for his church. Take the promise, the Father said, as it were, to Jesus; take the Holy Spirit, whose work is the sanctification of redeemed men; give him to men for conversion and blessedness; gather your church and lead it with divine power to its goal. How sure and certain then is the salvation and preservation of the church of the Lord unto eternal life, since the Father and the Son and the Holy Spirit work together to bring it forth!

Our Mission Festivals.

The time of the mission festivals begins. Some congregations have already celebrated, but by far the majority of these festivals will be held from now on in the coming months until late autumn. It is very important that they be richly blessed, successful celebrations. - This is of great benefit to the whole synod as well as to one's own congregation, to the individual Christian house as well as to every member of it. Much can be achieved in this direction through appropriate preparation. Examples teach, and there are plenty of such examples. We will again let a pastor speak from experience, who gave us the following information about this some time ago:

"The 'Lutheran' has often been called upon to report when one has been allowed to experience something special in the work of the Lord, whether of a joyful or sad nature.

"As you can already see from our mission offering, my report is of a pleasing nature. Our congregation has made fine progress in the last few years in active interest for the mission. Seven years ago our collection was \$90. At that time the congregation thought they had done something great. With each year there has been an increase. Last year it was about \$490. This year, from the same congregation, from the same people, nearly \$300 more (about \$760) were collected.

"Where did this come from? This year, as every year, missionary lectures and a preparatory sermon were given beforehand. I also sent a letter to each communicating member and gave an exposition in the 'church messenger'. The collection was a great surprise to me and even more so to the congregation. I immediately set out to investigate the real cause. I was told from all sides that we had never had a true picture of the actual scope of our missionary work. However, I believed that I had done my best every year to provide information about our work.

...about this. This seems to me to be the solution. It is a different thing to give these reports, which consist almost entirely of names and numbers, in words or in writing. The former does not do it sufficiently. It is impossible for people to keep the main things in their minds. Written or printed is better. Primarily a compilation. Very often I met with such remarks after the feast: 'I had resolved to give so and so much, but when I saw in the 'Messenger' how it actually stood, I added a few dollars.' People want to have the thing in front of them, think about it, do the math. I am becoming more and more convinced that the reason why our coffers are empty when this is the case is mainly because our people are not sufficiently familiar with the matter. Now what that is due to again, we won't go into that now, there are certainly various causes."

In the aforementioned "Gemeindeboten", which is available to us, an overview was given of the needs of the various mission funds, as it appears annually in the "Lutheraner" and will also appear again this year. According to this overview, it was calculated how much each member of the congregation would contribute on average, and how much the congregation would like to contribute. And the whole thing was accompanied by a word of real encouragement.

But before the calculation there was a general, hearty exhortation to celebrate the mission feast properly. There, after the announcement of the feast and the indication of the time of the services and the names of the feast preachers, it was said:

"Come to the services!

"Three missionary sermons you can hear. It is not too much. There are often six or more sermons preached at the well-known Hermannsburg Mission Festival. The Word of God warms the heart. The whole day should be a real feast day. Don't miss a single one of these services without need! Remember, it is the way to the house of God, and the time may come all too soon when you can no longer say with the psalmist: 'I would gladly go with the multitude, and go with them to the house of God, rejoicing and giving thanks among the multitude that feast.'"
** Ps. 42:5 Sunday is the Lord's day. I know a brother and sister who agreed to visit their elderly parents on a certain day each month. They called the day 'father's day' and 'mother's day', and nothing could keep them away from their parents' house on that day. Sunday is the day of the Lord, thy dear, faithful Lord and Saviour. Behold, thy brethren and sisters in the Christian Church have agreed to go into the Lord's house on that day, to hear his word, and to serve him. How can you stay away? How can you grieve him so? And only now on the mission feast, which is to be a very special feast of joy and honour for the Lord - come to church, to all three services!

"Pray along!

"The mission is God's work. God must give his blessing to it. God must open the mouths of missionary preachers. God must bless the word they preach. God must open the hearts, mouths and hands of the hearers that they may gladly pray, sing and give. God's blessing is everything

...was located. Wilt thou not pray with us for this blessing? Won't you pray to God in your morning and evening blessings? "Oh, dear God, bless our mission feast too!

"Sacrifice with!

"An essential part of the feast is also the mission offering. How much should I give? is surely a question that moves the heart of every Christian on that day..... Christians, after all, want to have insight into the needs of our mission work as it is now being done. Pastors owe it to their congregations to give the necessary information in this matter. The 'Messenger' is to take care of this for our congregation. There shall follow here a compilation of all mission fields with the needs for the year 1918 according to a calculation of our synod treasurer."

Then follows the above outline, and the whole execution concludes with a hearty request for willing, plentiful contributions:

"Therefore a heartfelt request in this difficult time of war especially to the Christians, whom the dear God has perhaps blessed abundantly with earthly goods: Bring in the measure with which the dear God has measured you. and ^10 have indeed been found sporadically in the envelopes in recent years, but especially from the side of our more well-off they should be much more numerous. One example may serve to illustrate this. In another congregation the pastor asked the members in the Sunday sermon before the feast to determine their mission gifts in the coming week. Many did so, and one of the members decided to give a whole dollar on the same Sunday. On Monday, however, a little boy from the congregation came to him, on whom the pastor's preparatory sermon had made a deep impression, and asked him quite urgently for work for a week. 'And why for this particular week?'* asked the gentleman. 'I should like to earn something for the mission feast,' was the reply. '-How much do you want to earn?' 'If I could only earn \$2, I would have \$6,* said the boy. '-What, you want to give for the mission?*' -Ah, dear man,* said the boy, 'I would very much like to give more, but I can't. Give me work, that I may at least raise The consequence of this was that the boy got work, but also this, that the penniless man immediately changed his resolution to give only \$1, and made a very different offering. This week, may the poor in our congregation listen to this young missionary preacher, and follow the example of the ashamed gentleman in the right spirit, namely, out of gratitude to the Savior for his beatific word!"

It is no longer war time, it is peace time. The very mission is a right work of peace, a work of peace in a double sense of the word. In times of peace it can be carried on quite successfully; and its whole task is to preach peace, peace with God, peace in the heart, peace in the conscience, peace "which is higher than all understanding," Phil. 4:7. Therefore it is said of the missionaries and preachers of the New Testament that they "preach peace," Isa. 62:7; and the word which they preach is called "the gospel of peace," Eph. 6:16. Great, important missionary tasks have our church in this time of peace, and

Our mission feasts should serve to make all our Christian people properly acquainted with this work of peace and to procure the earthly means necessary to carry it out. May God bestow His rich blessing on all these celebrations and may they be successful! L. F.

Our Synod.

Growth and expansion in peaceful sowing. 1.

The settler who made his home in the woods of our country years ago, penniless, had to go through a hard beginning to clear the forest and prepare a farm. The son and grandson after him perceive nothing of the many huge stumps, roots and stones which the diligence of the father and grandfather cleared away with great effort and the shedding of many a drop of sweat. Our Synod, too, has had its pioneers who, with much toil and labor, have cleared wild land and scattered the seed of the Word, which has sprouted and borne fruit thirtyfold, sixtyfold, and a hundredfold. Urged on by the love of Christ, they did their work, and it is astonishing what their zeal, their energy, their perseverance achieved under God's blessing.

There was no difference between city and country pastors in professional loyalty, modesty, and missionary activity. The city pastor did not consider it beneath his dignity to preach on the country roads, to visit suburbs, neighboring towns, to proselytize and plant churches there. In the rapidly growing cities he did not wait until he had sufficient material to branch off to form a new church. After previous reconnoitering, he rented a place in a part of the city that was found suitable, put up a shingle with the inscription "Evangelical Lutheran School," and the children came, flocked; then preaching was done there also, and a new congregation was formed. Or the pastor would announce in the newspaper or in some other way that on the next Sunday there would be a sermon in a certain part of town at such and such an hour; a number of listeners would turn up, and the pastor would also appear. It was a nondescript place, about a cubit box his pulpit. After the sermon he announced when the next service would be held, and at the same time that from now on school would be held in the place, and thus the foundation of a new congregation was laid.

In the settlements the life was miserable and poor, and the pastor ate his meager bread with his confessionals. Like them, he lived in an earthen hut or in a log cabin. There was perhaps only one room, which served the pastor as living-room, sleeping-room, kitchen and study. The furniture was artlessly made of whatever material the forest offered in abundance. The log cabin was not always built by the best master builder; in the roof and walls there were openings and cracks which impartially admitted rain as well as sunshine, the icy north wind as well as the balmy May breeze.

Ecclesiastical service is attended by him in many places.

honored. He has quite a number of branches and preaching places to supply, half a dozen, a dozen, probably more. He has a large parish, extending at times over several counties. It takes him weeks, probably longer, to make his rounds. He uses steamboat and railroad for his tours, if he can; he acquires horse and wagon, or at least a horse, if he has the means; and if all the strands break, there still remains to him the means of conveyance which man brings into the world with him. His way leads him through trackless jungle, or over the prairie roads that are bottomless in certain seasons. His way leads over hill and dale, through swamps, streams, and rivers. He is in his ways with the change of seasons and weather. He walks, rides, drives in rain and sunshine, in frost and heat, in thunderstorms and snowstorms. In his official ways he defies the many complaints and dangers, he defies the grim plague and pestilence at his official post, and faithfully endures like a soldier at his post until death.

Some have sacrificed their health in the faithful performance of their duty, some have suffered the loss of their limbs, some have staked and forfeited their lives. There shine before us the names, radiant in the wreath of honor, of those who have remained in the field of honor as victims of the yellow fever epidemic: G. Volck, W. A. Fick, G. A. J. Baumann, G. E. Friedrich, F. C. A. Eirich, V. Both, F. W. Hattstädt, J. Pallmer; from their graves in New Orleans, Algiers, Shreveport, La., and Serbin, Tex. beams to us, as it were, as an epitaph: "Which men have laid down their souls for the name of our Lord Jesus Christ," Acts 15:26. 15, 26. These only shall be mentioned, not to mention other heroes.

And such a spirit is not yet extinct, praise God! The spirit of the fathers still lives in today's offspring. Willingly our young brethren in the seminaries answer the call to the Northwest and elsewhere, to lead the holy cause of their God and Savior far, far away from father's house, kinship, and friendship. They stand there lonely on the outposts to work and fight, must do without much, endure much. They keep watch over the frontiers, as it were, and on occasion also make forays and incursions into enemy territory, in order to increase and extend the kingdom of their heavenly Lord. God bless them!

When the Missouri Synod came into being seventy-two years ago, it was a small, inconspicuous group, small in number, poor in earthly goods; but it possessed the greatest treasure: the pure, beatific gospel. Its founders and members, however, did not want to selfishly enjoy it for themselves alone; they did not want to bury the treasure entrusted to them in the shroud of sweat, but to grow with it and also let others participate in it. They had ample opportunity to do so in the many scattered and church-abandoned fellow believers in our country. To preach the gospel to them and to gather them into congregations, they recognized as an indispensable, holy Christian duty. Already at the first Synodal Assembly in 1847, the candidate C. Fri(n)cke was therefore solemnly delegated as a "visitor" or, as we would probably say, for service in the Inner Mission. In the "Instruction" drawn up for him it says: "First of all he is to visit the German settlements and

to find out about the Lutherans there, and also to ask about and visit individual German families as he passes through English settlements". Upon request he was to serve them with word and sacrament, and also to take care of the children of school age spiritually. "He must take serious care that he does not take hold of a foreign office anywhere, even where it is administered by a heretic or false believer." By resolution of the Synod, such reconnaissance or spiritual explorations were subsequently undertaken by Blessed Father F. Sievers repeatedly in Minnesota, Michigan, and elsewhere, by Blessed Father F. Lochner in Iowa, and later by others.

There was no need for bait and switch and puffery to attract pastors. The most effective means of propagation was the sacrificial, faithful ministry of the pastors. They were the Personal, living announcement (advertisement) of the expected synodical service. The farther they advanced, the more preaching places they found; the more they served, the more desired to be served, so that they had simply to pause, because the extended service was beyond their bodily powers, and the eagerly waiting had to be put off for help by a new pastor. And not only from the vicinity of these pastors came calls for help, but often from far away, from regions where no pastor of our synod was yet ministering; for instance, someone on a visit had made the acquaintance of a Missouri congregation and its pastor, or a member of the congregation had written a letter to a friend far away telling of their congregation, or a family from a Missouri congregation had moved to another region, and the result was that from such places came the urgent request for a pastor to be sent. It was like a race to obtain a pastor; almost unprecedented might be called the confidence which the Missouri Synod enjoyed among the Lutheran population of our country. From all sides came the appeals; the need was so great that it could not be met. The presidents sat for days with the professors of the theological seminaries in earnest consultation, in order to select the most important and urgent vocations, because there were not enough candidates, and when they had finished, there were still about as many vacancies left, which they had not been able to fill, however much their hearts bled at this need. On the other hand, one's heart laughed that there was such a demand for faithful Lutheran pastors. It was as if the call of the prophet Isaiah resounded anew: "Make wide the room of thy tabernacle, and spread out the carpets of thy dwelling; spare not thyself. Stretch thy cords long, and set thy nails fast!" Ch. 54:2.

The Synod understood the call and took account of the situation of the times- Just as the farmer is unwilling when a rich harvest blessing is bestowed upon him, so that he cannot save it, but must enlarge his barn, so also our Synod has not wanted to spill the graciously bestowed blessing, but has sought to save it in gratitude to God; it has not grown weary of enlarging its teaching institutions and building new ones, in order to gain workers and to bring in the harvest, which was large and ripe, for the barn of God. J. S.

Our pension fund.

On May 7, the sum received in Milwaukee exceeded the first million. This sum has actually been received and deposited in the bank in Milwaukee. Nevertheless, packets are still coming in daily with contributions sent by the various churches. Admittedly, the shipments are not the same amount every day. At times it is very much, at other times moderate, and at other times little; but whether much or little, our clerks always try to answer the letters within twenty-four hours, and to deposit the contributions sent in the proper place in the same time.

Since May 7, over H200,000 has come in again, so we are now on our way to the second million. And when that is reached by God's goodness, then we will go full steam ahead to the third million, and God willing, we will reach the goal. The longer we work in this cause, the more our zeal grows to reach the goal. If this were not the case, we would be guilty of the greatest ingratitude against God, since he has so visibly blessed our work so far. It is thanksgiving to God alone that must impel us to complete the work we have begun. What joy will inspire us when we are able to inform our dear Synod in 1920 that the three million dollars for the supply fund have been collected, and that we can now place this sum at the disposal of the Synod! But if we wish to do this, we must not now stand still or slacken in our work; no, every man, woman, pastor, layman, young and old, will continue to work strenuously until the goal is reached. Of this we have no doubt.

We leave following a letter from the pastor of a small congregation in the South, expressing the right mind of the pastor as well as of the congregation- It is addressed to Mr. Fred C. Pritzlaff, treasurer of the Lutheran Laymen's League, and reads as follows:

"Enclosed is my church's contribution to the \$3,000,000 utility fund.

"In consequence of certain local conditions in our parish, principally caused by a terrible storm, which nearly destroyed our little church, which had been recently restored at great expense, we were not able fully to carry out the plan of the L. L. L.. But we took up an extra collection on Easter Sunday, and the success was a satisfactory one.

"Our little congregation of 12 voting members, 125 souls, and 75 communicants has more than met its quota. I visited every person in the congregation the week before Easter, and after explaining the whole thing, everyone was willing to do their part.

"The circumstance that my congregation is not a member of the Synod made things difficult for me; but God helped us over all obstacles, and now I send you the sum raised by our congregation, namely, P1,215, for the care of aged and needy pastors and teachers, and their widows and orphans.

"Hoping soon to hear the good tidings that the H3,000,000 have been sent in, I remain, I.

"Your

More valuable remarks are unnecessary. This small, hard-hit congregation has contributed P16 per communicating member to this collection.

Every man learn his lesson, and all will be well. Congregations that have not reached their quota, perhaps not even giving H6 per communicating member, should take this congregation as their pattern and example, and make another attempt when the post-collection is held. The wealthy members in the large and rich churches in the city and country should take firm hold and double and treble their first contribution to keep equal pace with this little church of the South.

Our Executive Committee is willing to continue in the work, and the closer we get to the goal, the harder we want to work. Congregations and individuals alike will continue to hear about us and the success of our work in the future. With God's help, let us hold up the arms of our Synod, that it may not be put to shame in this important cause, so richly blessed thus far.

We would also like to point out that the members of the L. L. L. The members of the L. L. L., the Executive Committee and the other officials, such as the district leaders, receive no remuneration for the work they do for the L. L. L. They pay all their expenses - and the expenses of others - out of their own pockets. They pay all their expenses - and the expenses of others in addition - out of their own pockets, and these expenses were in individual cases very large. The members of the L. L. L. have undertaken this work for the sake of the Lord; they want to serve Him with their money, their gifts and their time.

With the wish that this attitude will also inspire all the other members of the Synod and that they will follow the spirit of the above-mentioned congregation, signifies

In all esteem

Executive Committee:

T. H. Lamprecht. Benjamin
Bosse. Henry W. Horst.

Christmas in our China Mission.

Just before Christmas we had snow here, the first Christmas snow since we have been in China. Oh, how the children rejoiced! But the missionary did not rejoice. He knows what suffering a layer of snow means for the poor among the Chinese.

If the reader does not understand this, let him make an experiment. He makes shoe soles out of several layers of old rags, about an eighth of an inch thick. Then he cuts the upper leather from the cheapest calico. After his spouse has stitched the soles well through with string, so that they can be called soles with some propriety, and the pair of shoes is finished by her in an artful manner, he waits until the snow melts. Then he makes through the mud a

Walk to church, but not if it is heated, and sit in the cold church for an hour and a half, after which he may go home. Then he will have some idea of what Christmas snow means to many of our children, but not quite yet. For several times our rickshaw man pulled us barefoot in the cart through the snow and mud, and among these day laborers some might be the father of one of our school children.

Nevertheless, against all odds, we had a merry Christmas, merrier even than ever before. Not only did most of the children come after all, but we also had a couple of special joys.

Our few Christians and catechumens had finally decided to heed the many, many encouragements of their pastor and do something righteous for the chapel. Namely, they wanted to erect a sign in front with the inscription "Dung gweh Sangti," "Glory to God!" They also wanted to hang three written inscriptions and decorate the chapel for the Christmas celebration itself. All of this, then, they hosted all by themselves at a cost of at least \$13. "Glory to God!" is emblazoned in gilt letters on a glossy black background high above. Below it hang the holy ten commandments on white with two side inscriptions on red. Strings of all the world's flags hang from the ceiling to signify that this joy is to "all the people," and even the entrance is beautifully decorated with tree of life, paper flowers, and Chinese lanterns.

When one considers that some of the contributors earn only about \$8 a quarter, besides their rice, for which they have to work sourly from early in the morning until after 10 o'clock at night, and that of the two capitalists among them, one is an errand boy in a Japanese bank (the Japanese never pay too much), and the other does his business on a little table in front of the house, which has perhaps 2X3 feet of space for his goods, one will understand that the little people rejoiced like children at the success of their little plan, and the missionary with them. After all, as far as money is concerned, it was their first hearty step, and the calculations and consultations and plans and work the whole thing cost far exceeds all our pampered imaginations.

Nevertheless, our joy was not less, but rather greater at another celebration. At our third children's service in one of our schools, we were surprised to see that 14 of the 30 or so children had brought either a father or a mother or someone else with them. We have not yet experienced so much parental interest in our Christian schools, even though we have often personally visited and invited the parents, especially before Christmas, and daily encourage the children to talk about what they have heard at home. We have even given them beautiful pictures of the Bible story in question, after it had been well memorized by them. Nevertheless, we have never seen anything like it.

The dear reader, however, should not give in to too great hopes in the midst of all joy. As thankful as we may be for such experiences, experience shows that when one rejoices over such a thing, it is best done with trembling and with heartfelt prayer. E. L. Arndt.

To the Ecclesiastical Chronicle.

The so-called "Apportionment Commission" of our Synod, which is responsible for assigning positions to this year's candidates for preaching and teaching positions, is meeting here in St. Louis while this issue of the "Lutheran" is going to press. We cannot, therefore, publish the result of the proceedings today. Only this much may be communicated from the sessions of the first day, that 125 appointments for preachers were received, for which 124 candidates were available. There would have been more positions to fill, but various missionary commissions want to be content with vicars in such positions, which can be supplied by students under the supervision of pastors. While the candidates for preaching posts were more or less sufficient, there was a serious shortage of candidates for school posts, which was all the more serious because every school post was to be filled this year, especially in view of the circumstances and conditions in church and state. The number of teaching positions was 89, and only 33 candidates for school boards were available. So 56 appointments had to be set aside. We shall return to this matter in more detail later, but we remark even now that everything should be done to supply the unfilled teaching positions with students and seminarians. And we once again express the conviction and the urgent request that among the teachers who have left office in recent years, many should be moved for the love of Christ to serve the Lord again in His Church with the lambs. L. F.

Last year, the "Lutheran" published a series of articles in which an elderly member of our Synod, who is well acquainted with the older history of our Church, told of its past days, especially for the younger generation who did not experience this history and to whom it is more or less unknown. We were not able to print this interesting series of articles, which is well worth reading, last year due to a lack of space, and we are therefore resuming it and drawing the attention of our readers to it. The articles yet to be published will deal with: "Growth and Expansion of our Synod in Peaceful Seed Work through the Work of the Inner Mission"; "Outer Mission or Heathen Mission"; "The Love Work". A lengthy conclusion, containing much worthy of heart, will close the whole series of articles. L. F.

The approaching end of the academic year in our institutions reminds us that the eightieth school year is now coming to an end for our two oldest institutions, and that the year 1919 is therefore once again a commemorative year in the history of our institutional system. This summer marks the eightieth anniversary of the founders and fathers of our synod who decided to establish a school in Perry Co. in the poorest conditions imaginable. August 13, 1839, was the date of the advertisement which then appeared in the St. Louis "Gazette of the West," announcing the opening of the institution on the 1st of October. From this institution grew our college at Fort Wayne and our seminary at St. Louis. In October 1839 the well-known log cabin was inaugurated; for the inauguration ceremony Fr. Otto Hermann Walther had composed the beautiful hymn which has often been reprinted in our circles:

Come in, come in, Consecrate this
house, O Jesus. Come, here is a
Bethlehem, Which poverty hath built for
thee.

This is how it really was: poverty had built the hut. Classes, however, could not begin, as planned, on October 1, but

not begin until December 9. Ten years later, on November 8, 1849, the cornerstone was laid for the first asylum building here in St. Louis on land that was then still outside the city limits. Today, seventy years later, the asylum is still located on that property. And in the middle of December it will be seventy years that the institution moved from Perry Co. to St. Louis to make its home here and, after the college was separated from it in 1860 and moved to Fort Wayne, to develop to the greatness that our fathers certainly did not imagine seventy and eighty years ago. Such commemorative days may remind us vividly of the rich blessings of God which have been bestowed upon our institutions and then also emanated from them in the course of the years; they may be a constant encouragement to us to faithfully cherish and care for our institutional system, and now, in quite different times and with quite different means at our disposal, to continue the work for which the fathers laid the foundation in great trust in God and with a rare willingness to make sacrifices under what are probably unprecedented external and internal circumstances.

L.F.

Concordia Triglotta. Our publishing house has in the last few days sent out a circular entitled "Concordia Triglotta" and has addressed this dispatch to the pastor and congregation of every place where a pastor of our Synod ministers. The advertisement has also been sent to the church bulletins of other Lutheran Synods, and we have already read this advertisement in more than one such bulletin.

What does Concordia Triglotta mean? The Concordia or Book of Concord, first printed in 1580, is the collection of all the confessional writings of the Lutheran Church. Triglotta means trilingual. Concordia Triglotta, therefore means: the Confessional Writings or the Symbolic Books in three languages, namely Latin, German and English. The last Synod of Delegates decided to publish this book as a splendid monument to the four hundredth anniversary of the Reformation. At the same time, however, there was a real need for the publication of this book. For half a century our Synod has mainly used the edition of the Symbolic Books, which was procured by J. T. Müller in Latin and German and published in Germany. Through the war, after all, no books could be procured from Germany, and no one knew how long the condition would last. And yet we had to have the Concordia continually. Then our Lutheran Church in America will sooner or later become English, and therefore an English edition is desired. Therefore, Synod decided in God's name to undertake this great enterprise of publishing the Book of Concord in these three languages. Our publishing house hopes to have the work on the market by the Reformation feast of next year.

Is the company important enough, worth the cost and effort? It is. Otherwise the Synod would not have decided on the publication, from which it cannot expect that a monetary income will result for it, on the contrary perhaps even a loss. These are precisely, as the Formula of Concord says, "not private writings, but such books as have been put forth, approved, and accepted in the name of the church, professing a doctrine and religion." The confessional writings are, of course, not equal to Holy Scripture, still less are they intended to supplant or replace the Bible, but they are precisely a confession of Holy Scripture, the approving and confessing word of the church to God's revelation in Holy Scripture. When the Formula of Concord enumerates the confessional writings to which a Lutheran Christian and

a Lutheran church confesses, then it lists it as number 1, as in a class of its own, which is the basis of all other confessions: "first of all, to the prophetic and apostolic writings of the Old and New Testaments, as to the pure, clean fountain of Israel, which alone is the one, true guide by which all teachers and doctrine are to be judged and adjudicated". And only then are the confessional writings named, especially the Augsburg Confession, in addition to the confessions of the early church, to which we confess ourselves, "not because they are made by our theologians, but because they are taken from God's Word and are firmly and well founded therein, by which our churches are separated from the Papists and other rejected and condemned sects and heresies". The confessional writings are mostly necessary for the sake of false teachers. If all Christians would confess the Holy Scriptures in one sense, or if all false teachers would openly state: We do not believe and preach the Bible, then the church could well do without the confessional writings. But because all who call themselves Christians confess and claim the Holy Scriptures, it is necessary for the orthodox church to draw up a list of its doctrines, to substantiate them with God's Word, and to reject and refute the contrary error with God's Word.

Why was the announcement of the publication of the Symbolic Books also sent to the congregations? This was decided by the synod in order to encourage the congregations to buy the work, and that the congregations as congregations should order it and keep it as congregational property and preserve and use it. One reason for this was this: the publication of the work causes great costs. After the publication of the complete writings of Luther, this is the largest such work that our Synod has ever undertaken. The more it is accepted, the lower the price can be set, and the less danger there is that the Synod will incur a great loss. This could be said openly at Synod; for the Synodical Assembly consisted precisely of representatives of the congregations which own Concordia Publishing House. And yet that was only a secondary intention. The main purpose was to bring the book among our Christians, that they should use it diligently and become acquainted with it. A Lutheran should know what the Lutheran Church teaches and what it does not teach. Our congregations commit their pastors and teachers to the Confessional Scriptures and should and may test and judge all doctrine according to them. Of course, not every Lutheran Christian can be expected to know all the Confessions, nor, for example, the Latin text. That is why the Formula of Concord says: "Because these highly important matters also concern the common man and the laity, who, for the good of their salvation, must nevertheless distinguish as Christians between pure and false doctrine, we also unanimously confess Luther's Small and Large Catechism, because they have been unanimously approved by all churches related to the Augsburg Confession, and have been used publicly in churches, schools and homes, and because in them the Christian doctrine from God's Word is understood in the most correct and simple way for the simple laymen and is also explained in the same way." Already in the Small Catechism Christians have a formidable means of warding off false doctrine. Lutheran Christians follow the apostolic precept: "Depart from the same!" when they hear or read teachings of which they must say: But there it heats differently in my catechism, or: There is nothing of this at all in my catechism. Nevertheless, it is desirable that Christians should learn more from the Symbolic teachings.

books know. That is why the church likes to print the Augsburg Confession at the end of the hymnal and just about anywhere there is room. And in our day, when many Christians are intelligent and read a lot, such Christians should make it their goal to read and study all the Confessions. The more that do so, the better it is for them and for the church. When we speak thus, we think as our ancients did to the Papists, who said to them, Ye blur altogether the difference between shepherds and sheep of the flock: Nay, let them remain sheep, but not foolish sheep, but such as the LORD himself describes and would have, who follow their good shepherd; "for they know his voice. But they follow not a stranger, but flee from him: for they know not the voice of strangers." - John 10:4, 5. E. P.

Calls for fair judgment of the Missouri Synod. The "Watching Church," the paper of the Buffalo Synod, writes: "From certain quarters the Missouri Synod has been accused of obstinacy, obstinacy, and obstinacy in not participating in the Chicago Conference. We, too, would have liked to see this Synod represented for the sake of its positive position and influence, and almost believe that it could have done so without any indenture or harm. She, however, disagreed. It is not well to be right with her about this, for it is also true in this piece: it is not advisable to do anything Against Conscience. She has given the reasons for her absence. If these do not convince us either, we must not therefore accuse Missouri of rebelliousness. This, too, must be acknowledged on our part and finally spoken: Missouri has never separated from another synod, but other synods have separated from her. The reasons for this are known to us. They are no more valid than the reasons with which Missouri justifies its non-participation in the efforts of the Council. Now Missouri is supposed to cure what it did not commit. Can one seriously expect it to do so? Just don't forget history! This will explain many a thing, and help to a more sober and just judgment. Take our Synod. Missouri has not terminated our fellowship, but we have terminated Missouri's fellowship in a way that makes it impossible for Missouri to go along with us in any way. To insist on our position on the one hand, and on the other to reproach Missouri for refusing a rapprochement, is inconsistent, to say the least. If the judgment pronounced on Missouri still stands, then to attempt to approach our Synod is to deny a principle, and a Scriptural one at that; if it no longer stands, then this must be said, and then at least one obstacle standing in the way of a rapprochement would be removed. Let us learn to withdraw our attention from what men have set down as dividing the Church, and to fix our eye on what really divides, and then there will soon be noticeable progress in the effort to draw nearer to one another. Let us, each in his part, pray and labor that the conditions in our church may soon be such that no synod shall any longer have cause to separate and keep to itself, but that behind all great and far-reaching endeavors there shall be a united Lutheran church." - This is historical truth: "Missouri has never separated from another synod, but other synods have from it." What that writer says about the conduct of his own synod toward Missouri is also the simple truth. If this be acknowledged and spoken, and now shown to stand now in doctrine and practice on the Lutheran Confession, Missouri will proceed neither to separate nor to keep itself separate from such Synods.

E. P.

Progress of Protestantism in Italy. The Catholic magazine "America" thus comments: "Protestantism is growing, and indifference is spreading at an alarming rate. In 1862 the various sects in Italy numbered 32,975 Protestants; in 1901 the number was 65,595; in 1911 the number was nearly double, 123,253. The reporter believes that the official registration of Protestantism would be much greater if many Italians were not afraid to be publicly branded as apostates. Nevertheless, figures prove that Protestant propaganda is more successful in making Italians religionless than in winning them to heresies. In 1901 there were only 36,092 persons in the whole of Italy who professed to live without religious adherence. Ten years later this number of 'faithless' was 874,532. If we add to this the 653,404 persons who in 1911 refused to give any notice of their affiliation to a religious community, we find that the above categories together amount to 1,527,936, and constitute about five per cent of the whole population of Italy. In ten years, therefore, their number has doubled." Recently a local pastor said, "The near future will witness the apostasy of the people in Italy, such as has not taken place since Luther's day. (Wbl.)

Boniface Jubilee. On May 15, it was just 1200 years since St. Boniface was officially designated a missionary to Germany by Pope Gregory II. Boniface was 40 years old at the time. He had already attracted attention in his Anglo-Saxon homeland, both within and outside his monastery, and had been used by his bishop for important missions. For three years he had assisted St. Willibrord, the apostle of the Frisians, in missionary work. In the late autumn of the year 718 he now arrived in Rome. During the winter of 718-19, the Pope had numerous conversations with him, partly in order to become better acquainted with the views and plans of the hopeful Benedictine monk, and partly in order to discuss the forthcoming activity with him and to give him more precise instructions for the same. - It is true that Boniface did great service to the then blind pagan Germans in that he let the first rays of Christian knowledge shine into the spiritual night of paganism. But it is a pity that he at the same time brought the Pope to Germany and laid the newly converted Germans at the feet of the Papal See. That is why Boniface had to be followed by a Luther who excluded what Boniface should never have brought with him. E. P.

Korean Bible Conferences. Missionaries in Korea agree that their Bible classes, which are spread throughout the country, are the solid foundation of their missionary work. The Bible class plan was set in motion at the very beginning of their missionary work in Korea, and today the whole country is dotted with such classes. They are actually annual Bible conferences, lasting a week or ten days, after the pattern of the Keswick and Northfield conferences; but they are more exclusively devoted to the study of the Word of God than the meetings in England or America. Instead of only one such conference being held for the Christians in Korea, there are no less than a thousand. There is the local conference held by a single church for the Christians of the surrounding area. Then there are a number of district classes where members of many churches gather for a week of Bible study. Finally, there are several general classes, sometimes consisting of 1000 to 1200 Christians who come from great distances to attend the

to listen to Bible explanations by the missionaries and the leading Korean teachers. Koreans often trek a hundred miles to Futz to attend these meetings. (Wbl.)

The "View" of the Idols. In the western mountains, some fifteen to twenty miles west of the city of Peking, there are many once famous Chinese temples, now given up to rapid decay and ruin. The idols are thickly covered with dust, and the ornaments and colors from their faces are falling off. Few pilgrims come and go now, for China is fast losing faith in her gods; the temples are let to foreigners, while the idols are pushed aside. In one temple which some foreigners had rented, the idols looked so terrible that the new occupants suggested to the priests that they should cover them with paper so that they could not be seen. The priests were willing to do this on the condition that a small hole be made in the paper so that the "view" of the idols would not be completely blocked! (Wbl.)

A contrast on the Congo. "Thirty years ago," says Missionary King, of Banza Manteke, "a white man would have virtually put his life in the redoubt had he dared to travel and preach in this region. Now I have not yet met with any villages here, nor heard of any where they would not be willing to hear the gospel of Christo again and again. On my last tour my bearers did not need to buy anything. The people were so happy to see us that they gave the porters as much food as they wanted; indeed, they gave them as much as they could carry, and sometimes something was left on the ground because not everything could be taken. Such displays of love are very striking in comparison with the past, when attempts were often made to murder the missionaries." (Wbl.)

From World and Time.

The intended new warrior association of our country, the "American Legion", met here in St. Louis in May for a preliminary meeting. A committee appointed by our President has visited the meetings, talked with whole committees and with individual influential members, in order to work towards the elimination of everything religious and perverse and lying in the organization, and to make the association really what it should and wants to be, a purely civil association of those who have joined the army in recent years and participated in the World War, not a second Grand Army of the Republic, against which we have had to testify because of its false religious ceremonies and its lodge-like nature. The whole association is now only in the process of formation; a draft of a constitution has already been made, but this and all other provisions will not be finalized until the constituent assembly, which is to be held in Minneapolis in November. Now, it has been expressed by distinguished representatives of the "Legion" at the above-mentioned discussions that everything religious should be excluded from the general union; but at the same time it has also been indicated that this can hardly be prescribed for the state and local unions, and that they do not wish to do so. It will therefore be a matter, as in the case of other associations, that in the founding of local posts, for which the first steps will probably be taken in the coming weeks and months, the right principles of the difference between religious and non-religious things should be suitably explained.

and civil, so that rituals, chaplains, oaths, passwords, religious funeral ceremonies, etc. are not introduced. We want to do at least everything we can in this direction, in the interest of our church and our country; for later it will be suggested to the soldiers from our circles that they join this association; and an association of such scope also gains significance for our entire country and should therefore be founded on the principle of a pure separation of church and civil life. Of course, it happened right at this preliminary meeting that a "chaplain" opened a meeting with prayer and then called upon the whole assembly to pray silently for the fallen soldiers. This shows how great is the danger of mixing the two separate areas. We do not want to go into the fact that other discussions took place in the civil sphere which went beyond the aims of a warriors' association and could be dangerous for our country. It remains to be seen whether the idea, which has already been expressed repeatedly, that the soldiers from our districts might organize themselves into independent local associations, can be realized. The plan will be kept in mind and considered. L. F.

President Wilson not a lodge member. The *Central Christian Advocate* reports that President Wilson does not belong to any lodge, is not a member of any secret society at all, but belongs only to college associations. He seems to have done quite well without lodges after all. As many a one imagines, and probably says, that he cannot work and do business without belonging to the lodge, that his very existence is rendered impossible. E. P.

Prohibition has no prospect in England. A representative of the London clergy said in New York that the Prohibition movement in England was far behind that in America, and that it was hindered from three sides: 1. The schools were not so much concerned with temperance. They are required to teach temperance... It was compulsory to give lessons on temperance, but the teachers could not do so because of the amount of material to be taught. Thus the regulation that temperance should be taught in schools was a dead letter. **The** English businessmen have not even begun to think about prohibition. They could not even conceive that Prohibition could be instituted and carried out. They thought it was an idea of silly people. They feared that the working people would make trouble. 3. (3) The church is in favor of temperance, but is lukewarm about prohibition. The number of eminent men in favor of prohibition was very small. No ecclesiastical paper advocates it. They were afraid of a new outbreak of Puritanism. Some good people sincerely held alcohol to be a gift of God for the salvation of man. Probably these good, sincere people still have the 15th verse of the 104th Psalm, for instance, in their Bibles, and still manage to pray it in its entirety as a prayer of thanksgiving: "That wine may gladden the heart of man, and that his form may be made beautiful with oil, and that bread may strengthen the heart of man." E. P.

joy sets in when the children have to spend their school days away from home; how parents and children look forward to the happy day when the holiday season begins! Whereas before there was much pain of separation on both sides, now there are many happy journeys home and beautiful, joyful reunions. And the homecoming is doubly pleasant when the child can go before his father with a good report, and the father sees that he has been faithful in the fulfilment of his duties.

In that house on the height of the mountain there is also such joy of reunion today. One can look far out over mountain and valley - a splendid sight! But today the parents are looking out for their children, who are coming home for a happy holiday. Now the father goes to meet the sons, and the mother arranges everything for the last time for the festive reception; it is, after all, home to which the children are returning after a long separation, and there they should find it beautiful and good. Now she goes down to the house, now is the time, now they must come. Look, they are coming up the hill! They hurry ahead of the father in joyful haste, and catch sight of the mother from afar. Then a shout of joy sounds from the lips of the younger one to his brother, "The mother!" And in jubilation they go up the last steep ascent, and the mother holds her children in her embrace. -

We are here in a foreign land, far from the beautiful, great Father's house above. The heavenly teacher has put us in school here; each one has his lesson to learn, for each one God has prepared his task. For the one it consists in working and creating in strength and fresh activity, for the other in suffering and renunciation, and this is the more difficult task. The one must learn its lesson in the quiet of the sick room, the other must struggle through difficult external conditions in daily hard work; each has its task. Time often grows long, and the task seems too heavy; we long from the hustle and bustle of the earth-school day for the time of rest at home. This is the homesickness of the child who is far away and longs for his father's house. But we must wait until the time comes and the great rest begins, which is available to the people of God. In the meantime, we must faithfully learn our task. When then our heavenly Teacher can give us the testimony, "O thou devout and faithful servant, thou hast been faithful over a few things!" then we may confidently and cheerfully go home. "By grace" goes the journey home.

What will we be like when we have climbed the last steep path, when the journey is completed, and now the heavenly home opens its gates to us, when everything that caused us trouble and worry is far behind us, and we may now rest from the toils and sufferings of earth time and be at home in blessed peace! And what blissful joy there will be in the sight of God,

When what death has taken, When joyfully we embrace, Shall meet us,
tearfully we leave -

What

To bring us in rejoicing;

Will that not. Be joy?

This prospect is already comforting and delicious, and can help us over the bitter pain of separation. But the most precious and blessed thing will be when we see Him, our Saviour, who was already so close to us here in a foreign land, who refreshed us in the burden and heat of the earthly day and gave us many a lovely view of the beautiful, great eternity. When we may rest at his heart; when he will wipe away all tears from our eyes; when he will comfort us as his mother comforts her: then we are truly at home. May God help us in his mercy to make such a happy and blessed journey home!

(Christian Messenger.)

Homecoming.

Even though the holiday season is not yet here, the homecoming has long stood as a shining star in front of many a child's heart, helping them through the last weeks of school with joyful hope. Now it is still necessary to persevere and learn, but in a few weeks freedom beckons! But especially the return

"It is all vanity, it is all vain." Eccl. 1, 2.

In Palermo, the capital of the island of Sicily, there is a magnificent cathedral. Already its exterior is interesting and striking. If it were not for the mighty dome that crowns the building, one would think one was standing in front of an ancient Saracen castle. The battlements and watchtowers look down on the observer from the massive walls in a gloomy, almost threatening way. The whole architectural style reveals that the cathedral originates from the time of the Saracens and Normans. It was built in 1168 by King William the Good.

In this ancient cathedral are the tombs of a whole series of persons who have become famous in history. If we enter the nave through the southern entrance, we come first on the left to the tomb of Emperor Frederick II, who, after bringing the House of the Hohenstaufens to supreme power, died at Firenzuola in Italy on December 13, 1250, and whose body was buried in this cathedral on February 25, 1251. The coffin, hewn from a massive block of porphyry, is supported by four lions, each holding between its forefeet a defeated warrior; over the coffin rests on six pillars a richly ornamented roof, all of porphyry stone. The lid of the huge coffin is decorated with griffins and eagles. And now the epitaph? It reads in German translation:

Proud palaces, what are they? what earthly majesty and dignity?
None has been able to protect me from death!

The song verse came to mind as I read this epitaph:

Princes are men born of woman, And return to her dust;
Your stops are lost, too,

If now the grave takes its robbery, and the word of the English

poet Gray:

The paths of glory lead but to the grave.

Frederick H. had raised the House of Hohenstaufen to great power. But this power, this splendour did not last long. In Naples I stood on the spot where barely eighteen years later, on 29 November 1268, Conradin, "the last of the Hohenstaufens", was executed by the executioner.

I. A. F.

Pentecost.

From time immemorial Pentecost has been a feast of joy. Already the people of Israel celebrated it as a harvest festival where they offered the Lord free gifts and did not forget to do good to the poor, the strangers and the Levites. Later the masters in Israel celebrated Pentecost as the feast of the law, because according to Ex 19,1 the revelation of the law at Sinai happened at this time of the year.

The feast of the foundation of the Old Covenant became the day of the foundation of the New Covenant; at this harvest feast the exalted Lord gathered in the harvest from the field which He Himself had tilled; this occurred when the fullness of the Holy Spirit was poured out upon the disciples.

Ancient Christianity celebrated with joy the whole period between Easter and Pentecost. If Lent before Easter was a reminder of the shortcomings of temporal life, the fifty days after Easter were a reminder of the unalloyed joys of eternal life. All spectacles were forbidden, as they were forbidden for Sunday in general; for they were seen to be only

Disturbances of the joy of Christians. The divine service, however, had a festive manner; one appeared at it in light robes, did not kneel down for prayer, but performed it standing up, and sang the Hallelujah at every celebration in the house of God. The feast of Pentecost itself was called "a very high feast" as early as the time of the Emperor Constantine the Great, and in the following period it was celebrated for as long as eight days.

The feast of Pentecost is still a feast of joy today. Go into the house of God and listen devoutly and eagerly to the sermon on Pentecost, and you will experience it abundantly and blessedly. The Holy Spirit, who comes in the Word and works through the Word, will make you joyful and glad.

Thou art a spirit of joys, Thou
dost not think of mourning,
Illuminating us in suffering With
thy comforting light.

Oh yes, how many a time
you have opened the gates
to the golden hall of joy for
me with sweet words!

Calling by the Holy Spirit.

A city missionary in London tells: When I was on my way to visit some families, a man I did not know stopped me and said, "I want to give you something." "What is it?" I asked. "Is it something good?" "No," he said, "something good it is not; it is some things I have needed until lately." At these words he opened a bag he was carrying, and showed me in it all sorts of dangerous thieves' tools. "Why do you want to give them to me?" continued I; "you must have the police on your heels." "No," said he; "but I don't need the stuff any more; I have become a new man, and my old thieving trade is over." "How did it come to that with you?" was my new question. And the man related, "Last Sunday I came to your meeting and heard you talk about the word (Job 34:21): 'God's eyes behold every man's way, and he seeth all their courses'; that struck me like a thunderbolt." "But how did you come to my congregation in the first place?" asked I again. "It was," was the answer, "too early for the breaking in I intended, and out of boredom I entered your chapel; that is when the Lord broke in upon me!"

Another preacher tells: In Kiel, an aged major was my most regular churchgoer. I once asked him if he had kept to God's word from his youth. "No," he replied; "rather, I was a scoffer. One Sunday I happened to be passing the church, as the worldly say, when suddenly a heavy rain poured down. To spare my uniform, I entered through the open church door. There I came out of the frying pan into the fire! For I was standing opposite the pulpit, and on the pulpit stood the mighty preacher Klaus Harms, exclaiming in the context of his sermon: 'Who then hath shewed thee that thou shalt escape the wrath to come?*' From that hour I have not been able to get away from God's Word."

It was not the city missionary and the famous preacher who worked here, but the Holy Spirit called through them.

Feast of Trinity.

It is not a new feast which could be placed alongside the three great feast days as a fourth feast, but it is the feast of Christmas, Easter and Pentecost in one day. The entire festive season of the Church year unites in this feast as in a central point. Christianity rejoices that it has

The Church rejoices in the fact that the Son, through death and resurrection, has become the Redeemer of the world and has been shown to be so; it rejoices in the outpouring of the Holy Spirit, through whom the Father and the Son dwell in Christianity. The whole of the revelation of our God becomes the object of our joy and celebration. The fullness of our Christian faith is contained in the confession of faith in the Triune God. This is our treasure, which we hold fast in the face of Judaism, Turkism and paganism. This fullness of our faith is the foundation of all Christian life. That is why in our church the Sundays of the second part of the church year are rightly counted after the Feast of Trinity.

Nice habits.

The piety and fear of God of our fathers passed into language, custom, and usage. When they greeted someone, they said, "God greet you!" and when they began something, they said, "With God!" If they thought of doing something in the future, they said, "God willing!" and if they said goodbye to each other, they said, "God keep you!" If they had done something, it was done "with God's help," and if they had received a benefit, they said, "Bless you!" They did not eat or drink without inviting JESum to be their guest and asking, "Come, Lord JESu, be our guest!" They did not go to sleep without the evening sigh, "God the Father, Son, and Holy Ghost," and in the morning they began, "All our doings and beginnings are in the name of the Lord JESUS Christ."

Beautiful customs, manners and habits!

Obituaries.

Fr. Johannes Eduard Roschke was born on February 11, 1855 in St. Louis, where his father, Eduard Roschke, was a teacher at Trinity Parish School. After attending the Lutheran college for a year following his confirmation, he entered the high school at Fort Wayne in 1870, completed his theological studies at the seminary at St. Louis in 1878, and followed a calling to Trinity congregation at Freistatt, Lawrence Co, Mo. To this church he served with great faithfulness for nearly 41 years, and the Lord crowned his ministry with rich blessings. May 11, 1879, he entered into holy matrimony with Berta, nee Jungkunh. This happy union God has blessed with eight children, six sons and two daughters. Five sons are already in the service of the church, two in the preaching ministry and three in the school ministry, and one, God willing, will enter the preaching ministry this summer. One daughter is married to O. Kaiser; the youngest daughter is still in the parental home. - When the blessed accomplished one entered upon the ministry to his congregation, he was the only Lutheran pastor in the entire vicinity; now congregations are at Stones Prairie, Sarcoxie, Joplin, Meinert, Lockwood, all founded by the deceased, and served by him for longer or shorter periods. He also served the district as visitator for many years. He never missed a service or an official act on account of sickness. The very day before his death he officiated at a funeral service, concluding his sermon with the words of a funeral hymn appended to the "Great Prayer Treasury." On May 7, a heart attack unexpectedly put an end to his blessed life. The funeral took place on May 11, his fortieth wedding anniversary, amid great attendance.

participation took place. The undersigned, who had been his friend and neighbor in office for twenty-five years, preached the funeral sermon on John 16:22. A. F. Woker spoke in the English language. P. A. Griesse mutinied in the house, k. O. Matushka at the graveside, k. O. Pooker read the resume. He brought his age to 64 years, 2 months and 26 days. Besides his widow and children, he is survived by 17 grandchildren, one brother and two sisters.
Geo. Muller.

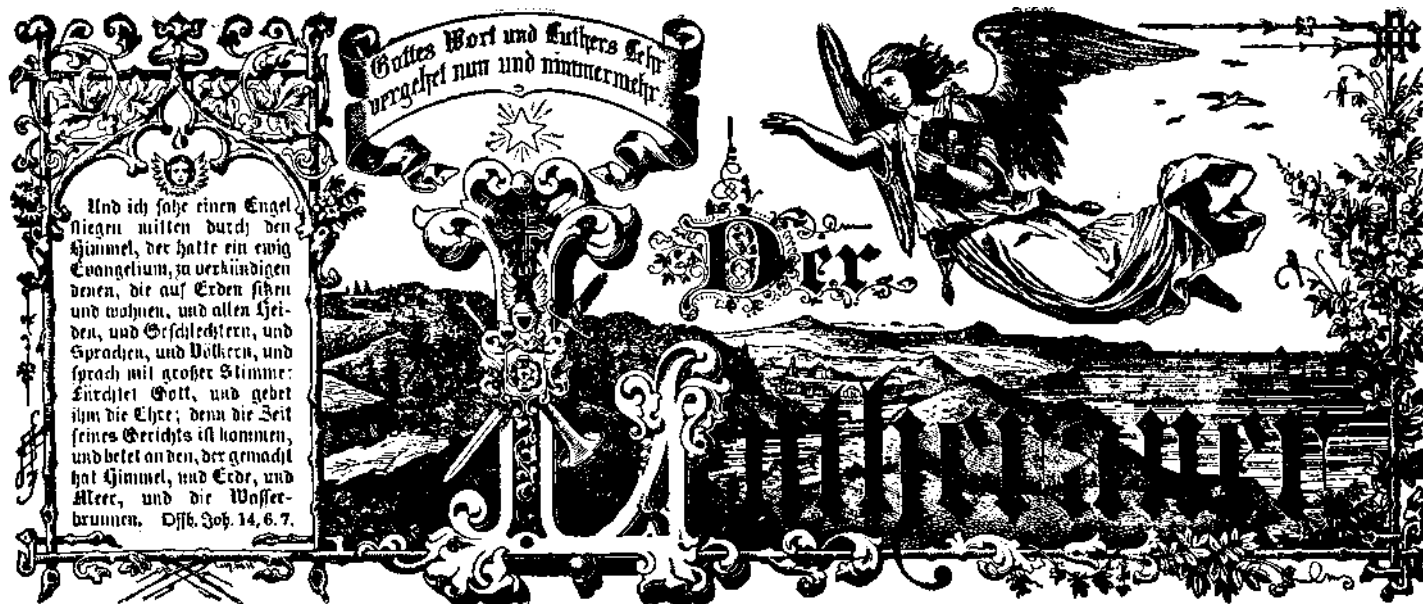
On December 25, 1918, the Lord of the Church called his faithful servant, Father Ernst August Wachsmuth of Great Falls, Mont. from the contending to the triumphant Church by a blessed death. He died quite suddenly at the age of 45 years and 10 months. In his great field of labor the deceased had visited many sick and comforted the dying and prepared them for the last hour in the months preceding his death, and in the process was himself stricken with the dangerous influenza and carried off in a few days. He leaves behind his grieving wife, four daughters, four brothers and four sisters. The funeral services were held December 29 in the midst of his congregation at Great Falls. At the church k. E. Ziegler delivered the funeral sermon on Matth. 17, 8. Since the church could not contain the mourners, a funeral service was also held in the larger Norwegian Lutheran Church, where Rev. M. Hudtloff spoke on Joh. 13, 7. Officiating at the graveside were the kk. M. Hudtloff, A. Jordan and P. Nohlfing. - In the deceased the congregation has lost a prudent pastor and the whole church a faithful missionary. Quite a number of churches and preaching places owe their origin to his untiring missionary zeal. Besides his congregation at Great Falls, he served the congregations at Farmington and Power, and the preaching places at Carter and Highwood. - k. Wachsmuth saw the light of day February 26, 1873, in Fuerstenhagen, Hanover. When he was eight years old the parents emigrated to America and settled at Bayfield, Wis. The lad being endowed with fine gifts of mind, his father sent him to our teaching school at Springfield, Ill. to be trained for the sacred ministry of preaching. The very next year, however, he entered college at Milwaukee, and after completing his studies there, attended our theological seminary at St. Louis. In 1898 he passed his examination and entered the call of the church at Kalispell, Mont. Here he ministered in blessing five years and then followed the call of the church at Great Falls, Mont. Until his death he served the Lord with his beautiful gifts in that city. In 1899 he was united in marriage at Bayfield, Wis. to his wife, who now survives him. This marriage was blessed with six children. Two of these have preceded him into eternity. May his memory remain with us in blessing!

M. Hudtloff.

Ordinations and introductions.

Ordained on behalf of the respective District Superintendents were:
On Sunday. Jubilate: Kand. R. L. Hildebrandt in the Immanuelskirche at Menno, S. Tat., by J. C. Hildebrandt. - Kand. E. H. Bertram at Zion Church, Olivia, Minn. by P. E. C. Birkholz.
On Sunday. Cantate: Kand. A. Erthal at the Zion church at Mayer, Minn. by P. F. W. Erthal. - Kand. R. W a h l at the church at Elizabeth, Minn. assisted by Grabarkwitz and J. F. Th. Heine by P. Th. A. C. Heine.

Introduced on behalf of the district prefects concerned:
On Sunday. Lätare: P. A. G. D i i n o w in the parish at Steeleville, Ill, assisted by the Erdmann and R. Kretschmar of P. W. H. Behrens.
On Sunday. Quasimodogeniti: P. R. C- Franke in the St. Jo-



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**The glorious fellowship of the children of God.
Synodal sermon on Eph. 2, 19-22.**

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Whoever wants to be a member of the church must separate himself from the world. This is what the term church means. The church is, by its very nature, a select assembly set apart from the world. Therefore, when Abraham was called, the command came to him, "Go from your father's country and from your friendship and from your father's house to a land that I will show you." And when God had chosen the people of Israel, he charged them that they should keep themselves separate from all nations: "Thou shalt banish them, that thou make no covenant with them, nor show them favor, neither shalt thou make friends with them; your daughters ye shall not give unto their sons, neither shall ye take their daughters from your sons. For thou art a holy people unto thy LORD. Thee hath God, O my Lord, chosen for a people of possession out of all nations that are upon the earth." The same is true in the New Testament. It is true that believers in the New Testament are not forbidden, as in the Old Testament, all civil and social intercourse with other believers, but just as strongly as in the Old Testament all ecclesiastical connection and union with them. Peter, therefore, at the beginning of his first epistle, calls Christians "elect strangers to and fro," and Paul writes to the Corinthians, "Pull not ye on the strange yoke with unbelievers. For what enjoyment has righteousness with unrighteousness? What fellowship has light with darkness? How does Christ agree with Belial? or what part has the believer with the unbeliever? What part hath the temple of God with idols? But ye are the temple of the living God, as God saith, I will dwell in them, and walk in them, and will be their God;" and they shall be my people. Therefore come out from among them and

separate yourselves, saith the LORD, and touch no unclean thing, and I will receive you, and be your Father, and ye shall be my sons and daughters, saith the LORD Almighty."

That the members of the church have to separate themselves from the people in this way is not at all pleasing to the world and is a main reason why it hates the church and stays away from it. And it is precisely this seclusion and this isolated position in the world that is often difficult for Christians to bear. They sometimes feel like people without a country and are then in danger of breaking through the barriers set by God and following the whisperings of Satan and the enticements of the world. Now how are we to defend ourselves against such temptations? First of all, we should always keep in mind what we have gained through our separation from the world. To this the Lord calls the attention of his disciples when he says: "Verily I say unto you, There is no man that forsaketh house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, that receiveth it not manifold in this time, and in the world to come eternal life."

The apostle also emphasizes this thought in our text by showing that Christians are not without a country, not without a home, not separated, but are in the highest and most blessed fellowship.... Let us then consider, under God's grace

The glorious fellowship of the children of God.

You are

- 1st Citizens with the Saints,
2. God's household,
3. stones in the temple of the Lord.

1.

The apostle Paul writes to the Ephesians, "So then you are no longer sojourners and strangers, but citizens with the saints." The Christians in Ephesus had been in trouble because of their

Faith to suffer much. In the city was the famous temple of Diana, and from idolatry lived many inhabitants. The Christians, by their condemnation of idolatry and their conversion to the living God, had now brought upon themselves the anger and contempt of the whole city. They were regarded as destroyers of the worship and welfare of the city, and were set apart and cast out from the fellowship of their fellow-citizens, at the best nothing more than tolerated guests, who could make no legal claim whatever. Now, to comfort and strengthen the Ephesians, Paul first showed them that they were in a much larger and more glorious commonwealth than the city of Ephesus was, that before their conversion they had no citizenship, but by their conversion they had become citizens. This commonwealth is the holy Christian church, which Paul compares to a city. Citizens of this city are all the children of God. Whoever comes to faith in Jesus Christ is enrolled in the list of citizens and from that moment on enjoys all the goods and benefits, all the protection and all the privileges of this city: forgiveness of all sins, redemption from death and the devil, and eternal blessedness.

In what a blessed commonwealth, therefore, were the Christians at Ephesus! What a glorious exchange they had made! Paul wrote to them, "Remember that ye which were Gentiles after the flesh, and were called the foreskin of them which are called the circumcision according to the flesh, which is made with the hand; that ye were then without Christ, strangers, and aliens from the citizenship of Israel, and strangers from the testaments of promise: wherefore ye had no hope, and were without God in the world." And now they were citizens with the saints, enrolled in the great blessed company of the redeemed children of God, of the patriarchs and prophets, and of all the perfected ones of the Old Testament, and of all the faithful ones in the wide circuit of the earth, full citizens of that wonderful city, which is in earth and heaven, where peace and joy and gladness reign, where holy angels dwell and wonder at the manifold wisdom of God in the church, and with it praise God above the mystery that was hid from the world. The Epistle to the Hebrews also reminds us of this great glory when it says: "Ye are come unto mount Zion, and unto the city of the living God, and to the heavenly Jerusalem, and to the multitude of many thousands of angels, and to the congregation of the firstborn which are written in heaven, and to God the Judge of all, and to the spirits! of the perfect righteous, and to the Mediator of the New Testament, JEsu, and to the blood of sprinkling, which speaketh better things than Abel."

We too, my dear brethren, are citizens of this blessed city, received into it by the bath of holy baptism, and preserved therein by the work of the Holy Spirit. We too, therefore, are in intimate communion with the saints of all ages, forming with them the great, blessed state of God, whose citizens number in thousands and thousands, and which shall not pass away. Let us remember this blessed fellowship when, for the sake of our testimony, we must separate ourselves from men and go our way as guests in the world.

2.

PauluS continues, "You are no longer guests and strangers, but . . . God's household." Here the church is pictured under the image of a large, happy family. The Christians at Ephesus had had to separate from their families because of their faith, indeed, were persecuted and hated by their blood friends as people who would have brought great dishonor upon the family. It will not have been easy for the Christians of Ephesus to leave father and mother, brother and sister, and to experience the breaking of ties that nature had made strong and firm. Paul now comforts them by showing them what they have gained. When they were still Gentiles, they consorted about undisturbed with their kinsmen, and enjoyed many advantages as members of this and that family, but were outside the family of God, and therefore children of wrath and condemnation. By their conversion they have lost relatives according to the flesh, but have been received into God's wonderful family, have become children of God, heirs of eternal blessedness, belong to that blessed house, since God is Father of the house and all Christians are His children, who have constant access to their Father, who are all well turned out, to whom the whole heavenly inheritance, which Christ, their firstborn brother, has purchased for them, belongs, who are partly still on earth, partly already in heaven, and whom the holy angels serve with delight and joy; they are members of a family which can never be torn asunder, but which grows ever closer together, and will once dwell eternally in the heavenly Father's house in peace and bliss.

To be a housemate of God, a child of God, a member of the divine family, what honor and blessedness! It would be a great thing to be a doorkeeper in the house of God, still more glorious to be able to serve and wait on this happy family; but to belong to it oneself, to be a real, true child of God, who can grasp that or describe it worthily? Truly, as the Christians at Ephesus were to comfort themselves with their sonship of God, when they were cast out from their own because of their faith, so we also, my dear brethren, are to defend ourselves against the feeling of loneliness by opening our eyes and rejoicing in our sonship of God. It is true what the Schmalkaldic Articles say: "It is hard to want to separate from so many countries and people and to lead a special doctrine; but here is God's command that everyone should beware and not be in agreement with those who lead unrighteous doctrine or intend to maintain it with rage." But again the Lord JEsus also makes true his promise: "Verily I say unto you, There is no man, if he leave house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, who shall not receive an hundredfold now in this time houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come eternal life."

3.

Finally Paul comforts the Ephesians by showing them that they have become stones in the temple of God. His words are these: "Build on the foundation of the apostles and prophets,

Since Jesus Christ is the cornerstone on which the whole structure, joined together, grows into a holy temple in the Lord, on which you also are being built as a dwelling place of God in the Spirit. At Ephesus stood the world-famous temple of Diana. When it was burned to the ground in 356 B.C., the people of Ephesus rebuilt it all the more gloriously. The women of the city sacrificed their jewellery axes for the ban, the neighbouring cities were helpful, and kings donated pillars. The temple was built of shining marble and was one of the seven wonders of the ancient world. It contained an idol of Diana. All Asia and the world worshipped the goddess in this temple, and the whole city of Ephesus saw its glory in being the caretaker of the great goddess Diana and the heavenly image. The Christians of Ephesus had also formerly taken part in these festivals, and from their infancy had been intimately connected with the temple: Temple most intimately. This had now ceased. Christianity demanded a strict divorce and abstention from the idolatrous festivals and all the pomp in the temple of Diana.

Paul now points the Ephesians to another temple, which in splendor and glory far outshines the temple at Ephesus, and shows them that they had no part in this temple before their conversion, but are now intimately connected with it, much more intimately than before with the temple of Diana. This temple is the holy Christian church. Its foundation is the apostles and prophets. The cornerstone, which is built into the foundation and supports everything, is Jesus Christ, the great Son of God and Saviour of all men; the individual stones are the children of God of all times. As different as they are, they fit together in this building in the most intimate way. Each stone helps to complete the building and contributes to its harmony and beauty. Thus the building grows through the centuries until it will appear in its perfected beauty on the Last Day. In this temple is no idol, as in the temple at Ephesus, but in it dwells the true, living God; yea, every single stone of this building is in turn by itself a dwelling place of God in the Spirit, a temple of the Most High. Truly, when the Christians of Ephesus thought of this wonderful temple, on which they were built, the temple of Ephesus, with all its heathen pomp, had no attraction for them, but they praised the wonderful grace that had saved them from the dominion of darkness and transferred them into the kingdom of Jesus Christ.

So then, dear hearers, let us not complain when men hate us and separate us and reproach us and reject our name as evil because of the Son of Man, but let us rejoice and leap, for behold, our reward is great in heaven! We are no longer sojourners and strangers, but citizens with the saints, and members of God's household, built upon the foundation of the apostles and prophets, Jesus Christ being the cornerstone, upon which the whole building, being joined together, grows into a holy temple in the Lord, upon which also we are built for a dwelling place of God in the Spirit. Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, and is now, and ever shall be, from everlasting to everlasting. Amen.

F. Pf.

Our Synod.

Growth and expansion in peaceful sowing. 2.

Already in the previous issue we told about the beginnings of the Inner Mission of our Synod. But we have not yet finished. The field is too large, the subject too rich. The Inner Mission was and is precisely the main task of our Church in this country; our Synod owes its great, wonderful growth to it. A few figures can also illustrate this.

The synod numbered 22 pastors at its founding, scattered over 6 states: Missouri (3), Illinois (4), Indiana (5), Ohio (6), Michigan (2), and New York (2). Thirteen years later, in 1860, it numbered 173 pastors and had gained a foothold in the following additional areas: Tennessee, Louisiana, Iowa, Wisconsin, Minnesota, Pennsylvania, Maryland, Virginia, District of Columbia, and Canada. In the same year, D. J. M. Buhler, later President of the California and Oregon District, came to the gold country of California as a pioneer of our Synod, and had the joy of planting the first congregation of the pure confession on the Pacific Coast, in San Francisco, on Luther's birthday. An old mother, who had become acquainted with our synod, had given the impetus for Bühler to be sent to San Francisco by letter. About that time it happened that President Wyneken, on one of his journeys in the railroad car, fell into conversation with an American. In the course of the conversation, Wyneken, when questioned, told what position he held in our Synod. Jokingly the American remarked, "Why, then you are President of the whole United States!" Quick-witted and conscious of his dignity, Wyneken replied: "I beg your pardon, sir: President of the United States *and Canada!*"

In the meantime, the work of the Inner Mission continued its quiet, beneficial course. The larger it became, the more systematically it was cultivated through the appointment of missionary authorities and the like. It has gained a great extent. Last year there were 648 workers in this field, and the sum of \$298,094.73 was expended on it. To the cultivation of the Inner Mission the Synod has in good part to thank for its expansion and growth. In the sixties of the last century the missionaries crossed the Missouri river and gained a foothold in Kansas and Nebraska, and so on and on westward, until it came alive on the Pacific coast also, and the brethren advanced northward and eastward, and so from the east and in front westward the brethren filled the territory lying between them with missionary places and were able to reach out fraternally. In the last quarter of the last century, the mission and expansion of our Synod in the south of our country took a great upswing. The same is true of the east of our country. The East, the home of the old Synods, seemed for many years closed to our Synod. The Eastern District of our Synod used to be called "the Vestry District" because on the occasion of the General Synod it found room for its District Assembly in the Vestry. Since the last quarter of the last century it has grown tremendously. In the year of salvation

In 1918 our Synod labored in all but two of the states of our great, wide land. And it has not stopped there; the stream of blessing has poured over the shores of the Union: Workers of our Synod are in the West Indies and in the territories of British North America: British Columbia, Alberta, Manitoba, Saskatchewan, Ontario, Quebec; we have supplied workers for Germany, Denmark, England, Australia, New Zealand; our heathen missionaries are working in India and China.

A few words in particular, however, should be devoted to one mission field. Since the beginning of this century, the Synod has begun the mission in Brazil. On this God has bestowed His blessing in a special way. Entire congregations, some of them populous, which had hitherto been served by hirelings, have turned with confidence to our Synod. The blessed work is spreading wider and wider, and has penetrated into neighboring Argentina. There are now 28 pastors working in Brazil and 8 in Argentina. A synodal district has been formed, in the midst of which a teaching school is flourishing.

When we contemplate this expansion of our Synod, our hearts must swell with joy that the Lord God has opened so wide the door to the pure preaching of the Gospel. That famous man cried out at the dawn of the Reformation, more because the shadows of the Papacy were receding than because the brightness of the Gospel was breaking forth, "It is a joy to live in the present time!" How much more must we rejoice that God has allowed us to experience such a time of blessing. Humbly, however, we must also confess in the process: Ours is the weakness and imperfection, from the Lord the opportunity and strength to work, from Him above all the blessing. To him alone, therefore, are yours!

The Synod of Missouri was not narrow-minded and limited in spirit that it would have regarded the language limit also as the limit of the gospel and its preaching. It considered itself bound to spread the gospel in all languages as opportunity and opportunity permitted, and thus its work has become a multilingual one. As early as in the fifties of the last century she began to proselytize in the national language, and this English missionary work she continued also in the following period, and it would at any rate have been done still more perfectly and on a more extensive scale, if the missionary work in the German language among the people and fellow believers had not so much occupied her attention and strength. But the more the transition to English became prevalent among the new generation, the more urgent became the need for church service in the English language and corresponding congregational education. Thus, with the full approval and consent of the Mother Synod, an English Synod was established in 1888. This was absorbed into the mother synod in 1911. Since the name "German Lutheran Synod of Missouri, Ohio and other States" no longer corresponded to the changed circumstances, the name "German" was dropped by the last Synod when the changed constitution was adopted.

The synod was given the opportunity to promote the preaching of the gospel in other languages as well. In Massachusetts there was a mission among the Latvians and Estonians.

which was taken under its care by the Eastern District. But when this mission spread far over the West, the General Synod took over the care of it in 1899. A Finnish mission was attached to it. A Lithuanian mission has also been founded, in whose service four missionaries are in full activity. Although a Slovak Synod of 24 pastors exists, a Slovak mission is also maintained by our Synod. A very fruitful and promising mission has been carried on among the Poles in recent years. Five missionaries are presently in their service. Finally, a mission has recently been begun among the Italians. Fourteen missionaries are at present in the service of the foreign-language missions.

Finally, years ago our Synod also began a mission in a language that is not really a language at all. This is the mission among the most silent in the country, the mission for the deaf and dumb, which is carried out by means of sign language. Started by Blessed A. Reinke in Chicago in 1894, adopted by our Synod at its meeting in 1896, it has developed beautifully under God's blessing. Ten missionaries are engaged in this work, preaching the Word to many deaf and dumb without words, by loud signs, which can also make their souls blessed. I. S.

A big, important company.

An important, significant publication that will have rich blessings in its wake is the forthcoming publication of all the Confessions of our Lutheran Church in three languages, German, English, and Latin. Such a trilingual edition of our Lutheran Book of Concord, *Concordia Triglotta*, has not yet appeared, and it will arouse the interest of the entire Lutheran Church and will serve all parts of our Church. In the jubilee year of the Reformation, at the Synod in Milwaukee in June, 1917, our Synod voted to publish this work as a lasting memorial of the four hundred years of the Reformation, and the preliminary work is now so far advanced that printing can begin. If no special obstacles arise, our publishing house hopes to be able to complete the work by the Reformation festival of the year 1920. We believe we can say, without fear of contradiction, that no other publishing house in our country would undertake the publication of such an edition of our expensive *Konkordia*. It involves very considerable expense and will not, perhaps never, "pay for itself" in the common sense of the word for many years. But our Synod has always regarded it as its duty to distribute good writings without regard to cost, and our publishing house was founded primarily for this purpose and shall remain faithful to this purpose in the future. That our publishing business, by the publication of other books and periodicals, yields a bona fide business profit, and that this profit, as is well known, is not for the benefit of individuals, but for the benefit of our whole Synod, is quite just and right.

Now, however, this work should also be properly distributed and diligently read and studied; only then can it bring about the blessing it is intended to bring about. Our Confessions are a great, glorious, noble treasure; and the future of our Synod, indeed of the whole Lutheran Church in America, depends on faithfulness to our Confession. Three formidable, fundamentally different ecclesiastical powers are prominent in our country, and are also making their presence felt in the natural, civil sphere. These are, first, Papism, the Roman Church; second, Calvinism, Arminianism, and Puritanism of the Reformed church communions; third, Lutheranism. And only if Lutheranism holds high the banner of its confession drawn from God's Word, only if it teaches and lives faithfully according to its good confession, will it do justice to its high task, will it be and remain a blessing to our people and country; only then will it be able - let us for once apply the phrase now much used - to fulfill the tasks which the new age brings with it. A merely outward Lutheranism, which only bears the name "Lutheran" but departs from the confession, is not worthy of the name it bears. The Lutheran Church then sinks to the level of a sect and has lost its right to exist. Faithfulness to the confession, however, presupposes reading, studying, appropriating, and holding fast to the confession. Therefore we are glad about the publication of this new edition of our Confessions, which corresponds to the conditions in our country, and we call upon not only pastors, teachers, and church-interested members of the congregation, but especially the congregations, to acquire this edition for the sake of the congregation, so that it will be accessible to everyone in the congregation.

We believe that we can assure you that the edition will be everything that can be desired on this side with regard to the external decoration; we know how this decoration is planned by our publishing house. But we believe we can vouch for the fact that the contents of the edition will be excellent. We know our esteemed colleagues who are responsible for this; we have observed them in the work that has already been done, and we have also seen samples of their work.

The price of the work is fixed at ; but whoever sends in the money before the 30th of June this year may get it for H6.75 ; then the subscription price will increase from month to month. Those who prefer to order the work on monthly instalments may do so. Our publishing house (Concordia Publishing House, St. Louis, Mo.) will be glad to give genuine and full information to any one who requests it.

And now, good luck! May God make this Concordia a rich source of blessing for our dear Lutheran Church!

L. F.

It has been reported that large shipments of money have been received in the last few weeks, and that the amount is \$1,325,000. As, however, the stream is still flowing, and many congregations have written that they are still collecting, or cannot do so until later, owing to circumstances, and a number of congregations have not yet sent in the money already collected, the representatives of the L. L. L. were not only heartily thankful to God for the blessing already bestowed, but expressed the confidence that by the next Synod they would reach the sum of P3,000,000 for the care of sick and infirm pastors and teachers, and their widows and orphans. From Chicago the brethren proceeded to Milwaukee, where the principal office of the League is at present located. There they closed their meeting by singing the first verse of hymn 341: "Praise the Lord, the mighty King of glory." Unfortunately, the zealous treasurer, Mr. F. C. Pritzlaff, was unable to attend this meeting, as the Lord had laid him on a painful bed of sickness.

The above brings to mind a lovely story told to us in 2 Kings 4:1-7. A preacher and teacher in Israel had died. He had been God-fearing and had faithfully served in his office. Since his income had been small, and war and expensive times prevailed in the country, he left his widow and his two children no property, but only debts. Soon after the death of the preacher, his widow was in dire need. Not only did she have nothing to eat, but the cruel debtor also wanted to take away her children. In the anguish of her heart, the widow turned to the prophet Elisha, "Your servant, my husband, has died; so you know that he, your servant, feared the LORD; now the debtor comes and wants to take my two children for his own servants." Elisha said unto her, "What shall I do unto thee? Tell me, what hast thou in the house?" She said, "Your maid has nothing in the house but a jar of oil." And he said, "Go and ask outside of all thy neighbors empty vessels, and not a few of them; and go in, and shut the door behind thee with thy sons, and pour into all the vessels; and when thou hast filled them, give them." And she went and shut the door behind her with her sons, and they brought her the vessels, and she poured them out: and when the vessels were full, she said to her son, "Give me another vessel." He said to her, "There is no more vessel here." So the oil was poured out.

Now the widow went and told the man of God, and Elisha said, "Go, sell the oil and pay your debtor; but you and your sons feed yourselves from the rest." So with one stroke the widow was helped by the jar of oil. Not only was she able to pay all her debts, but now she and her children could live without food worries.

In our synod, too, a little jar of oil has recently begun to flow. Many an empty vessel has been filled through it, and it is still flowing. The brethren of the L. L. L. do not wish the oil to stand until a jar has been filled by each congregation of our synod, and the desired end has been attained. And the proceeds shall then be used in the same manner as the widow uses the amount of her jar of oil on

The Lutheran Laymen's League Collection.

On May 24, the Board of Directors of the L. L. L. met in Chicago to discuss the present state of the collection and to consider what steps might be taken to reach the goal set. As at other meetings, the undersigned was again invited to attend and serve with his advice.

The prophet commanded that our aged and sick pastors and teachers, and their widows and orphans, should be preserved and nourished by this means from oppressive want.

So may the Lord, who has the hearts of men in his hand and still blesses oil jars, further allow the enterprise of the L. L. L. to please himself and give it success! F. Pfothner.

To the ecclesiastical chronicle.

That the Commission on Appointments of our Synod met here in St. Louis from the 27th to the 29th of May, and instructed this year's candidates for the office of preacher and schoolmaster as to their appointments, we have already briefly communicated in the preceding number of the "Lutheran". We now let follow the more detailed information, the names of the candidates and the names of the places where they are called.

Preaching candidates in St. Louis.

H. Abram; Alpha, Minn.
W. Andres; Saskatchewan, Can.
V. Bartling; Bismarck, N. Dak.
A. Becker; Indianola, Nebr.
E. Bertram; British Columbia, Can.
A. Betz; McKenzie Co, N. Dak.
I. Beyer; Portland, Oreg.
P. Brewer; Bozeman, Mont.
W. Brommer; Big Spring, Nebr.
C. Citizen; Orlando, Okla.
R. Clöter; Edgemont, S. Dak.
I. Dinda; Slovak Synod.
Th. Domsch; Kress, Tex.
F. Drögemüller; Alliance, Nebr.
Th. Eggers; Havre, Mont.
A. Eichmann; Milwaukee, Wis.
W. Eifert; Saskatchewan, Can.
W. Erthal; Saskatchewan, Can.
H. Fischer; South Idaho.
C. Fredericks; Conover, N. C.
C. Fülling; -----
M. Gebauer; New Orleans, La.
P. Glahn; Hahlen, Ill.
W. Going; Stamford, S. Dak.
A. Grewe; Twin Bridges, Mont.
V. Grimm; Marengo, Iowa.
E. Hartenberger; Fant City, Tex.
W. Harms; Detroit, Mich.
H. Harthun; Merrill, Wis.
M. Heerboth; Lawton, Okla.
P. Heinke; Wyoming, Minn.

R. Hildebrandt; Alberta, Can.
G. Hillmer; Texarkana, Tex.
O. Hinge; Canyon, Tex.
A. Hinners; Blunt, S. Dak.
R. Holtzen; Alberta, Can.
A. Horn; Napoleon, N. Dak.
W. Hunsucker; Cleveland, O.
Th. Kauffeld; Saskatchewan, Can.
H. Kellermann; Philip, S. Dak.
O. Knoll; Winfield, Kans.
H. Köpchen; Elizabeth, N. I.
G. Krach; Froid, Mont.
C. Krämer; Saskatchewan, Can.
G. Krämer; Argentina.
W. Krämer; Lyons, Tex.
K. Kuddes; Alexandria, La.
G. Kupst; Hershey, Nebr.

H. Kuring; Alberta, Can.
W. Luke; St. Paul, Minn.
C. Lürsen; Tulsa, Okla.
P. Mader; Saskatchewan, Can.
H. Mayer; International Falls, Minn.
A. Mette; Brazil.
V. Meyer; British Columbia, Can.
W. Meyer; Alberta, Can.
A. Michalk; Galveston, Tex.
W. Miller; -----
H. Möller; River Forest, Ill.
W. Mundinger; Saskatchewan, Can.
H. Nau; Townsend, Wis.
D. Oberdick; Brazil.
W. Opitz; Maple Grove, Mich.
I. Oppiger; St. Louis, Mo.
I. Pelikan; Slovak Synod.
W. Peters; Sidney, Nebr.
O. Rieß; Saskatchewan, Can.
A. Rolf; Saskatchewan, Can.
E. Roschke; Bourbon, Mo.
O. Scheins; Renault, Ill.
P. Schelp; Brazil.
H. Schlesselmann; Chewela, Wash.
Ä. Schlobohm; Sandstone, Minn.
C. Schmidling; Detroit, Mich.
E. Schmidt; Newell, S. Dak.
G. Schmidt; Fort Wayne, Ind.
H. Schreck; Batchtown, Ill.
H. Schumacher; Lockhart, Minn.
L. Schwartzkopf; China.
B. Skov; Kit Carson, Colo.
B. Skov; Milwaukee, Wis.
I. Steinmeyer; Riverview Tp., S. Dak.
W. Stöppelwerth; -----
W. Stoll; Plummer, Minn.
H. Storm; Town Grant, Mich.
W. Storm; New York, N. Y.
W. Vandreg; Lamona, Wash.
R. Wahl; Saskatchewan, Can.
A. Weber; Rolla, Mo.
H. Wiese; Woodworth, N. Dak.
E. Wildgrube; Brazil.
R. Will; Milwaukee, Wis.
H. Winter; Ontario, Can.
E. Witte; White Lake, Wis.
H. Wittschen; Greensboro, N. C.
L. Wohlseil; McCluZky, N. Dak.

And are now entering upon the ministry. Harthun, descended from our Synod, has completed his studies at the Wisconsin Synod Seminary at Wauwatosa, Wis. and is now following a calling to our Synod. The seven candidates, Bertram, Eifert, Erthal, Hildebrandt, Kauffeld, Mundinger, and Wahl, were already released to the Canadian mission field at Easter, and are already engaged in work there. The candidates Eichmann, Fredericks, Knoll, Luke, Möller, Schelp, G. Schmidt and Will have been appointed as assistant teachers at our institutions in Fort Wayne, Milwaukee, St. Paul, Winfield, Conover, River Forest and Porto Alegre, Brazil. Candidates Hunsucker, Schmidling (and Fredericks) follow appointments to the English District, Gebauer and Wittschen are appointed to the Negro Mission, Beyer and Harms to the Deaf and Dumb Mission, Dinda and Pelikan are from the Slovak Synod and will enter their service. The candidates Fülling, Herbert, Miller and Stöppelwerth do not yet enter the ministry, but want to study in other institutions first.

Preaching ministry candidates in Springfield.

-H. Bentrup; China.
^P. G. Bergmann; Wisconsin Synod. ^F. W. Bollefer; Saskatchewan, Can. -P. Ernst; Parshall, N. Dak.
-A. C. Hallmann; Deerfield, Kans.
-H. J. Heilmann; Holland, Minn.
- O. Hemmann; Jennings, La.
-K. Heuchert; Stirum, N. Dak.
- O. Hosimann; Libby, Mont.
- G. Jurkszat; Lithuanian Mission.
-P. G. Cheese; Brownwood, Tex.
I. G. Kaiser; Burton, Ill.
-V. M. Keiper; Stewardson, Ill.
-A. H. Kerstner; Southeast Missouri.
G. 5). Kitzmann; Silver Lake, Wis.
- P. Krey; Springfield, Ill.
--> H. H. Kühn; Alberta, Can.
-W. Lohmann; Saskatchewan, Can. ^Chr. Mack; Bear Spring, Mont.
^O. K. Netzeke; Wisconsin Synod.
--A. Pera. --
A. Piehler; Clayton, Ill.
- S. E. Nathke; Jslé, Minn.
-<-W. Rehr; Springfield, Ill.
K. H. Schaaf; Fallon, Nev. f-A. H. Schroeder; Kingfisher, Okla. - W. Schutte; Coal Valley, Ill. -^W. Seidensticker; Alberta, Can.
R. Tornow; Argentina.
- F. H. Werner; Argentina.
^A. G. Webbeking; Du Quoin, Ill - R. P. Yonng; Hoffman, Minn.

The Springfield class of candidates thus numbers 32 names. Bergmann and Netzeke, the two candidates, are from the Wisconsin Synod, and will enter its service. Jurkszat is a Lithuanian and will labor among his people in Philadelphia. Pera is a native of Persia, and will serve in the Persian Mission as soon as another door opens, but until then will be otherwise related in the service of the Church. Candidates Tornow and Werner, as well as the above-mentioned St. Louis candidates G. Krämer, Mette, Oberdick, Wildgrube (and Schelp), will enter the Brazilian District; 4 of them are to serve in Brazil, 3 in Argentina. Bentrup and likewise St. Louis candidate Schwartzkopf are appointed to the heathen mission in China; Rehr as assistant teacher to the institution in Springfield. With the 7 candidates dismissed at Easter, a total of 21 candidates are called to missionary service in Northwestern Canada.

At our teachers' seminaries at River Forest and Seward, 37 candidates for school offices were finished, 21 at River Forest and 16 at Seward, some of whom, however, have not yet entered office, but wish to continue their education. We leave their names and places to follow.

School district candidates in River Forest.

W. Bender; Cleveland, O.
W. Berndt; Gary, Ind.
H. Brüning; Kingston, N. Y.
E. Fox. -----
A. W. Gross; Meriden, Conn.
R. F. Hinz; Buffalo, N. Y.
C. Kaiser; Detroit, Mich.
W. J. Kirchhofs; Cedar Rapids, Iowa.
T. Meyer; North Tonawanda, N.Y.
A. Meyer; Crete, Ill.
K. Müller; Jonia, Mich.
K. C. Recknagel; Chicago, Ill.
I. Robinson; Salem, Oreg.
M. Schul; Beulah, N. Dak.
E. Schumacher; Buffalo, N. Y.
M. H. Schwanke; Milwaukee, Wis.
H. G. Thufius; Tigerton, Wis. Ed. Trusheim; Evansville, Ind. G. W. Twenhafel; Manheim, Tex.
E. Wardin; Aleman, Tex.
E. Wunderlich; Fort Smith, Ark.

We also note the following: Our St. Louis candidate class this year numbers 94 names. Candidates Gebauer and G. Schmidt have already finished two years ago

School district candidates in Seward.

C. Beermann. -----	E. Lüders; Martinsburg, Nebr.
H. Ehlers; Wilcox, Nebr.	5). Niemann; Wolsey, S. Dak.
F. Evers; Wentworth, S. Dak.	E. Pflughöft; Kenesaw, Nebr.
L. Fischer; Palmer, Nebr.	E. Scheer; North Omaha, Nebr.
G. Grefe; Hastings, Nebr.	H. Seils; Jacksonville, Ill.
b. Haase. -----	I. Straw; Detroit, Mich.
W. Hellwege; Seward, Nebr.	F. Wagner; Leas Lake Tp, Minn.
C. Koehler. -----	Th. Zwick; San Francisco, Cal.

The position in Seward is an assistant teacher position at the teacher training college there. - We have already informed you that for these 33 candidates for the school board there were 89 vacancies, i.e. 56 vacancies could not be filled. It was one of the most difficult and at the same time saddest tasks of the Distribution Commission to determine the posts which had to remain unfilled, however gratifying it was otherwise that at this critical time no less than 89 teachers were desired. This also shows how highly the Christian school is esteemed in many, many places, and how every effort is made to meet the difficult school conditions in many places. If one thing is needed in the years to come, and especially in the years to come, it is this: many pious, faithful, capable school teachers. May God provide them for our church! And may he also bless abundantly the many young pastors and teachers whom the Saviour, exalted at the right hand of God, has again given to his church, and who will now enter upon their duties in the weeks and months to come, and may he make them quite faithful and industrious, so that they may work untiringly and produce much fruit for the glory of his name, for the salvation and blessedness of many souls, and for the great promotion of his glorious kingdom! L. F.

Are pastoral visits a thing of the past? Recently the *Continent* had raised the question, "Is the custom of the pastor visiting his people a thing of the past?" or, more accurately, has the desire for such visits diminished?" In the course of the article it had been said that at least the boys in the families were always glad to be absent when the pastor came, and glad when he left. Against this debate, then, an earnest reader protests, exclaiming, "Why, tell me, why should a child like to avoid the visit of his pastor? Oh, with what joy I still think back to the visits of our beloved pastor! Even the air of the room where he gathered the family around him, where he talked in blessed company of the duties of the church, and expounded its glorious doctrines, and then called down the blessings of God upon us, seemed to us purer and lovelier; and we all, even the little fellows, walked noiselessly for hours afterwards, as before the face of God. I cannot understand how a Christian can but deeply regret that real pastoral visitations have gone out of fashion." To this the *Continent* then again remarks: "The circumstance that the real-

The fact that such pastoral visits are no longer in use seems to prove that many pastors believe that there is no longer any need for such visits. The thought suggests itself whether this judgment does not come from the fact that the pastor himself likes to be deprived of these visits. That the modern family, with its endless throng of social activities, is quite indifferent to the pastor's setting foot in their home, is doubtless true. But we know this also, that among the few who still lead a quiet, retired life, it is always a great joy when the pastor comes; and even the busy ones, though they do not miss it when he does not come, yet rejoice heartily when he does." We remember when a much-vaunted pulpit orator of a fashionable congregation in Chicago took pride in the fact that he lectured to his congregation in their public meetings, and was paid for it, and in the rest of his life he was paid for it.

the people were none of his business; he was not a pastor or priest who went after the people, visiting them in times of need, in sickness and in death: How unanimously the newspapers expressed their indignation, and emphasized that a pastor or priest, to whom in times of distress, in sickness, and in dying, and wherever else teaching, consolation, admonition, and strengthening were in place, no time of day or night was inconvenient, and no weather too bad, was a thousand times dearer to them, and commanded more respect than a mere orator who made his speeches and was well paid for them, but who no longer cared for the spiritual welfare of the people. In cases where illness and death or other incidents make the visit of the pastor necessary, the matter is not so difficult. But in cases where there is no special occasion, a truly pastoral visit is no easy matter. It is easy enough to do it wrong in a fanciful or imperious way, and to do mischief; but it is no easy thing to do it right in a genuinely evangelical, pastoral way, for the spiritual benefit of souls. This will probably be the main explanation of how the question could be asked why the truly pastoral visits seem to have become rare. In large congregations the time and the workload of the pastor usually of itself limits the matz of Pastoral Visits to those cases where a special occasion makes the visit necessary. E. P.

American or European Sabbath? The American Sabbath is what the Puritan sects call the Sunday as celebrated by the New England Puritans in colonial times, when state laws drove people to church, civil penalties were imposed for not attending church, and state laws forbade amusements and pleasures, as well as all non-essential civic activity-a Sabbath of almost Jewish severity. They call the European Sabbath the Sunday as it is celebrated in Europe, when people are not driven to church by state laws, when church absences are not punished by civil penalties, and when decent amusements and occupations that do not disturb other people are not regarded as Sabbath desecrations. Of course, this European Sabbath exists chiefly in the degenerate form of not going to church, and looking upon it as if Sunday were only a day of pleasure. The Presbyterians have a standing committee on Sabbath observance to work for the American Sabbath, if possible, and to work against the European way of observance, that is, to do their utmost to have the state legislatures pass and enforce as strict Sunday laws as possible, and to prohibit games and amusements on Sunday. This committee reported at the General Assembly, the General Synod of Presbyterians, recently assembled at St. Louis, that in a number of States, especially Indiana and Pennsylvania, the struggle for the preservation of the Sabbath had been won, but in New York it had been lost. There must be among the Presbyterians advocates of the so-called European Sabbath, and they must have been represented at the General Assembly.

For *Presbyterian* adds to the report the remark:

"The advocates of the European way of celebrating Sunday, with the allowance of secular amusements on the day, made efforts to get resolutions adopted expressing their view of Sunday celebration. But the Assembly overwhelmingly disagreed, and so all such proposals were promptly voted down." All Christian citizens are naturally in favor of sensible Sunday laws, that is, such laws as will make Sunday a civil day of rest, and enable Christians to hold their services without disturbance-

keep. But Puritan Sunday laws, which are to force people into the churches, forbid and punish all merrymaking on Sunday, only excite the displeasure of non-Christians, are a mixture of the spiritual and the secular, place a task on the State which it does not have by law, which it does not have by right, promote hypocrisy at best, are an attempt to make men pious by laws, and on top of that are built on the delusion as if the Christian Sunday were the same or something similar to the Jewish Sabbath of the Old Testament.

E. P.

Want to set a minimum salary for pastors through resolutions.

For some time now there has been a movement in almost all churches to remember their duty to pay pastors - in our case pastors and teachers - a decent salary and to provide in a dignified manner for the aged and unfit for service, as well as for the survivors of deceased ministers of the Word. In the Presbyterian: Synod of Pennsylvania, the proposition of a committee to fix for unmarried ministers at least a salary of \$1200, and for married ones such of P1400, together with parsonage, was unanimously adopted, and resolved, "Henceforth the Presbytery will refuse to introduce any man as pastor of a congregation whose salary issued does not reach the minimum salary fixed. In cases where congregations join together and cannot pay the minimum salary, the Inner Missionary Treasury shall advance as much as seems advisable in the case." Such equality cannot be established by laws and resolutions. Nor is it necessary, because there are more ways of maintaining it than by the presentation of a certain sum of cash money. But it is right and proper that synodical officers should see to it that a pastor or teacher can live upon the salary offered him. This, too, is in order, that a congregation which is small and poor, provided that small independent congregations are not formed without need and without benefit to the kingdom of God, should not be deprived of or denied the pastor, but that, because he is doing missionary work, the rest of the church, perhaps through its missionary funds, should help the small poor congregation so that it may establish and maintain the preaching ministry among itself.

E. P.

The American Bible Society is making extensive plans to meet the needs after the war. A large part of the American Bible Society's budget for post-war needs will be used to extend its religious and educational activities in France, Belgium, and Italy, where an unprecedented attendance for Christian literature has been awakened by the visitation of millions of allied soldiers, each of whom would have a Testament with him as a part of his equipment. At least 150,000 will be required to meet the needs of the Society in this emergency, and it is co-operating with the fourteen leading churches of the United States in the national interchurch campaign in raising ten millions to meet immediate needs. The Society intends to have millions of wills, printed in one hundred and fifty or more languages, distributed in every country on the globe. Dr. Haven said that there were now hundreds of thousands of persons in America who could not read English, and that tens of thousands of these were in the army and fleet of the United States. Experience in the field camps and hospitals had shown, he said, that these men were eager to receive the Scriptures in their native tongue. President Wilson's appeal to the American people to put Testaments in the hands of soldiers and sailors as an important aid to their inner

The work of preserving the Church's efficiency has had a remarkable effect upon the people of Italy and France, and has awakened their sympathy for the teachings of Christ. The sudden demand for Bibles in Europe must be met by the religious workers of the United States, and a part of our emergency fund used for this purpose. Dr. Haven said that the Society had received requests from Europe and Asia Minor for Bibles printed in the languages of the various nations. The supplies of Bibles in these countries are being depleted, and considerable funds are needed to replace what is lacking. The opportunity is very favorable. The budget of the American Bible Society for the year 1919 provides for an expenditure of H92 5,000, but only a portion of this is for emergency work after the war. During this year the Society intends to complete its task of furnishing every man in the American army with a Testament. Seven million copies of the Testament, the Gospel of St. John, the Proverbs of Solomon, or the Psalms have been placed in the hands of the fighting men by the Society up to December 31. The Society has done this chiefly through the chaplains, and has sent them all the wills they asked for their men. The demand is still considerably greater than the re-supplies, as books do not grow old in a soldier's ordinary kit, and have to be frequently replaced. The copper plates from which editions of the Bible in the present Greek, in the Romanian, Bohemian, and Arabic languages, were formerly printed in the capitals of Europe, have become inaccessible through the war, and the Bible Society is restoring them by a photographic process, which involves great expense. To meet the needs of foreign-language people in the great industrial centers of the United States, Bibles are being produced in the Russian, Romanian, Polish, Finnish, Hungarian, Bulgarian, Lithuanian, and Czech languages. Other editions in the present Greek, Romanian, Yiddish, Czech, French, Spanish, Italian, Portuguese, and Russian languages are soon to be issued for the use of men from these countries who are still under the Allied forces. The Levant, including Asia Minor, Syria, Bulgaria, Macedonia, and European Turkey, has been fully opened to the extension of Christian instruction for the first time since the beginning of the war. The small supplies of Bibles in those countries are being sold out, and the leaders of the interchurch emergency campaign regard this as one of the most fertile fields for future joint religious work. Reports from the secretaries of the American Bible Society in the Levant say that the eagerness of the Armenians to obtain Bibles is surprising, and the Society intends to grant a large item to enable it to supply the Bibles.

(Church Journal.)

Alarming current in Switzerland. Fools, according to God's Word, are the members of the Swiss Monist League. They have addressed a request to the Federal Council that it should clear up such phrases as "in the name. God Almighty," "God save our Fatherland," etc. "Such phrases" were unworthy of a democratic government which, after all, could dispense with the "God of the immature." The socialist Lucerne paper "Demokrat" supports this with fervent pleasure. The Catholic "Vaterland" reproaches the Protestant papers for not seeming to crow about it. If one expelled the HErrgott completely from the earth, then one would have hell. Indeed, the terrible war and the atrocities of the Bolsheviki in Ruhland and in Germany have made this clear.

...has shown. It has come to such a pass that such people have the impudence to come before the Federal Council with their ungodliness. And yet there are still thousands in our land who do not want to belong to the foolish, who think in their hearts and say it boldly: "There is no God!" And this is a miracle, for for decades they have insolently cried from on high, "We do not want this one to rule over us!" Attempts have been made to drive religion out of government, schools, literature, and public life. This sad seed is sprouting and bringing ruin. If we are to do better, our watchword must be, "Back to God!" Back to God Almighty, who holds all things in his hand! Back to obedience to his will, from which alone, all alone, flows blessing for the whole as well as for the individual! Back to the fear of God, which is and remains the fundamental pillar of all happiness and well-being in state, community, and family! Back to the living faith in a future world, which alone is capable of giving man support and comfort in the sufferings of this life and one day also in death! Back to a life according to the will of God, which knows higher things than money and pleasure! Then the name of God will not be just a phrase and an empty phrase, but a joyful reality.

(Bernese Protestant Ambassador.)

yet poet so beloved by the people of Italy, who sang so beautifully of the "Liberation of Jerusalem," had to hear the worst calumnies cast upon him by one of his enemies at a banquet, and he kept silent about them. One of his friends sought to make him speak, saying to him, "You must be a fool to keep silent in the face of such calumnies and accusations." "You are mistaken," replied Tasso, now very calmly, "for a fool cannot be silent." A babler cannot be silent, a preacher of zeroes, a liar who wants to cover up his lies, an irascible who lets his anger roar, they all cannot be silent, but must pour out what is hidden in their hearts. But already the preacher Solomon says: "Silence has its time." Where evil speak of us that are changed, let us be silent, if we be innocent; another heareth them speak, and he will answer. He that is greater than all, our Saviour, hath also kept silence to the accusations of false witnesses, and to the unjust judge, hereby leaving us an example. He left all things to him who judges aright.

Of course, speaking also has its time, and where it is a serious matter, where good counsel is needed, where the salvation of one or many people is at stake, where one hears that the holy God is blasphemed, then silence does not have its time.

From World and Time.

Serious words to parents. Two young people of fifteen were recently on trial as murderers. This prompted the district attorney of New York to issue a stinging indictment of parents whom he blames for the criminal activity. After saying that one of the most difficult problems during the past year has been the conviction of juvenile criminals charged with highway robbery, burglary, murder and other serious crimes, that juries are not easily persuaded to find such young boys and girls guilty, he continues, "There is but one reason for this: want of reverence for any supremacy. It begins in the home, where parents are inclined to treat their children too leniently, and allow them to stay out late at night in the belief that they are taking part in innocent amusements. Teachers can no longer demand the respect of their pupils, as they used to do. The abolition of corporal punishment is largely to blame for this. We know of instances when pupils have absolutely defied their teachers, and the latter have been almost powerless against them, because they have been deprived of their power. Boys laugh in the face of policemen when they are told to go on. A policeman means nothing to children nowadays because they know he will not arrest them for fear of being censured as one who does not understand the cheerful sense of youth. I believe in the truth of the saying: Spare the rod and spoil the child.? I may be somewhat old-fashioned in my views, but a few years in this Bureau would open anyone's eyes as to the direction of the times."

-(Z. u. A.)

Shut up!

The pagan philosopher Xenocrates took no part in the conversations of a society where people mocked and blasphemed, but persisted in silence. He explained his silence by saying, "I have often regretted it when I have spoken, but never when I have been silent." Torquato Tasso, the unhappy and

"Thy word is a lamp unto my feet, and a light unto my path."

Ps. 119, 105.

On board the mighty ocean liner I was on my way to Europe. By two o'clock in the afternoon we had passed the Isles of Scilly, and by half-past three we had passed Land's End, the farthest point of England, and were now in the notorious and dreaded English Channel. The weather had been rough and cold all day. Towards evening a heavy rain was followed by a dense fog. The sea was restless. Very early it grew dark. Soon the big deck was deserted, for it was no pleasure to be out in such weather. I stayed up there alone. With my overcoat buttoned up tightly and my warm cap pulled down low over my face, I stood at the rail and looked out into the night. True, the fog had lifted, but still the night was pitch dark and the rough sea black as ink. The ship's chart told me that we were near Plymouth Bay, dreaded by seamen on account of its many shoals and sea-covered cliffs; indeed, we were heading straight for Plymouth, for there we were to anchor in the harbour and land a number of passengers. But though we were in that dangerous region, yet the engine pitched on at a steady pace, and at the rate of eighteen miles an hour the ship forded the black tide in which many a proud ship had found her grave.

How did the helmsman up there on the bridge find the right, safe way through cliffs and shoals in this pitch dark night? Answer: Over there, on the left, a bright light flashed at regular intervals. This came from the famous Eddystone Lighthouse, which stands lonely far out to sea on a rock, the Whirlpool Rocks, and shines its dazzling light with a luminosity of 159,600 candlepower 17 1/2 miles out to sea. This light is the mariner's only guide in 'dark night. If this light shines, and the skipper conscientiously pays attention to it, then he is sure of the right way, even in the darkest night.

But woe to him if it should go out, or if he should disregard his instructions! His ship would soon be wrecked on the cliffs.

I felt hot and cold at the thought that for some reason the light on the lighthouse might fail, if only for a short time; for then I and the two thousand souls on board would be lost. But the light continued to flash regularly. It was not long before we saw the beautifully lighted city of Plymouth in the distance, and soon the anchors were rattling down in the harbour. Our ship had sailed safely through cliffs and shoals in spite of the rough, dark night, for Eddystone had shown our helmsman the right way, and he had diligently kept that shown way.

As I stood thus alone on the deck, watching the light of the lighthouse, all sorts of thoughts came to me. We Christians are also on a voyage through dangerous cliffs and shoals on the sea of this life through the dark night of the world. Our voyage is toward the heavenly port. But around us are dangers and temptations of many kinds. And many, many a ship of life has been shipwrecked and wrecked. Why? Because no attention has been paid to the way that God the Lord has shown us through the light of His holy Word. He who follows this light will never lack the right way, but will safely reach the harbor of peace. The Psalmist says: "Thy word is a lamp unto my feet, and a light unto my path", Ps. 119:106.

J. A. F.

Earthly goods.

In his book "Nature Study and Christianity" the late writer Bettex writes: "Years ago I visited a landowner friend of mine, and by chance the subject of Paradise came up. Then he smiled and, pointing out of the window to his vast estate, exclaimed, 'This is my paradise!' And sure enough, vineyards and meadows spread out there in the sunshine, framed by blossoming fruit trees, in gentle slope down to the blue lake, and on the far shore beautiful hills and above them the snowy Alpine peaks rose into the blue air - a splendid picture!

After some years I came again; still the lake smiled in the sunshine, and the trees were green; but in the room sat the owner, broken, brooding gloomily in an arm-chair. His beloved son had been drowned in the lake before his eyes, a daughter unhappily married, and he himself was slowly wasting away with an incurable malady. And when his younger daughter came into the room and said, 'Father, I am going to town; what shall I bring you?' the father answered gloomily, 'A pistol!'

Yea, our hearts have need of another source of joy than nature and her beauties and her riches. Only the heart that can say in truth, 'The Lord is my shepherd, the consolation of my heart, and the portion of my heart,' will be happy. He alone has the right joy in earthly goods and the right gratitude to the giver of them.

Empty pews.

With the coming of the summer season, there are again many empty pews. Excursions on Sundays, visits to places of entertainment, and other distractions keep many Christians away from church services. In the cities especially

In some congregations it has come to the point that God's houses are closed for weeks or even months at a time. The pastors go on "summer retreats," and some members who do not also go on trips are very content to rest in their own homes on Sundays. In recent years automobile trips have been added to the Sunday excursions and diversions. More and more popular is this kind of Sunday amusement.

Christians have to be on their guard, so that they do not put themselves on a par with the world even in this piece. The example of the world is contagious. Such innocent pleasure, they say, can be allowed on Sunday. And so one allows oneself one thing and another, until at last there is little talk of keeping Sunday holy. But if Christians are no longer concerned about keeping Sunday holy, who else should be? Our Catechism says, "We are to fear and love God, that we despise not the preaching and his word, but keep the same holy, gladly hearing and learning it." But the attendance at divine service and the preaching of the divine word are omitted by the very distractions and chasing after pleasures on Sundays. But if the place of worship and the preaching are neglected, the Christian life soon goes further downhill.

If we lack preachers.

If they [the apostles] were to preach to others, they had to hear and learn it first. Afterwards, when they should preach to others, the Lord called them specially, and commanded them how and what they should do, Matt. 10. Now the Lord did not care a little about this calling; therefore he did not plump into it, and appoint every one to such an office without distinction. He will certainly not have done this without the counsel and will of his heavenly Father, as Luke (chap. 6:12, 13) clearly shows, when he says that the Lord at one time went up into a mountain to pray there, and remained a whole night in prayer to God, and in the morning called his disciples unto him, and chose twelve of them, and called them apostles. From this we are to learn, if we lack preachers, that we should ask them of God, as Christ himself says in Matthew (chap. 9:38): "Ask the LORD of the harvest to send laborers into his harvest!" (Luther, St. L. ed. XI, 1910.)

Who gave the most?

One man, not exactly wealthy, gave \$5000 for the mission, and people praised the generous giver. "I know a man even more generous," said one. "Really? And who is he? What is his name?" "The gift he offered is known to few; but the Lord knows it and the giver. I met an old man the other day who told me, with tears in his eyes, that his only son was leaving him and his home to become a missionary in the distant heathen country. - The father knew that the son was willing and ready to go out of love for the kingdom of God and hesitated to leave home only for his own sake. "How could I hold him back?" said the old man. "Almost all my life I had prayed: 'Thy kingdom come,' and though the pain of separation from my son is great, and though I know I shall never see him again on earth, yet I - feel a deep, heartfelt joy that I have let him go for Christ's sake."

Obituaries.

Prof. J. L. Backhaus was born at Amsterdam, Holland, August 1, 1842. In 1856 his parents emigrated to America and settled at La Porte, Ind. where the deceased was confirmed by Father Tramm. A desire to serve his church in the school department brought him to our then very young teachers' seminary at Fort Wayne, Ind. In 1864 we find him at his first post as teacher at Readfield, Wis. where he served two schools and drew, besides free board and lodging, the princely salary of \$75 annually. In 1865 he accepted a call to Bloomington, Ill. In the same year he married Maria Brewer, of Fort Wayne. In 1867 he moved to Venedy, Ill. where he served fifteen years in the parochial school there until 1882, when he accepted an appointment to the school of St. Matthew's parish in Chicago. In 1884 he removed to Addison to serve as professor in the teachers' seminary. This institution he served with great fidelity and conscientiousness and skill for thirty-one years. In addition to his other teaching duties, he, together with Professor Nechlin, had been in charge of the so-called training school since its establishment. In addition, he took care of the purchases and administered the treasury for the institution's budget. Wherever he had occasion and opportunity, he was willing and ready to serve the church in general, and his institution and our school system in particular, with his not insignificant gifts, in word and deed. Among the articles which flowed from his pen in the interest of our schools, his last article, published in the "Lutheraner," Vol. 1918, No. 23, page 372, deserves to be preserved as a treasure and, as it were, as his last legacy to our teaching community, to be frequently read and taken to heart. - In 1915, owing to increasing infirmity, he resigned his office and removed to Maywood, Ill, the home of quite a number of his children, and in 1916 to Lang Beach, Cal. to spend his remaining years with his (second) wife, near his son Otto, who is a teacher in the parochial school there. On March 5, at the beginning of the Passion season, the signs of the affliction set in to which he was to succumb after a not very long but painful bed of sickness. In joyful faith in his Saviour he passed away on March 11. On March 13, Father A. Wyneken conducted the funeral services at Long Beach. The body was then sent to Maywood for Christian burial in the nearby Concordia Cemetery next to Prof. Nechlin's grave. Funeral services were held at the undersigned's church on March 19, attended by the entire student body, including professors from River Forest Teachers' Seminary, as well as representatives from other teaching institutions and conferences. In the funeral oration the undersigned called upon the people to thank God for the blessed work and the blessed end of the deceased and encouraged them to faithful cooperation on all sides for the promotion of our educational institutions and our school system. In addition, the following spoke: Father E. Werfelmann on behalf of the supervisory authority, the directors Albrecht, Bünger and Käppel and, as representatives of their conferences, the teachers Heiden of Milwaukee and Koch of Addison. Werfelmann officiated at the graveside. - The deceased brought his age to 76 years, 7 months and 18 days. Besides his widow, Johanna, nee Mueller, he is survived by three sons, four daughters and a number of grandchildren and great-grandchildren. May his memory remain in blessing with them and all of us, but especially with our teachers! E. Zapf.

Teacher Johann Nörenberg died at the Lutheran sanitarium at Hot Springs, S. Dak. on Feb. 26. He was born at Hollywood, Minn. on March 13, 1890. When a youth of sixteen years he entered our institution at St. Paul, Minn. After two years' residence there he entered the teacher's college at Seward, Nebr. where he completed his studies. In 1911 he was called by the congregation at Claremont, Minn. which he served faithfully to his blessed end. On Nov. 26, 1914, he entered into holy matrimony with Minna Malkow, and was blessed with a baby daughter. - Two years ago he began to ail. In the spring of 1918 he collapsed at school. In the course of the summer, however, he recovered, and in the autumn he entered his dear school again with a cheerful spirit. After several weeks he was again close to collapse. He had himself examined by the famous physicians at Rochester, Minn. and they advised him to resign his office on account of his kidney trouble. Neither he nor his congregation could make up their minds to do this. The latter gave him an indefinite furlough, and hired a substitute. On the advice of the doctors he went to Hot Springs, S. Dak, in January. At first it seemed as if he would recover. His eyesight, which had almost diminished, was returning, so that two weeks before his end he was able to write a hopeful letter to his loved ones. But the good Lord had decreed otherwise. He had a relapse. His wife, who immediately rushed to his deathbed, found him still fully conscious. He comforted himself and her with God's word and said: "I have never felt the nearness of God, my Saviour, so much as in these last days. Soon He will take me to Himself, and will not leave thee nor my little daughter." Fine gently and quietly he then passed away to his Saviour's joy. On March 5, he was buried in the parish churchyard at Claremont, Minn. with a large attendance. Father M. Weinhold delivered the German and Father O. Schultz the English funeral oration. - God comfort the bereaved and give the congregation another faithful teacher soon!

C. F. M.

"My thoughts are not your thoughts, neither are your ways my ways, saith the LORD: but as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." These words of God (Is. 55, 8. 9) rang in our ears and hearts as we stood on April 5 at the coffin of Gustav Adolf von Brauchitsch, who fell asleep on April 2 in faith in his Savior. Born January 8, 1892 in Eschwege, Kurhessen, he came to this country in 1894. In 1906 'he moved to our Institution at St. Paul, Minn. from there he went to St. Louis where he completed his theological studies in 1914. Appointed assistant teacher of the institution at Concordia, Mo. he served it for two years. Summer vacations were spent at the university in Chicago, which he then moved to in 1916 to study Hebrew and other Semitic languages, for which he was exposed to scholarships. He could have once served our Lutheran Church much with his brilliant gifts and rich knowledge. But God's thoughts and ways were different. After a short illness he took him away. To a friend who asked him the day before his death whether he also wanted to die in faith in his Savior, who had redeemed him from his sins, he answered with a joyful yes. He desired the Holy Communion. When his pastor came to his bedside and told him, "Now you will know how true it is what that poet says:

Ah, if I but know and know JEsu aright, Then have I wisdom's perfect price.

All other knowledge fails you now; the knowledge of JEsu Christ alone can comfort you now," he agreed, and prayed with him the 23rd Psalm, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou, O Lord JEsu, art with me." And in this faith he gently fell asleep. On the 5th of April he was buried in St. Luke's churchyard, Chicago. Surviving him are his deeply bowed parents and five brothers and sisters. At the home and graveside officiated his pastor, Karl Schmidt.

ther in the parish at Owatonna, Minn. under the assistance of P. O. Schulz' by P. C. F. Malkow. - P. A. C. Thober in the parish at Code, Md. assisted by P. G. Luecke. - X W. O. Schmidt in the Immanuel congregation at Higynsville, Mo. assisted by LL. W. Mießler and busses by Prof. W. Arndt.

On Sun. Rogate: Fr. K. Schinnerer at St. John's parish at Ludiugton and at the branch at Riverton, Mich. by Fr. J. Schinnerer.

On Sun. Exaudi: Rev. E. Meyer in the church at Bible Grove, Ill, assisted by D. Schaass of D. W. Fr. Benecke. - k. G. P. Stiebtz in St. John's parish at Burt, N. P., assisted by P. Drewes' from P. W. Strohmann. - P. A. Sch Widder in the Peace Gmcinde at Wall Lake, Iowa, assisted by P. A. Noack. - P. H. E. Brauer in St. Paul's parish at Rochelle, Ill, by A. H. Werfelmann. - P. A. W u g a z c r in Immanuel parish at St. Clair, Mich. by P. Th. Wuygazer.

On Pentecost Sunday, D. F. S c h u m a c h e r in the Second Lutheran Church at Louisville, Ky. by L. O. Praetorius.

New printed matter

All books, music, pictures, etc., displayed at this place may be obtained through the Concordia Publishing House, St. Louis, Mo. , at the prices enclosed. Where any other source of supply is indicated, let it be noted, please, whether to order, if not in stock.

The Christian Approach to Islam. By *James L. Barton*. The Pilgrim Press. Boston. Chicago. 316 pages 5(X8, bound in cloth with gilt and cover titles. Price tz2.00.

The world war has also affected Mohammedanism in more ways than one, and has brought the mission among its adherents to the forefront of interest. The three "old famous" centres of Mohammedanism: Cairo, Mecca and Constantinople, were also centres of fighting. The caliphate (the suzerainty of the Turkish sultan), which constituted such a power of Mohammedan religion, has been abolished; the call for a holy war, which was to unite all Mohammedans, has been rejected; the old Mohammedan world, with its much-vaunted unity, is no more, since its adherents found themselves on both sides of the combatants. This means something for the mission among them. Islam, of course, is still a religion that counts its adherents by the millions and millions, but it has suffered a blow from which it will not recover. If the Christian Church has ever proselytized among the Mohammedans, especially in the so-called Near East, its missionary task will extend to this side as well. It is therefore of interest to be introduced to the questions which will arise in this connection by a man who has already given much attention to the subject. For Dr. Barton is a well-known missionary of our country, "Foreign Secretary of the American Board of Commissioners for Foreign Missions," the largest (Congregationalist) missionary society in our country. The book is divided into three parts. First the external history of Mohammedanism is given, then the religion of it, and finally the Christian mission among the Mohammedans with its tasks and difficulties. In the last two parts, however, there are also remarks which do not find proper expression, namely in the two chapters: "Common Grounds with Christianity" and "The Christian Message to Moslems". It is precisely when one reads such a work that one is confronted again quite vividly with the high task that the Church, which is in possession of the truth, has in the field of inner and outer mission. The book is furnished with a number of good pictures.

L. F.

Ordinations and introductions.

Ordained on behalf of the respective District Presidents were:

On Sun. Judica: Kand. E. Krieser in St. Peter's Church at Arroio das Pedros, Rio Grande do Sul, Bräfilia, South America, by D. J. Busch.

On Sun. Rogate: chand. W. C. Eifert at St. John's Church, Leaf Lake Tp, Minn, assisted by LL. Groh, Richter, Sieving, Agather, Schubkegel and Kurzweg by Bro. W. Eifert. - Kand. W. H. Munding at St. Paul's Church, Bertha, Minn. assisted by LL. L. Luecke, Rohe and C. S. Munding by P. G. S. Munding.

Ordained and inducted on behalf of the District President concerned:

On Sunday. Jubilate: Kand. A. I a r u s in the Polish congregation of the Holy Cross at Chicago, Ill, assisted by LL. Mlotkowski, E. Werfelmann, Härtel, and Israel by P. L. Schmidtke.

Introduced on behalf of the respective District Presidents:

On Sun. Quasimodogeniti: L. C. J. Krahnke in the Epiphany congregation at Detroit, Highland Park, Mich. assisted by LL. Kolch, Hertwig and Löber by D. G. Claus.

On Sunday. Jubilate: D. J. H. Witte as second city missionary for the public institutions in Chicago, Ill, assisted by LL. Böcler, Ullrich, Bartling and Böster by D. A. Schlechte.

On Sunday. Cantate: D. C. G. Treskow in St. Paul's parish at Eldora, Iowa, by Rev. C. E. Guenther. - D. E. H. T. W a l

Judllium.

On Sunday. Exaudi the St. Paulsgemcinde at M a n i t o, Ill (Fr. Th. Sieving), celebrated its 50th anniversary. Preachers: LL. Zehner, Kriemeyer and Grother.

Conferen;an;ergen.

The teachers' conference of St. Louis and vicinity will meet, w. G., July 1 to 3, at Bethlehem School (19th and Salisbury St.), St. Louis, Mo. T h. F. Kölling, chairman.

The General Pastoral and Lay Conference of Alberta and British Columbia will meet, w. G., from July 8 to 13, at L. Eberhardt's church at Stony Plain, Alta. Paper by Prof. J. Herzer, "Right Evangelical Practice in the Leadership of the Church and in the Administration of the Preaching Ministry." Opening Sermon: D. J. H. Meyer. Pastoral sermon: P. A. Gerten (P. G. Grieße). Confessional sermon: D. A. H. Schwermann (Fr. M. Pfotenbauer). Opening on July 8, 10.30 a.m. and immediately afterwards the credentials of the parish representatives were to be handed in. Request a lclmouton duir tmüt and leave Calgary no later than Monday morning. Immediate notification is requested from P. J. H. Meyer, 9608 lIÖtú ^vo., Lckmonion, Hta.

A. H. Schwermann, Secr.

The joint conference of Randolph "and Monroe counties will meet, w. G., from August 12 to 14, at D. Koch's church at Welga, Ill. the lVukusü train making both ways connection with the Kl. L. O. at Perch. Arrival at Welga l2.03 r. ri.; departure from Welga 3.53 u. Li. Registration by July 31. Work: Lrovords: P. Fischer. Shall we tolerate du'urs, kairs, &c., for the maintenance of the parish budget in our parishes (English)? Fr. Flour. The temptation ^hristr (English): Teacher Hergenrödr. Is the ceremonial law of the Sabbath already commanded in Gen. 2? D. Koch. English catechesis on question 201 to 203: D. Köhnken. klow 81is.11 LunAua^o-lessons v' Dauxlrlt in Lrinmr^ Ornckos? Teacher Gabbert. English religious instruction in our parochial schools: teacher Zastrow. Difference' between Law and Gospel according to D. Schwan's theses in the Catechism: D. Behrens. The most instructive and interesting organization of the children's service on Christmas Eve: Teacher Persson. 8trrrtinx rr Cluss in Don^ Division: teacher Thümau. Confession: Father Mehl (Father Fischer). Sermon: Fr. Deye (Fr. Hartenbcrg). E. Fischer, Sekr.

Synodalanzergen.

The California and Nevada District of our Synod will meet, w-G-, July 23-29, at St. John's Parish (D. A. Brohm), San Francisco, Cal. Opening service Wednesday the 23rd, at 10 a.m. Paper, "John 17 as a Guide for our Church Work." Speaker, D. F. Schlottmann. Credentials siud be turned in immediately after the opening service. All registrations should be in the hands of the local pastor no later than July 4.

B. W. J. Lange, Secr.

The Oregon and Washington District of our Synod will meet, w. G., from the 9th to the 15th of July, at the church of D. H. H. Koppelman at Portland, Oreg. Paper, "The first Christian church at Jerusalem a model for our churches today." Speaker: P. L. Stübe. All registrations should be in the hands of the local pastor at least by June 25. Also, where possible, the time of arrival in Portland should be given. Those who register later must make their own arrangements for quarters, if the number of quarters is limited.

O. Fedder, Secr.



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No. 13.

The Christian's life, death and redemption.

I. The Christian life.

Psalm 121.

Are you a Christian?— Do you believe in your dear Saviour, who has redeemed you poor sinner and child of death? Dost thou serve him with joy in love? Dost thou look forward to the blessedness promised thee? Knowest thou that thou must go to heaven through tribulation and temptation from the devil, the world, and the flesh? But dost thou trust in thy heavenly Father? Do you say yes to all this?

Then read the 121st Psalm. It is then spoken out of your soul and into your soul.

You say, "I lift up mine eyes unto the mountains." To what mountains? David lifted up his eyes to the mountains on which the promise of Christ clung, to the mountains around Jerusalem, and so to God who had made the promise. Thou liftest up thine eyes unto God which sitteth in heaven (Ps. 123:1), and gavest thee the gospel.

On thy gloomy and contesting way to heaven ask, "Whence cometh my help?"

Ah, thou hast the answer ready, "My help cometh from the LORD, which made heaven and earth." What Lord! He is thy father. What a father! He will not let you, his child, be lost. All is well. You are safe.

You sing:

Harp, my soul, harp to the Lord;
He's so happy to help. Be
undaunted, soon the morn will
come, And a new spring will
follow the winter. In all storms,
in all distress
He will protect you, the faithful
God.

Hark, my soul, hark to the
Lord; Command all things to
him, for he is pleased to help!
When all is broken, God
forsakes us not: Greater than
the helper is not the need.
Eternal faithfulness, Saviour
in trouble, Save our souls too,
Thou faithful God!

And now the Holy Spirit through the Psalm is telling you something.

"He will not let thy foot slide." Who? Your father. He will not suffer thee to perish in the way to heaven.

"And he that keepeth thee slumbereth not. Behold, the keeper of Israel sleepeth not, neither slumbereth." Who is he? Read John 10:27-30. Sing:

O Lord, thine eye is not cast down, When evening cometh upon me, For thou art over
cheerful, And art as a good shepherd, his flock.
Help us, therefore, thy sheep, that we all
may sleep safely!

"The LORD keep thee, the LORD be thy shadow over thy right hand, that the sun sting thee not in the day, nor the moon in the night." Holdest thou an umbrella in thy right hand against the stinging sun? In India they do the same against the stinging moon. The LORD is thy shield against all evil.

"The Lord keep thee from all evil." This is a wish of the Holy Spirit, of God himself. The Lord therefore shall keep thee from all evil. Nay, no evil shall befall thee, none at all. All things, do you hear? —All things are for thy good. Rom. 8, 28. Is then any thing an evil, though it look and feel like an evil? Up, ye eyes of faith!

"He keepeth thy soul," saith the Holy Ghost, unto blessedness. He does this by his word and sacrament. That's what you have. Use it!

"The LORD keep thy going out and thy coming in from henceforth even unto eternity": here in life, once also in death, that thou mayest go out and come in under the guard of the LORD here, once out of life into life eternal.

Christian, remain a Christian! Christian, use God's word and sacrament!

Eternal
faithfulness, savior
in trouble

Save our souls, O faithful
God!

C. M. Z.

Marriage - Marriage Blessing.

My dear niece Emma!

Here comes the long promised second letter. And I want to get straight to the point without further introduction and write to you quite openly about a point that is usually regarded in the world as a delicate point. You will not resent your old uncle, on whose lap you sat so often as a child, and who loves you like his own child, for a necessary frank word.

Of course you will also let your dear husband read this letter, and you can then talk further together about the contents of my letter.

What is marriage and its purpose? There are many different opinions about this in the world. From the children of the world, who let themselves be governed by their perverse reason and the prince of this world, one must not expect a correct answer to this question. These, as in all things, so in marriage, seek their advantage or pleasure. But if they see that they have been deceived by their spouse, they are dissatisfied with their status, quarrel and fight with each other, and in many cases divorce. Every day one reads in the newspapers of such frivolous divorces. And in our country things are particularly bad. Marriage is not considered to be a lifelong union between man and woman in one flesh.

Children of God, on the other hand, have learned from the Word of truth what marriage is, and for what purpose the Lord created man and woman and brought them together. And so you and also your Fritz know what your heavenly Father wants from you. You know that when God created Adam, he himself said, "It is not good that the man should be alone; I will make him a helpmeet to be around him." Gen. 2:18 And so God created the woman and brought her to Adam, so that they should be together and help each other all their lives. This is one thing that God would have of husband and wife, that they should be ruled by him. Neither man nor woman, therefore, shall go separate ways. The man shall not seek his company after the day's work in the elnd or in the saloon or even in the lodge, but his companion shall be his wife. He should talk with her after the meal, perhaps help her a little with her domestic work, or go for a walk with her, or seek out good company. As the husband goes about his work in the daytime, so the wife should do her work faithfully in the house, so that in the evening she can greet her husband with kind words, and they can both enjoy each other's company, into which God has led them. Then they are both helpmates to each other. This is one purpose of the marriage covenant established by God.

Now there are also Christian virgins and young men who remain without helpers until the end of their lives. God did not let them find a Christian and suitable person with whom they could enter into the marriage covenant. And before they join themselves to an unchristian person, they rightly prefer to remain alone and serve God and their neighbor in another godly profession. The single state also has promises and blessings.

You are now married according to God's will and may look forward to His blessing. And you know that the most glorious blessing of Christian spouses is the blessing of children. Blessing God said to the young couple Adam and Eve, "Be fruitful and multiply!" Gen. 1:28. And with what heartfelt joy Eve later looked forward to the birth of her first child! God promised such blessings to the married couple again after the Flood. Through the married couple God wants to multiply the human race. But God bestows such child blessings according to His will. To some husbands and wives He gives many children, to others few, and to still others none at all. But every Christian wife longs from the bottom of her heart for this blessing. You know how much Samuel's mother once longed for a child, how often and imploringly she asked God for it. Should you now, dear Emma, be blessed with children, then rejoice and thank God warmly for such gifts from God. It is true that children bring much toil and work, but the joy of a beautiful flock of well-born children is indescribable. That is why the psalmist boasts, "Blessed is he that hath his quiver" (that is, his house) "full of them!" Just read the 127th Psalm!

Now many married couples do not believe this; they do not consider children a blessing from God. And - God be lamented! - even among those who call themselves Christians there are those who scoff at marriages with many children and even reproach them. Yes, many imitate the god-forsaken children of the world: they prevent the blessing of marriage or are not afraid to kill unborn children and thus become child murderers. Terrible! God says to such here temporally and there eternally, Thou wouldest not have the blessing, so shalt thou have the curse. See Ps. 109:17. Only sincere repentance can save such wretched spouses from eternal ruin! The dislike of God's blessing on children is so general at the present time that even the authorities see in it a great danger and great harm to the world empire. There are, after all, authorities who pay a premium to married couples who have many children, and who take strict measures against infanticide. But all such measures do not change the hearts and minds of such conscienceless husbands.

It may very well happen that a god-forsaken man will give you all kinds of advice to prevent or limit the blessing of children. But then immediately think of the hissing of the old serpent, who once brought Eve to ruin, and answer: "Lift thyself away from me, Satan!" Or a smooth-tongued agent may come to your door, who, among other things, wants to sell you means of preventing the blessing of marriage. To such a tool of Satan slam the door in her face at once, that she may hasten to withdraw.

By the way, it is not true at all that married couples find happiness and contentment in childlessness in the long run. That is what the devil lies to his children. Let me tell you about a financially well-off husband who remained childless through his and his wife's fault. When he entered into marriage with his fun-loving wife, there was initially a glorious life. He earned a great deal in his profession, and was therefore able not only to buy a splendid home for himself and his wife, but also, as far as his time permitted, to take part in all the amusements and to join in various fine societies.

play a role. This went on fine for a few years, and both looked down with regret on such husbands who were domestic and brought up children. But when, in time, the pleasures and the noble worldly societies lost their novelty, the husband in particular felt a terrible emptiness in his home and married life. When he came home, either his wife was away and only the cook was busy in the kitchen, so that he was almost frightened in his deadly silent palace, or the lady of the house was sitting on the upholstered armchair and fondling her poodle, which had been fattened by many delicacies. The sight disgusted him. So he reached for a book and did not rise until the maid in the dining-room stirred the little bell. No cheerful child's voice called, and no child's hand led him rejoicingly to the table. At the table he heard no merry chatter of children; only the poodle whined and the woman growled. Such an experience day after day made him most dissatisfied, and how gladly he would have accepted at least one strange child now! But the lively lady protested against this, and the poor man had to keep silent.

One day, when he got up from the table again full of displeasure and discontent, he stepped to a window to see at least something other than his good-for-nothing wife and the asthmatic mutt, and looked into the yard next door, where his neighbor was staying after dinner with his whole family. These people were not so finely dressed as he and his wife, but yet they walked well and clean. There he saw the husband and wife happily bantering and playing merrily with the children. The sound of laughter met his ear, and only joyful contentment met his eye. The sight stung his heart, and he could bear it no longer. Sighing deeply, he went to the opposite window and looked across at an elderly couple who had settled peacefully on a bench. They were talking about this and that. But then he saw the grandmother suddenly cheer up and draw the grandfather's attention to something in the distance. And soon both stretched out their arms joyfully, and two grandchildren rushed up with things which they brought from their parents for the grandparents. When the fine but childless and discontented man saw this, he sank into an armchair, hid his face in his hands, groaned, and said, "O, where are my children!" Thus his wealth, a voluptuous wife, all the pleasures and the many a society had given him no satisfaction. Deeply unhappy was he for all his brilliant appearances. He was deceived by the spirit that had governed him and his wife. And now no change of circumstances was to be hoped for. Pitiful husband!

If now, dear niece, you and your Fritz will be blessed by God with a host of children in the years to come, then remember that you are infinitely happier than such a world child. So confidently ask God to bless you, and if you can call such a gift of God yours, then I will come, if at all possible, to the baptism of the child.

This wishes and promises you and your Fritz, greeting you both warmly,

Your uncle

Karl.

Our missions.

As was pointed out in the last but one issue of the "Lutheran", the mission festivals are now beginning again in our Synod. If they are to be of lasting value for our work in the kingdom of God, it is necessary that our missions be pointed out, that the congregations be acquainted with the state of the missions, and that all kinds of important events and occurrences from the rich missionary material of our dear Synod be interwoven into the mission sermons, so that our Christians, when they pray the second petition, will soon have our mission fields before their souls. Here, then, is a brief overview of the present state of our missions and their needs.

1. our Inner Mission in North America.

This mission is still by far the most important. It covers the whole territory of the United States and Canada. In this mission during the past year there were 561 pastors, 42 teachers, 7 women teachers, and 38 students, of whom 1450 wards were served. This year's candidates for the preaching ministry, 124 in number, are entering upon this work with few exceptions. As the newly formed churches cannot yet maintain their pastors alone, this mission solicits an annual grant of \$350,000, of which \$60,000 must go to the General Missionary Fund to support such districts as cannot independently conduct their mission. During the past year this mission has not made such progress as in the preceding period. War and pestilence hindered the feet of our messengers. God grant that the work may now again go forward with vigor! There is still so much to do. In hundreds of cities in our land there is not yet a true believing church. Great stretches have not yet been searched and await our coming. Especially for the city mission it is a matter of life that suitable premises for the holding of services are acquired. for the holding of church services. This is taken care of by the church building fund, which provides important services for our missions and should therefore be provided with the necessary funds.

While at the time of the war the provision of Word and Sacrament to our young men in the Army and Fleet required much labor and great expense, this mission is now almost entirely ended, as most of our soldiers are returning home; but our Board of Chaplains in the Army and Fleet will not dissolve, but will remain in operation until the next Synod.

2. our inner mission abroad.

In South America, thank God, conditions have again become more favorable. In Brazil our brothers can now carry out their work undisturbed and also extend it to the Brazilians. The seminary in Porto Alegre has reopened and the ban on the German language has been lifted. Also the sea is open again. Last winter three candidates went to Argentina, and in the distribution another seven have been designated for the South American field of work. Presumably, according to the changed

In the light of the current world situation, our work in South America should increase, and we should diligently strengthen the hands of our brothers there until they are able to carry out their work independently. To this end it is necessary above all that we nurture and care for our seminary in Porto Alegre. The mission needs \$30,000 annually.

It is difficult to say how conditions will develop in Europe. It is thought that our work will spread to the eastern countries of this continent. On the advice of the district presidents, a commission has already been appointed which will travel over there to make inquiries about the ecclesiastical situation and, above all, to assist our fellow believers in word and deed. From Alsace and from Germany we have already received requests from our brothers asking for such a visit.

Since the members of our congregations will undoubtedly want to support the needy in Europe, especially their relatives, after the conclusion of peace, the undersigned has appointed a commission for this branch of charitable activity, which will arrange for the gifts. It has its seat in New York and consists of the brothers who make up the Emigrant Mission Commission. They will announce the necessary later.

The pastors and congregations in New Zealand have joined the Australian Synod. The brethren still need some further support. Among the indigenous people, the Maoris, they maintain a mission.

3. our foreign language mission.

In this mission 14 pastors are active, who serve about 40 stations and preach in seven languages. Although the members are encouraged to contribute diligently, this mission still requires an annual support of \$10,000.

4. Our mission for the deaf and dumb.

This mission has 10 workers who serve 9 churches and 60 wards, and also preach in state institutions. These services are often attended by 100 to 200 inmates. Among the deaf-mutes are also some blind persons, whose service still requires special attention. This mission covets \$10,000.

5. our Indian mission.

As is well known, our Synod has been doing this mission in the state of Wisconsin for many years. The present missionary is Father Tjernagel, who previously served in the Eskimo Mission in Alaska. We have three wards and what is called a boarding school, which is attended by 100 children. The rooms are far too cramped for the children, so that the last Synod decided to purchase new living and sleeping quarters and to grant \$26,000 for this purpose. Unfortunately, nothing has yet been collected for this purpose. At this point I would like to ask, in the name of the poor Indians whose land we own, and whose need should be especially close to our hearts, that at every mission festival a few crumbs be left for this school, so that the necessary building can be erected in the autumn. The annual maintenance costs of this mission amount to \$10,000.

6. our mission to the Jews.

This mission has also been continued in New York during the last year. Our missionary has again had the opportunity to preach the word among the thousands of Jews in this huge city, to distribute testaments and tracts, and to make many house visits. The mission needs annually \$2200.

7. our mission to the Gentiles.

The shortage of workers in India is becoming more and more crying. Unfortunately, we have not yet been able to persuade the English government to allow new missionaries to enter India. May God in mercy look on and hear our prayers! At the moment there are still 6 missionaries working in India, who are assisted by 81 indentured helpers. We have 11 stations and 50 preaching places there. The average audience is 2300. 1800 are in baptism classes, and the same number of baptized people belong to our congregations. We have 49 schools, attended by 2300 children, and three institutes for the training of native missionary workers.

There are five missionaries in China, and two of this year's candidates have been designated for this field. Two missionaries are already working, preaching and teaching in the great city of Hankow, while the others are still learning the language. Our heathen mission requires \$55,000.

Eighth, our negro mission.

We operate the Negro mission in the south of our country in fellowship with our sister synods. This mission expects a support of \$50,000 from our synod. Especially in the last years the work has progressed visibly. In the work 73 persons are active in 43 congregations and 7 preaching places. About 3000 Negro children attend our schools. Two colleges provide for the education of black workers.

May the Lord, who is not willing that any should perish, but that all should repent, grant to all our churches richly blessed mission feasts, and at the same feasts awaken holy enthusiasm for the spreading of the precious gospel, that through us many may come to the knowledge of the truth and be eternally saved!

F. Rev.

Atlantic District Assembly.

"Go ye into all the world, and preach the gospel to every creature." Mark. 16, 15. With these words our Saviour shows the children of God what is their chief business, for the direction of which they are still in the world, namely, the spreading of the gospel. To encourage us in this blessed work, we have in our Lutheran Church the glorious institution of annual synodical assemblies. Twenty-three districts send their pastors, teachers, and deputies to such meetings during the year, in order to rekindle new zeal and love for the work in the vineyard of the Lord.

So then, from May 14 to May 20, the Atlantic District was at the hospitable Zion Church, P. O. C. Busse and

The synod was opened with a solemn service in which the president, F. Pfothenhauer, preached a sermon based on the scriptural passage Eph. 2:19-22. The Synod was opened with a solemn service, in which the President of the Synod, F. Pfothenhauer, preached the sermon on the basis of the Scripture passage Eph. 2, 19-22. After a short liturgical service in the afternoon of the first day of the meeting, Praeses Birkner read the Synodal address, in which he praised in heartfelt words the blessed Fr. E. C. L. Schulze, who for twelve years since the founding of the Atlantic District had, by God's grace, conducted the presidency with great skill and evident blessing. This was followed by the presidential report, from which it emerged that the good Lord had also blessed the work of our District in the past year.

Ten meetings were held. To the delight of all of us, D. F. Pieper of St. Louis lectured on the general Christian character of the Lutheran Church in doctrine and practice. In a gripping, interesting, clear manner he treated the basic doctrines of our faith. It was a wonderful lecture. We advise not only the brethren in the Atlantic District, but also every Christian in our great Synod, to take and read this report as soon as it appears! - On the last day of the meeting, W. Schoenfeld, of New York, delivered an English. Paper on the subject, "The Present Urgent Call for an Expansion of Synod's Higher Educational System." Owing to lack of time this paper could not be discussed in detail. However, it should only be beneficial to the higher educational system of our church if the thoughts expressed by the speaker in his paper were discussed throughout Synod. Both speakers were thanked by the Synod for their excellent work.

In the business negotiations, Praeses Pfothenhauer led us in the spirit to all our mission fields at home and abroad. He encouraged faithful care for our teaching institutions, since they are a matter of life for our church. Our main mission, the Inner Mission in North America, has suffered in some places as a result of the war. Nevertheless, we have been able to hear of the Lord's victories in this mission as well, as evidenced by the fact that even in the past year a sufficiently large number of preaching and teaching candidates were not available to the distribution commission for the vocations from all the districts of our synod. There are at present 643 workers at 1418 stations in this mission. An urgent request was made that our institutions should be supplied with many new pupils. It was reported with regret that because of the war many of our parochial schools have closed. For the first time the number of Sunday pupils has exceeded the number of weekly pupils. At present the teacher shortage is greater than the pastor shortage. Therefore, all Synod members were urged to recruit students for our teacher seminaries in the congregations. - Especially warmly commended to the love of our Christians was the mission among the Stockbridge Indians in Wisconsin. Following this, A. v. Schlichten reported on our Negro Mission, which is 40 years old this year. In commemoration of this event, the Negroes themselves will make an effort to collect a large sum of money.

As far as the missionary work abroad is concerned, the conditions in the East Indies are exceedingly sad, as only 6 Mis.

sionaries are working there. So far the English government has not issued passports to missionaries who would like to work in India. So now our brethren in Australia have been asked to supply the East India area with missionaries. Conditions are more favourable in China. There the work is making its blessed progress. Two more missionaries will be seconded to China in the next few months. - In Brazil, too, the missionary work has suffered as a result of the war. The institution at Porto Alegre will now itself increasingly provide the field there with servants of the Word. As for Argentina, the work there has been little hindered. - The announcement was received with joy that a delegation from our circles is to be sent to Germany and Russia in order to assist the brothers in faith there in word and deed.

Much time was devoted to discussions about the so important work of the Inner Mission in our district. With fervent thanks to God we must confess that in spite of the hard time of war our Mission has not lost a single congregation, but rather has gained new congregations. Twenty-five missionaries preach in forty places. Words of appreciation and encouragement were shouted to them because of their diligence and faithfulness. The increase of the missionaries' salaries was approved. It should be noted that not a single one of them is even adequately paid in these expensive times. It was decided to continue to support the cause of our Saviour to the best of our ability. God grant that the resolutions passed at the Synod may also be passed and carried out at home in the congregations! All pastors, teachers and delegates should work towards this. The Synod expressed its gratitude to our Mission Director, Father F. Father Wilhelm, for his faithful and diligent work.

The petition for the establishment of a Lutheran Center in the City of New York was the subject of lively discussion. The need and importance of such a facility was stressed. We Lutherans should post our sign where it can best be seen by many. To accomplish this purpose a so-called Lutheran Center would contribute much. To strangers and sojourners it would provide a welcome hostel upon their arrival in New York. Finally, it was noted that it would be most desirable to have a Lutheran Information Bureau in the cosmopolitan city of New York. A Lutheran Center should also serve this purpose. It was decided to submit this whole matter for consideration to the General Synod meeting in Detroit, Mich. in 1920.

Director Romoser announced that our institution in Bronxville is accredited with the Board of Regents of the State of New York. He also reported that the budget of the institution is in deep debt, and therefore asked all synod members to collect diligently for this fund. He concluded with the appeal: "Send us students! The greater the number of students, the lighter the burden on the budget of the institution."

On Friday evening W. C. Schmidt of South Manchester, Conn. preached a mission sermon, encouraging the continuance of the mission work at home and abroad. Monday evening J. Volk of Bayonne, N. J., preached at the confession service. This was followed by the pastoral divine-.

Service with celebration of Holy Communion. Fr. A. v. Schlichten preached on the basis of 1 Cor. 2, 1-7 about the message of the Apostle Paul to the world today. It was a call to the ministers of the Word to preach Christ crucified, as the great apostle Paul did.

Finally, it is important to mention the excellent hospitality provided to the synod members by the women and virgins of the three congregations in Schenectady. The heartfelt thanks of the synod were expressed to them in a special resolution.

With the 3rd verse of hymn 346 the synod was closed, and everyone went home with renewed courage and zeal. Paul Woy.

In the afternoon the congregation was considerably larger than in the morning, and two speakers were able to speak at the same time. Prof. Stöppelwerth preached in English on Ps. 78, 5-7, while Fr. Becker, who many a time had stood before the District and Delegate Synods with a begging bag on his back for the good of the institution, spoke in German on Matth. 9, 36-38.

In the evening service, which was also held outdoors, the candidates for school office were given their diplomas and professions. On this occasion Fr Kurth spoke about the class motto: "The fear of the Lord is the beginning of wisdom", Praeses Brommer about the word: "The grace of our Lord Jesus Christ be with you" and Dir. Jesse about



Anniversary celebration in Seward.

It was indeed a large crowd that gathered on Sunday, June 22, to celebrate the fact that the Seward School Teachers' Seminary had completed its twenty-fifth year. So closely is the institution connected with the district in which it is located, that one of the speakers was fully justified in saying, "The institution would not be what it is if it had not been for the district, and the district would not be what it is if it had not been for the institution." There were offerings of thanksgiving made in the prayers and songs, and in the sermons the thought was carried out that we have, however, high cause to give thanks to God and exalt His name in this celebration. In the morning service Prof. Fürbringer preached in German on the 100th Psalm, and Prof. Wessel in English on Ps. 78:5-7. The singing of the large congregation was accompanied by the Seminary band under the direction of Prof. Haase, while Prof. Strieter conducted. During the lunch break the band played music.

Ps. 91:10. The collections taken at the morning and afternoon services yielded \$525 and are for the institution.

Many former students of the institution had come to this celebration. The number of all candidates for the school board who received their education here is 227, and their alma mater sends them all its warmest congratulations and blessings.

May the new school year bring quite a number of gifted and Christian boys as pupils of the institution! The need is greater than ever, and if our schools are not to perish for lack of teachers, we and River Forest must have pupils, many pupils, and must have them now.

But we only want to pray God all the more persistently and fervently for our schools, high and low, in this evil time:

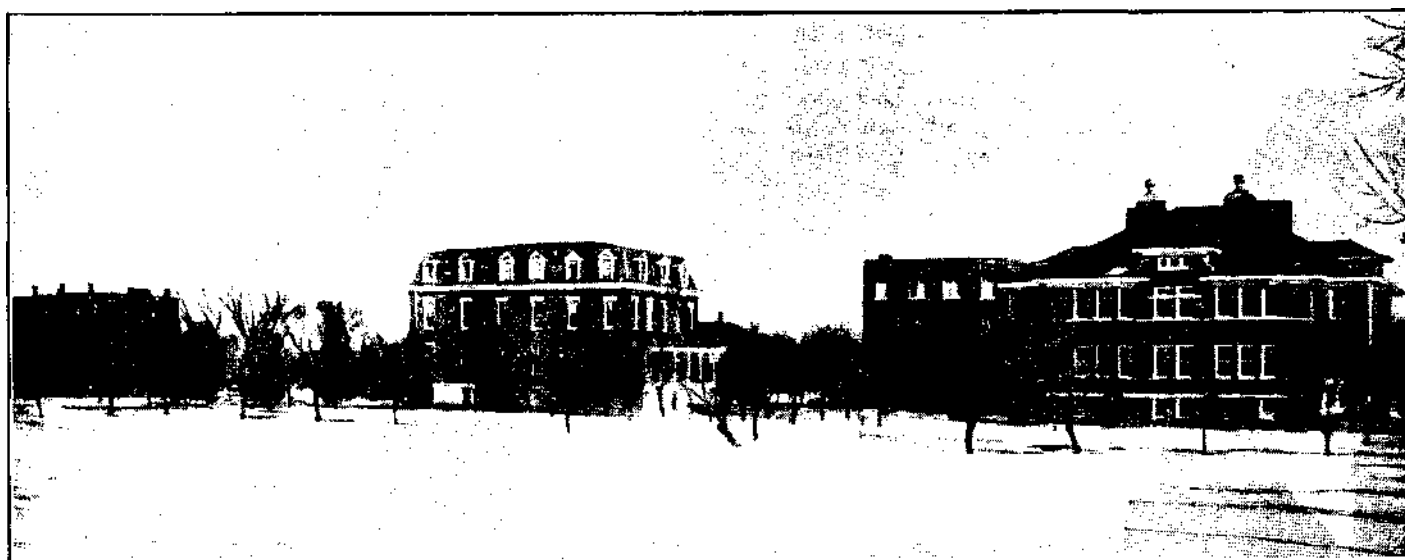
Our school and community
In these evil times
Let it be your command!

G. W.

To the ecclesiastical chronicle.

An account of **the Seminary Anniversary at Seward**, a memorable event in the history of the Nebraska District and of our whole Synod, is given elsewhere in today's number, having arrived just before the close of the same. The enclosed pictures illustrate to the readers the various buildings of the Seminary. With regard to the first group picture, it should be noted that the building designated there as the director's residence now also serves as the professors' residence, and that a new apartment has been erected for the director of the institution. The most beautiful and very appropriate building is the teaching building in the foreground of the second group picture. All the institution buildings are situated on a beautiful twenty-acre tract of land donated twenty-five years ago by four generous members of the Seward congregation, together with \$8000 to the synod for a second teachers' seminary. Time has clearly shown it to have been a wise decision to donate the

To the credit of Idaho. The "Lutheran" had recently (p. 155) said that there was still much room for missionary work in our country, and in connection with Idaho certain statements had been made about the small spread of churches in the state and about areas in the state which were still quite untouched by missionary work. Thereupon several of our pastors in that state have come forward to the honor of their state, and at the same time of their own work. They all affirm: "I do not at all dispute the statement that there is still a great deal of missionary opportunity for us in the Western States, which should also be used, and that as soon as possible," but they prove that those statements could not be up to date for the very reason that Idaho has been a dry state for three years, and in the place cited it is said: "In the whole state of Idaho there are less than 100 churches, but 1500 saloons." One writes, "I have been in almost every town in southern Idaho, and know for a fact that there are from five to eight churches in more than one small town of 1000 inhabitants." -



Farm buildings.

Old building.

Music building.

Teaching Building.

General view of the teachers' seminary at Seward, Nebraska.

Our synod decided in 1893 to establish another teacher training college in the state of Nebraska. This was of great importance for the development of our school system, especially in the more western states. And the further development of our school system, especially in these times of great teacher need, is also to be served by a decision recently made by the Board of Supervisors and the Teachers' College, and announced at the anniversary celebration, namely, that as of the new school year, instruction in the Seminary will also be open to girls who want to become teachers. This is all the more important since the teachers' seminary is now recognized by the state and is a so-called accredited institution. Those who graduate from the seminary receive a certificate that they may teach in the elementary schools of the state. And the teachers of our parochial schools and our school-keeping pastors must also be able to show such a certificate under a new state regulation. Therefore, quite a number of pastors, teachers and candidates from the State of Nebraska are at present in Fremont, Nebr. to acquire such a certificate by study in a special summer course. - May God continue to bless our dear Teachers' Seminary at Seward in the years to come, as he has so abundantly done in the past, and may he continue to make it a rich blessing to church and state! L. F.

Of course, we had not invented the figures, but copied them from someone who claimed they were genuine and new. We're happy to make the correction. We are quite happy to be generous in this. How gladly would we revoke everything to the contrary, if it could be testified that again it could be said of the gospel as Rom. 10:18: "The sound of it has gone out into all the earth, and the words of it into all the world," and that in such a way that not only would it be preached among all nations for a testimony about them, as it is already today, but that every single person would have been personally admonished in Christ's stead to be reconciled to God!

E. P.

Commissioners of the National Council. The Secretary of the National Council informs us that the first three Commissioners of this body left for France on June 5, namely, Prof. D. Morehead, President of Roanoke College, Salem, Va. Prof. D. Umlagert, of Augustana Seminary, Rock Island, Ill, and Bro. Fandrey, of Chicago. The latter belongs to the Iowa Synod. Originally six were to travel, including one of us, namely, P. H. J. Schuh, but the State Department in Washington allowed only three to travel for the present - why actually, we are not able to say. The other three are to follow soon. However, the three named are to travel according to the instructions of the State Department.

ments to travel only to Paris at first - a lot of information could be obtained there, etc. Later the travel vouchers should also be issued for other regions. But now representatives have already been to Paris and France and have returned with their reports. What news the three will report remains to be seen. The following instructions were given to the commissioners by the National Council: they are to learn exactly the present ecclesiastical situation and the present problems of each group of Lutherans in the European countries involved in the war, their plans for solving these problems, and how far they will need the help and advice of other groups - always bearing in mind the main purposes of the National Council, which include the promotion of faithful Christian loyalty. The commissioners are to deliver grits and assurances of the Council's interest and willingness to help solve problems. They are to report promptly the state of affairs concerning each group, that the Council may give counsel and aid to encourage, etc., those over, in the establishment of a Church of the Unaltered Augsburg Confession in harmonious harmony with our whole household of faith. The authority of the Council itself is delegated to the Commissioners, by which is included that they may expend up to H50,000. What exceeds this is to be granted by the Council itself. Further news will be communicated to us by the Secretary of the Council as soon as possible. In reading this first report, it is noticeable that our household of faith is spoken of as if it already existed in this country on the basis of the Augsburg Confession, and as if those over there only needed to join this household. The fact is that this is not yet the case. Some household of faith is still quite a long way off. Hopefully, however, something will be done, not only to establish church bodies with Lutheran names, but also with truly faithful Lutheran confessions. God give his blessing to this!

(Lutheran Church Gazette.)

The Presbyterians and Female Preachers. Before the General Assembly of Presbyterians, recently assembled at St. Louis, were petitions from three Presbyteries to allow women to be ordained to the office of preaching and to administer the office of ruling elders. The majority report did not venture to make a proposition on the question. The minority recommended that the matter be referred to a committee to consist of three pastors, two elders, and two women. The proposition was amended to the effect that three pastors and two elders should constitute the committee. - The Presbyterians do themselves some credit in **holding to the** full inspiration of the Bible. Then the question presented ought not to be difficult to decide; nor would it be, if the current of the modern spirit of the age did not popularize **the** contrary from the determination of Scripture. But the composition of the committee, decided by amendment, hardly indicates approval of the motion. E. P.

Protest against the endless circulars. The says: There is a growing displeasure at the plethora of circulars sent out by the government, churches and organizations of all kinds. People deplore the waste of paper, money and time. Because so many circulars are sent out, most of them are not even opened. They are considered to be a nonsense. The aforementioned paper quotes *Zion's Herald*, which says the following about this: "Most of us want to participate in our church work, want to help in every good work. But if the high authorities do not want to drive us crazy, then they must let us catch our breath a little and give us a little rest.

spare a little with all the pamphlets, circulars, advertisements, etc. We get them now from negationists, from missionary commissions, from the Y. M. C. A., from the Red Cross, from lay enterprises, and from other organizations almost ad infinitum." Not only some negation officials, but also all kinds of private, autonomous organizations act as if the church were only there to publicize their announcements. Usually, while they are doing this, they express the wish that the pastors would preach on the matter at hand. If the pastors wanted to preach on all the circulars sent, the church would not recognize itself, much less its divine judge. E. P.

Rights of the Church. Under this heading, the *Gospel Herald*, a Mennonite paper, reports a peculiar incident from their church practice, and in the process makes a whimsical judgment. He relates: "Recently an incident occurred in an Ohio court which touches an important point concerning the rights and duties of the congregations. It is well known that the Amish Mennonites of the old sort consider it a sin to have anything to do with an excluded brother, even to eat with him. In one of these congregations in Holmes County, Ohio, a brother was put under ban for violating the rules of the church. He now sued the bishops and pastors of the congregation because by putting him under the ban they were ruining his business. The court then issued a restraining order against the officers of the church, forbidding them to carry on their chastening proceedings, on the ground that it meant deliberately ruining (boycotting his business) the disfellowshipped brother." Now of this the *Gospel Herald* thus judges, "This is a clear case of interference by the State with the rights of the church to discipline its own members after the manner which they believe is taught in the Bible. We do not want to decide now whether the Amish Mennonite Church is right or wrong in its understanding of the ban. But in this we will say, however, that because these people hold that the Bible teaches it, they ought to have the same rights that other churches enjoy, that they may punish their own members in a manner which they believe is gospel precept." - That church does not suffer persecution for Christ's sake, as if the state were forcibly preventing it from doing what Christ commanded it to do. When such a case occurs, Christians must, of course, obey God more than men, and then suffer for the sake of obedience to God and his word whatever men may impose upon them under God's permission. But there it is first necessary to be assured that Christ has commanded what one wants to do, but what men want to forbid one, and for which one must suffer. For this reason the apostle Peter, in his first epistle, comforts the Christians in their suffering, and says to them, "Blessed are ye when ye are reproached for the name of Christ," chap. 4:14. But at the same time he gives them this to consider: "But let no man of you suffer as a murderer, or a thief, or an evildoer, or as one that taketh hold of a strange office. But if he suffer as a Christian, let him not be ashamed; but let him honour God in such a case." v. 15, 16. And again, "For this is grace, if a man for conscience' sake bear with God evil, and suffer wrong. For what glory is this, if ye suffer strokes for iniquity? But if ye suffer and endure for goodness' sake, this is grace with God," 2:19, 20. That church which seeks to help its banishment with worldly punishments, such as ruining the business, suffers not for Christ's sake; for Christ did not command it to do this, but it suffers for iniquity, as a result of

carnal anger and hatred and unspiritual, unloving zeal. It is true that those people refer to passages like 1 Cor. 5, 11: "With the same you shall not eat." But this passage says nothing more than what it says. Brotherly intercourse, or such cordial, intimate intercourse as leaves the banished man in the opinion that he is still a brother in the faith, an intercourse which he might interpret as not approving of the proceedings of the church, but stiffening his neck in his impenitence: such intercourse with a banished man is not befitting Christians. This is the meaning of the passage. Or 2 Thess. 3:14 is cited, where the apostle says, "But if any man be not obedient to our word, mark him by a letter, and have nothing to do with him, that he may be ashamed." But the passage does not speak of banishment and banished at all. In the context the apostle is speaking of such people who believe in Christ, who look forward to His future, yes, who cannot wait for the day of His return because of impatience. They have allowed themselves to be persuaded by people that the Holy Spirit has revealed it to them, or that the apostle has written them a letter in which he says "that the day of Christ is at hand," as Luther translated very accurately. They believe that the Day of the Lord, the Last Day, is present, is already here. Now they sit almost in Ascension garments on their front steps to receive the HERN. They are out of their minds and do not want to work any more - they are going to heaven right away. Then the apostle writes to them such things as: The day of the Lord is not yet come; first the great Antichrist must appear and be made manifest, chap. 2. Then he writes, "If any man will not work, neither shall he eat," chap. 3, 10. With such teachings he brings these people in the church back to their senses and to sobriety. And so they are to admonish the others. And if anyone is not brought to his senses, they are to report him to him and withdraw from him, have nothing to do with him, do not sit down beside him on his stairs and gape up to heaven, but shame him, make him red with shame, so that he comes to his senses again. This is the effect the apostle expects. As a true pastor, who only wants the salvation of the members, he immediately adds: "Yet do not hold him as an enemy, but admonish him as a brother!" Ch. 3, 15. How it is to be kept with a banished one, the Lord Christ Himself says clearly enough in the well-known passage: "Consider him then a Gentile and a publican!" Matt. 18:17, no more, no less. As a Christian may have civil intercourse with another Gentile and publican, so also with this one. As a Christian will not seek and prefer Gentiles and publicans in business matters, just because they are Gentiles and publicans, so also not this one; that would strengthen him in his impenitence. If Christians prefer to separate themselves from a banished man, even in civil matters, as far as possible, then the authorities do not force them all together into the man's shop. But it is a different thing than for a society to decide or to be commanded: we will not all go together, or you may not all go into his shop. There the government does no wrong in protecting the man in his civil estate and civil rights. If the ulterior motive of a community in such an action is, as it certainly is, that he despises our ban, and we must help him by civil punishment, that is disgraceful. In the whole chastening process they have not sought to win the brother, as the Lord wills, and they still hinder his repentance as much as they can, or make him a servant of men or a hypocrite. - Luther spoke clearly and strongly about this matter: "I fear on our part that our pastors will be too bold and will reach into the flesh and grab the goods like the pope;

If he excommunicated one and put him under ban, and he did not comply, he said, "Well, we must also forbid him to go to market, etc., so that he does not buy or sell. That is the devil, if one wants to reach too far. "

E. P.

The battle against Christian Science, against the ground-sweeping and vineyard-disrupting false doctrine it so assiduously promotes, has been taken up by a society with the long and promising name of The International Christian Truth-investigating Society. The Society declares that it has discovered that Christian Science is deliberately and deliberately out to undermine the Christian Church. It is well that it has discovered this; this discovery is not at all new to very many Christians since they have known the doctrine of Christian Science. Though it may not be a conscious intention on the part of every adherent of Christian Science, yet the design and intention is very clear to him who is behind Christian Science, who seeks by every heresy to destroy the Christian Church, and to deprive the individual Christian of his blessedness. "We are not ignorant of what he hath in mind," 2 Cor. 2:11. The Investigating Society realizes that Christian Science is exceedingly dangerous by the endless circulation of its literature, and so it also wants to drive publicity, by evangelistic work, in which Christ and Scripture truth are to be brought to the fore; likewise, as Christian Science has done hitherto, it also wants to place receptacles everywhere, and keep them filled with literature, exposing the heresy of that sect. We know nothing more about that society, but will rejoice when it becomes quite well known, if it really spreads Christian truth. Their way of fighting the madness is then at any rate the right one. In combating Christian Science, too, we can see how little can be achieved by mere apologetics. The fact that one proves that Christianity is basically quite reasonable, while the contradiction is unreasonable, does not tear the error out of the hearts and consciences of the people. The proof should not be difficult, especially in the case of Christian Science, and yet little is thereby directed. The important thing is to preach the Christian truth, to testify to it, to hold it up to everyone, and to trust the gospel to prove its divine power. Whom God cannot convert and win with His Word, we cannot convince with our human wisdom.

E. P.

A Memorandum Concerning the German Missions. According to the Natron, the Society of Friends (Quakers) in London has sent an important memorandum to the Peace Congress, in which they call attention to the "serious harm" which would be done to the welfare of millions of natives in various parts of the world if no provision were made to continue the missionary work which was carried on by German missionary societies before the war. The memorandum says: "It is announced that the intention is to keep all German missionaries and missionary societies, at least temporarily, out of British possessions, that China is urged to take the same measure, and that German colonies turned over to powers for administration will be in the same position. If this idea is carried out, it is inevitable that about five-sixths of this magnificent work will come to a standstill. We would call attention to the following: 1. That any such plan of exclusion would mean that the Christian work would then become the exclusive province of one nation. But this work, by its very nature, should not know the boundaries of nations (should be both international and supranational), and to decide on it on a national basis would be to undermine its beneficial influence on the world.

2. that the Churches of Germany will have little opportunity to express their opinion on the matter to the outside world. This will certainly have disastrous consequences for Germany and for the world;

3. that a temporary exclusion for more than a very short time, say twelve months, would be tantamount to a permanent exclusion. A long disturbance has already taken place, and it will be difficult enough to resume the work in any case; 4. that, on the other hand, a different mode of procedure would do much to strengthen the best elements in the German people and enable them to take their proper and beneficial place in the association of nations. In view of these and other important considerations, we urge that all these matters should not be hastily determined, but should rather be referred to a special commission, consisting not only of government officials, but including representative heads of missions from various countries, whose task it should be to find ways and means of carrying on this valuable work, so that German missions and missionaries may again be admitted to the territories in question under proper guarantees and securities. Thus the inter- and supranational character of the Christian enterprise should be brought out." - One can only rejoice that the Quakers have taken courage to come before the Peace Congress with this Christian and reasonable request. May God prevent blinded hatred, that this request may be heard by the Peace Congress, both in the interest of the mission, the extension of the Kingdom of God, and in the interest of the world order, which is sufficiently shaken and endangered; for no one does such valuable service to the State and to human society as the Church and its Christian missions. In this sense, too, the Peace Congress, in its own interest, should not shift the paths of the Christian mission, since the mission is God's business, who can open the doors to Himself and His kingdom without much begging. E. P.

A Protestant field preacher in the French army has justified complaints about the insolence of the Catholic chaplains in Alsace-Lorraine. At a victory celebration, his Catholic "brother in office" took the liberty of announcing from the pulpit, in the presence of high-ranking officers, that Catholicism had returned to Alsace-Lorraine with the French army. France and Catholicism were synonymous words; whoever wanted to be a good Frenchman must also be a good Catholic, etc. Now, however, one-third of the Alsatian population is Protestant, and feels offended and disturbed by the more than tactless conduct of the Catholic chaplains, the more so because their German origin is held up to them as a blemish and their loyalty is doubted. And in Lorraine, which is more Catholic than Alsace, the inflammatory chaplains presume to treat the priests educated under the German bishop at Metz with contempt and to call them names of opprobrium. Can we be surprised if the Protestants throughout France look forward to the future with trepidation, in spite of all the incessant emphasis on liberty, equality, and fraternity? (Wbl.)

Among the strangest population shifts of the World War is the formation of Jewish communities in Japan. As a result of the blocking of the European routes, for the past four years the route from America to Russia and back has been mostly via Japan, whereby it is inevitable that many Jews are held back in the Japanese port and trading cities for longer periods or permanently. Thus, according to the Jewish press, considerable Jewish communities have sprung up in Yokohama, Kobe and other cities, which have also made substantial contributions in the field of

Provide emigrant assistance. Just before the Jewish holidays of last year, the pious Jews among them joined together to establish prayer halls for the holding of public services. These prayer halls were then further maintained and serve for religious and social gatherings. (Wbl.)

Once and now in the nursery.

I recently found the following inscription on a cradle:

"Anno 1682.

Help it to live piously on earth And become a righteous Christian, Who takes heed of thy holy Word, So that it may reach heaven!"

Yes, so it was to be read even recently on an old heirloom of the past, the created home of many a citizen of the earth from a simple craftsman's background, who knew the secret of blessing and therefore imprinted it into the hearts of his offspring early on, as it were with their mother's milk. And yet it still has its own meaning with such old, dear inscriptions and inscriptions of the forefathers; they should not be mere worthless ornaments, but a mirror in which the spirit of the house and the life of the housemates becomes visible. The beautiful custom of decorating the first home of the little children with a heartfelt word of prayer has disappeared along with so many other glorious and beautiful things from better times.

But what about prayer in the nursery? The other day a Marin was watching a couple of boys who had gotten into a fight with each other. When one of them began to swear, the master said to the three-year-old child, "Well, you can swear pretty good already!" "Yes, he swears like his old man," said the mother, who was standing nearby. Indignant at these clean fruits of a clean upbringing, the master asked, "Can he pray just as well?" "Pray?" replied the mother, astonished; "no, he is much too little for that; he can hardly speak at first." And perhaps another would have replied, "No, it's no longer fashionable!" That's how times and people change. How can things be different, how can they be better?

Answer: When the number of praying mothers increases again and the children's rooms become prayer altars, then the future of a people rests in safe hands. "Let those who can help have mercy on the poor youth!" (Luther.)

The old man.

It had rained in torrents again for hours. No wonder that Martin Holz was soaked to the skin when he returned home from his errand in the evening. "Only take off your wet things quickly, and then lie down in bed," the woman admonished; "I'll bring you the soup." But it was not so quick to undress. The clothes stuck to the body, and above all the thick boots seemed determined to withstand all assaults. Martin had long struggled with all his might to get them off, but in vain. At last six hands attacked: the woman and the two strong boys, Peter and Fritz, and so the recalcitrants had to give way to the superior force.

"Mother," said Martin Holz, as he lay comfortably in the tub bed later, "I know now why it says in the Bible, 'Take off the old man!' It is stuck too, even more firmly than my wet boots, and it is a matter of pulling at it, incessantly and with

of all strength. Also, others must help pull, wife and children, friends and neighbors."

"You may well be right," nodded the woman; "but after all God himself must do everything in the matter; he must also at times grasp firmly that we cry alas and woe, or we should never be rid of the old man Wohl."

From the greeting at the altar (Salutatio).

If the greetings with which we greet one another in common life are not empty phrases, this is all the more true of the greeting with which the pastor greets his congregation from the altar on a holy Sunday morning. "May the Lord be with you" is how the pastor approaches his congregation. This is a holy greeting, a prayer whose immediate effect many have already experienced. The heart is filled with holy reverence for the omnipresent, but also with inner joy.

Who would not wish to return the same greeting, for reasons of the heart, to the man whose mouth has greeted him so warmly? This is done by the congregation, following the preacher's greeting, making themselves heard thus: "And with thy sinicht: his^ spirit!"

There is something glorious about this greeting and counter-greeting.

For husbands' consideration.

No woman can bear alone the burden of domestic work and the cares of child-rearing from morning till night; she must collapse under it if her husband does not help her. If no kindly look, no appreciative word, no encouragement rewards the housewife's self-sacrifice, where will she in the long run get the joyful devotion that is necessary for the faithful fulfillment of her tasks? Many a loving woman's heart has grown stiff with time at the lack of kindness on the part of her husband. Praise all that is good in your wife, show her that you appreciate her efforts, tell your wife how much you love and respect her while she is still with you. Many a man has thought of all this only when it was too late to make up for what he had neglected.

Obituaries.

Father Hermann Dieme r died on March 19. He had served the parish at Dudleytown, Ind. until last year, but had to resign because of increasing infirmity. He then moved with his family to Seymour, Ind. where he retired. His physical and mental powers rapidly and visibly declined until the Lord called his weary servant home by a gentle and blessed death. The funeral took place on March 22 in the midst of the local Immanuel congregation. At the request of the deceased, the funeral oration was held by his faithful friend and neighbor in office, Father F. W. Pohlmann. - Fr. Hermann Diemer tvar born on October 26, 1851 in Württemberg, Germany. His life story shows how true the poet's words are:

God leads his own strangely, But his ways are based on hidden goodness.

When he was not yet two years old, his father moved to distant, foreign America to establish a new home for his family. When he had succeeded in this, he notified the

His, and the mother set out alone with her four children to follow her faithful husband abroad. On the high seas, still several days' voyage from New Orleans, the mother died. Only her corpse, with the four children, reached the port and the destination of the voyage to the great horror and sorrow of the father, who had waited with joy and impatience for the arrival of his own. A fortnight later the father was also carried off, and that by the yellow fever. Now the four little orphans were alone in a foreign land. Hermann, the fifth among the children, was sent to a Catholic institution through the influence of certain persons. But God led it in such a way that the blessed

I. F. Bünger learned of this. Through his care the deceased was taken in by a Christian couple at Altenburg, Perry Co., Mo. and sent to the parochial school. After confirmation, Father Buenger saw to it that the necessary funds were raised to prepare him for the sacred ministry of preaching. In 1873 he completed his studies at the seminary at St. Louis. In order given he served the following congregations: Elkhart, Ind; Archbold, O.; Pomeroy, O.; Peru, Ind; Defiance, O.; and Dudleytown, Ind.-The bereaved survivors are his wife, three sons and one daughter.

E. H. Eggers.

k. August H. Winter was born October 28, 1867, in Detroit, Mich. where his father was a school teacher. After the death of his father he moved with his mother and brothers and sisters to Crete, Ill. In 1882 he entered the progymnasium at Milwaukee; secondary and primary he graduated at Fort Wayne. In 1891 he completed his theological studies at St. Louis. Already as a student he served the Lord of the Church among the Sioux Indians in Michigan. After passing his examinations in St. Louis, he accepted a call to the congregation at Logan, O.. From here he also served the mission churches at Sugar Grove and Rush Creek, O. After a blessed ministry of four years in and around Logan, he was called in 1896 to the mission church at Woodside, Long Island, N. Y., of which he remained pastor until the year 1905. In that year he answered a call from the Norwich, Conn. congregation, and soon afterward succeeded k. O. Schroeder in Philadelphia, Pa. In 1912 he retired from church work and accepted a call to the Emigrant Mission in Philadelphia, and here also established the Seamen's Mission. His last position was as orphan father in the Martin Luther Orphanage at West Roxbury, Mass. Here he was inducted in February, 1915. For four years he presided over this institution with skill and faithfulness. On March 21, God the Lord harnessed him from all labor and delivered him from long suffering, which he bore with great patience. The funeral took place on March 24 with numerous participants. Praeses H. Birkner held a short funeral service with the family, in the church hall of the institution the undersigned preached the sermon, and at the grave the praeses of the orphanage, P. A. Viewend, officiated. The deceased reached the age of 51 years, 4 months and 21 days. He had been in the service of the Lord for twenty-eight years. Besides his deeply bowed wife and five children, he is survived by his aged mother and three brothers and sisters. May the memory of this faithful servant, who has now passed away to the joy of his Lord, remain among us in blessing!

Paul Loeber.

Shortly before the close of the school year, God, in his unsearchable counsel, suddenly called from our midst the quartan Friedrich Stahlke, son of teacher O. L. Stahlke at Hamburg, Minn. suddenly took him from our midst. He was with his younger

brother and another pupil went to the country on 14 June to stay with relatives, the k. Walther family, over Sunday. In the afternoon the boys went out for a swim. Frederick got into water too deep and drowned. - We all felt his departure painfully, for he was a pious, talented and diligent student. A funeral service was held at the institution on Sunday, at which the undersigned preached the sermon. The body was then conveyed to the home, where the funeral was conducted by the local pastor, H. J. Bouman. Dir. Büniger represented the institution on the occasion, and six classmates served as bearers. May the good Lord comfort the bereaved families and strengthen us all to work all the more earnestly in His service!

Wm. Mönkemöller.

New printed matter.

All books, music, pictures, etc., displayed at this place may be obtained through the Concordia Publishing House, St. Louis, Mo., at the prices enclosed. Where any other source of supply is indicated, let it be noted, please, whether to order, if not in stock.

Synodical reports of the Missouri Synod. No. 10 a. Kansas - District. 29 pages. Price: 8 Cts. No. 11. Central Illinois District. 36 pages. Price: 10 Cts. No. 12. Middle District. 76 pages. Price: 20 Cts. No. 13. In. ykrs/t Ors- 90 pages. Price: 24 Cts. Concordia Publishing House, St. Louis, Mo.

Again, a new group of synodical reports. The Kansas District assembled in Topeka had been permitted by the Board of Health to hold public meetings for one day only. Therefore, the report is brief and contains only a summary of the business, in addition to the synodical address and the presidential report.

The Central Illinois District was also in session for only three days - "circumstances permitting." In addition to the business proceedings, we find in the report an interesting lecture by Father F. C. Streufert "on the spiritual care of our young men in the army and fleet."

In the Middle District, Father Paul Schulz lectured instructively on the human nature of Christ, and Teacher A. C. Stelhörn encouragingly on the question, "What determines the blessed continuance of our Christian parochial school?" A short account of this is also separately available in English.

The English District heard a timely presentation by P. F. Kröncke on the Millennium. Of course find also the Business Transactions all noted. IO

Catechisations Based on "A Short Exposition of Dr. Martin Luther's Small Catechism," Edited by the Ev. Lutheran Synod of Missouri, Ohio, and Other States. By *D. Meibohm*. Part First. New Orleans, La. Published by the author. 359 pages. Hardcover. Price: \$1.50.

This book contains 47 catechisms on the first principal and the first two articles of the second principal of Luther's Small Catechism based on our Synodal Catechism. The honored author has been for many years a teacher in a parochial school in our negro mission. In his difficult ministry he has learned to present the truths of the catechism to the children in a childlike manner, clearly and distinctly, in simple, plain language, and that by means of the catechetical method of question and answer. We lack such books in the English language, which also give our teachers guidance in treating the Catechism with the children in an understandable way. We therefore wish the book a wide distribution, especially among the teachers of our Synod. The second part will appear as soon as possible. G. M.

Proehl's Collection of New Organ Music. Vol. 4. 30 pages 9!4X12. H. B. Pröhl, 3616 8th IVood St., Oüioa^o, Ill. price: tzt.10 net and 3 cts. Postage. To be obtained from Concordia Publishing House, St. Louis, Mo. Contains 17 numbers, 9 preludes and 8 postludes, including one for funerals and one on "Silent Night". L. F.

On Sund. Exaudi: P. A. W. Bartling in the parish at Elberta, Ala. assisted by P. J. F. W. Reinhardt. - G. P. Stiebi tz in St. John's parish at Newfane, N. P., assisted by P. C. F. Drewes' from W. Strothmann, and in the afternoon in Immanucls parish on the Ridge road, N. P., assisted by P. Strothmann from P. H. Meier. - 1^ K. L. Rosen angles in the congregation at Scotia, Nebr. by Bro. W. Kistemann. - k. W. Erthal in the parish at Franksklac, Tast. can. by P. G. Wetzstein.

On Pentecost Sunday, Rev. A. F. B e r n t h a l in Trinitatisgcmunity at Saginaw, O.-S., Mich. assisted by linn, Partenfelder and J. F. Mueller of P. A. Zeile. - P. M. G. P o l a ck in Trinity church at Eden, Jdaho, by IP. J. Gihring. - P. M. W. Riede! in Immanuel parish at Winnipeg, Man. can. by P. W. L. Kohn. -!>. J. Nickel as city missionary in Zion church at Cleveland, O., assisted by DD. C. M. Zorn, Webber, and Ilse, by P. Th. Schnrdel.

On Trinity Sunday, Rev. O. Schumacher in St. Peter's parish at Morrison, Ill, by P. W. J. Völtz. - P. F. W. Behrmann in the parish at The Grove, Tex. by P. E. F. Mörbe. - P. R. L. Hildebrandt in the parish at Dewberry, Alta. can. by P. J. H. Meyer. - P. O. H. S ch m i d t in St. John's parish at Chaska, Minn. assisted by P. H. Rådeke from P. K. Schmidt.

On the 1st Sunday, A.D.: Rev. F. Pröhl at Ebenezer parish at Sheboygan, Wis. assisted by H. Koch and Czamanske by P. C. Schulz.

Introduced as a teacher:

On the 1st of Sonnt, n. Cpiph.: Teacher G. A. Jakob! as teacher of the senior class in the school of St. Johaunes parish at New Orleans, La. by P. A. O. Frederick.

Initiations.

Dedicated to the service of God were:

Churches: On Pentecost Sunday: the new church of Grace parish at Vero, Fla. Preachers: I?D. Kellermann and H. W. Niewald. - On Trinity Sunday: the new church of St. Paul's congregation at Sidney, Nebr. Preachers: DD. Behrends and (English) Bölling and Gans. The dedicatory prayer was said by E. H. Bölling.

Conference displays.

The Champaign-Danville special conference will meet, w. G., July 15 and 16, at P. Hartmann's church near Champaign, Ill. labors: The Nniionsbestrebuugen between the Lutheran and Reformed Churches (continued): Fr. Bräunig. English catechesis: Ok kraver in Oonerat: Blanken. Düe Hoz^ 8oout Movomont: Elbert. Exegesis on Rom. 8, 24 ff.: P. Schweppe. Each one bring a disposition on an epistle or gospel of the coming Sundays or on a free text. Confession: Fr. Hitzemann (Fr. Elbert). Homily: Fr Berthold (Fr Nolling). Those coming by train or interurdan, go at Champaign immediately to Father Stiegemeyer's parsonage, from where they will be picked up between 8 and 9 LI. Sign up.

W. Hartmann, Secr.

The Topeka Special Conference will meet, w. G., from July 18 to 20 in Fr. Drögemüller's parish near Paola, Purchase. Work and registration should not be forgotten. G. H. Hilmer, Secr.

The Mixed Immanuels Conference of St. Louis and St. Charles Counties, Mo. will assemble, iv. G., from Aug. 5 to 7, at P. Menfing's church at Wentzville, Mo. The IVadasü train leaves Union 8tation 7.20 ri. Sign in or out with Bro. Mensing. Work: Exegesis (English): Fr. Drewes. Catechesis: Fr Buchschacher (Fr Hope). Biblical History: Teacher Griebe! (Teacher Mertz). Sermon reading: Fr. Trautermann (Fr. Wagner>. Luther work: Fr. Walther. Inspiration: Fr. Marzinski. Doninanslip: Teacher Koch. Sermon: Fr. Kollmorgen (Fr. Marzinski). E. M. Biegenger, Secr.

Synodal Ads.

The Middle District of our Synod will meet, w. G., August 20-26, at Emmaus Church, Indianapolis, Ind. papers, "The Human Nature of Christ." Speaker, Rev. P. Schulz. "What determines the blessed continuance of our Christian parochial school?" Speaker: schoolvisitor A. C. Stelhörn.- The inviting congregations ask that the following points be observed: 1. Registrations are to be sent no later than August 1 to Hov. IV. O. Moin^so, 1224 Daurel 8t., Indianapolis, Ind. 2. Registrations should be made on post cards, but only one registration on each card. 3. justified requests as to quarters will be gladly honored. 4. Those coming by car are requested to let us know. 5. as members of the rural communities are also involved in the accommodation of the Synmdalen.

Introductions.

Introduced on behalf of the respective District Presidents:

On Easter Sunday: Fr. H. Ebelke in St. Paul's Parish at Jjuhy, Brazil, South America, by E. F. Müller.

Easter Monday, Rev. J. Resner at Christ Church, Mellowdale, Alta. can. by Rev. J. H. Meyer.



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The Christian's life, death and redemption.

II. the death of Christians.

Once upon a time, three and a half millennia ago, when the children of Israel, after forty years of wandering in the wilderness, were encamped in the land of Moab, at the foot of Mount Abarim, an old man went out of the camp into the mountains by himself. He wanted to go to the highest peak of Mount Nebo and die there. The Lord had told him so. The old man was still strong, and his eyes were still bright. He climbed and climbed. All by himself. He climbed and climbed. At last he was at the top. And there was the LORD, the LORD Messiah, God the Son, in His glory. The man saw the Promised Land. But he was not to enter it. He was to die because he had once disobeyed the word of the LORD. That man was Moses. And now Moses the servant of the LORD died according to the word of the LORD, at the mouth of the LORD, under the kiss of the LORD. And the LORD buried him. Deut. 34:1-8; Deut. 4:20:7-12.

Very different died poor Lazarus, and yet - the same. Luk. 16, 20-22.

Likewise, all Christians die - all Christians.

They must die because they are sinners; but they die in God's grace.

Sometimes Christians die suddenly. That is beautiful. Most of the time, an arduous path leads to dying.

Every Christian is always all alone when he dies. Even if there are many around him, he knows nothing of them at the end, at the very end. "Please, die with me!" said a dying Christian to his sick pastor who was visiting him. The pastor replied, "And if I could, each of us would go alone, all alone."

But Jesus is here!

When my hour is at hand, And I shall travel my
road, Then guide me, O Lord Jesus Christ, With
help do not forsake me!

Another old Christian was very weak. When his pastor visited him, he said, weeping: O, one must not put off dying until the last; I am so weak that I cannot pray; and:

Lord, teach me always to consider my end, and when I
must die one day, to lower my soul into Jesus' wounds,
and not to save my penance!

The pastor said that this was quite right; but he did not need to fear because of the weakness of death, because then the Holy Spirit would represent him with inexpressible and godly groaning. Rom. 8:26. 27.

And when the actual moment of dying comes, the Lord JESUS says, "Come!" And then the Christian dies at JESU mouth, under JESU kiss. Hohel. 1,2.

And then?

Then the soul is carried by the angels to "where in so many thousands of years all the pious have gone." In a moment it will rise

To the firmament,	on Elijah's chariot,
When she leaves so softly, so whimsically,	With angelic host,
Those who carry her in their hands,	The place
of the elements,	Surrounded entirely.

And the body? It rests in God. Apost. 17, 27. The angels guard his dust.

How long does that last for body and soul? Until the last day. But: the body knows of no time, and the soul is in no time. How long does that last for body and soul? A little while. Read Is. 26,20. And to know what the "chamber" is, read Is. 57, 2.

O Christendom, thy dead shall live! The body-

The name of the Christians who belong to God and rest in God will be resurrected. Is. 26, 19. Christians die into resurrection and life without noticing the time in between. Is the death of Christians still a death? Joh. 11, 25. 26.

With joy I go from thence To Christ, my
brother, That I may come to him And be with
him for ever.

C. M. Z.

Wills.

I have recently been informed that in one of our congregations a bachelor has appointed our synod as his principal heir. According to this will, about \$14,000 will be given to our synod for its church work.

What is to be thought of our Christians considering the church in their wills? Luther often speaks about this subject. At times he rebukes it and warns that one should bequeath goods to the church in one's will, at other times he praises it and encourages it. To resolve this apparent contradiction, one must pay close attention to Luther's words. He condemns the bequeathing of money and goods to the papal church and the monasteries, because these donations were made in the belief that one could earn forgiveness of sins through such "pious" endowments, and because they helped to promote and spread the pope's ungodly doctrine of works. On the other hand, Luther praises it when money is set aside in the will for the spread of the gospel, the preservation of orthodox teaching institutions, the care of the servants of the church, and other laudable purposes, and this is done not out of a desire for reward, but out of love and gratitude to God, the giver of all good gifts.

Therefore, when the members of our Synod, whom the good Lord has blessed with earthly goods, consider how to distribute them, it is praiseworthy and pleasing to God if, out of gratitude for all the many earthly and heavenly goods God has given them, they also consider our Synod in their wills and thus use a part of their inheritance so that the Gospel may run and grow and be spread.

It is difficult to give an answer to the question of how much of one's earthly goods one should give to the synod. It is for each one to decide for himself, but it would certainly be a good thing if our members, in their wills, gave their synod the right of children and bequeathed to it a child's share instead of a few crumbs that fall from their tables. If you, father or mother, have five children, divide your estate into six parts and give one sixth to the synod. If thou hast four children, divide thy fortune into five parts, and pledge to the synod one-fifth, and so on. From such endowments many a poor pupil might study, many a missionary might be sent forth, many souls might be saved, and great distress might be controlled, and it would be fulfilled in you what is written, Prov. 10:7, "The memory of the righteous abideth in blessing." Nor do I think that with such a distribution

of your goods shortchanging your children. The contrary is the case. The Lord will then preserve their portion all the better for them and bless it more abundantly. If you have no bodily heirs or close relatives, consider whether you should not do as the above bachelor did, who designated our synod as his principal heir and thus set up a beautiful monument for himself.

Finally, please note that those who wish to remember our Synod in their wills will find forms for doing so in our calendar on page 38.

F. Pf.

Our Synod.

Outer mission or heathen mission.

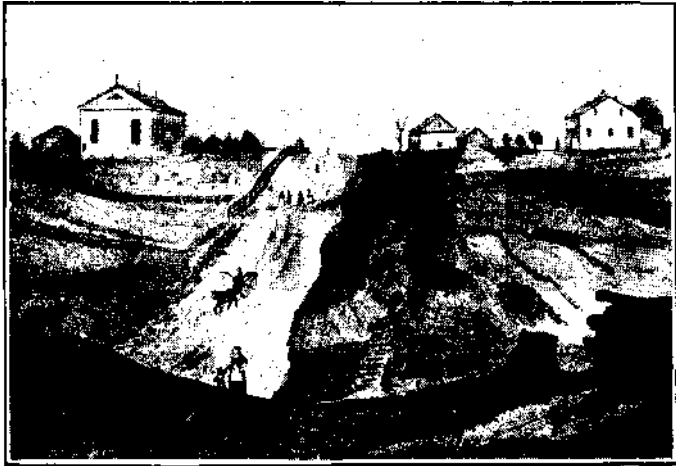
1.

The mission of Christ to his disciples to spread the gospel in all the world has not ceased even today, even though there are still Gentiles, people who do not know the Saviour of sinners and yet are in need of him, even though the love of Christ must still urge God's children to bring them under the blessed scepter of their Saviour. Just as Paul, the apostle to the Gentiles, recognized himself as a debtor to both Greeks and un-Greeks, so also among Christians of all times descent, language, skin color, and whatever other differences there may be, cannot and must not form a limit to missionary activity. They who have the bright light of the gospel must be filled with a burning desire to bring this light to those who sit in darkness and in the shadow of death; they who have attained to the glorious freedom of the children of God and enjoy the blessed hope of the world to come must feel a heartfelt desire to let those also participate in it who are still under the slave yoke of sin, who must be servants through fear of death all their lives, who are without God and without hope in the world.

Imbued with this conviction, the fathers of our synod considered it their Christian duty not only to take care of their brethren according to the flesh and their fellow believers in the spiritual, but also to bring the gospel to those who were still far from the testaments of promise, the Gentiles. Such lay, as it were, at their door in the heathen natives of our land. The Indians were not then so far pushed back as they are now; they still had some of their residences in what are now the Middle States. Walther inculcates the mission among this dying people as a Christian duty in a sermon with these poignant words: "We dwell here in states from which the remaining heathen original inhabitants were partly once displaced, partly are still being displaced. We live here among pagans, whose fathers, shortly after the discovery of this country, more than 350 years ago, were subjected to the most outrageous cruelties that the sun has ever shone upon; among others, in less than ten years, the Roman Catholic Spaniards killed about 15 million Indians like wild animals of the forest. Have not all the Christian inhabitants of this country, therefore, an un-

to pay off the immense debt to those wretches? We dwell on their mountains and in their lands, we cut wood from their forests, we sail on their rivers, we feed our flocks on their prairies. Alas, woe to all the citizens of these states who will do nothing to help the un

Missionary church to be. It was to settle in the vicinity of Indians, to be the starting point and base of the mission; by their godly walk the colonists were to show the heathen savages the preaching of the gospel in perceptible effect and, as it were, exemplify it. A number of earnest Christians in Franconia were won to this missionary purpose, and, not compelled by earthly distress, not intending to better themselves in earthly things, emigrated to America in 1845, to help in their part that the Gospel might find entrance among the Indians. In the summer of the said year they settled on Cass river, only twenty miles from a large residence of the Chippewas. Their pastor was A. Crämer, who burned with the ardent love of a true missionary to bring the beatific gospel to the red sons of the forest. He entered upon the profession of a missionary with self-denial. He sought out the Indians in their camps and in their wigwams. He needed an interpreter to communicate with the Indians, but when he found that the interpreter deceived him and said the exact opposite in the Chippewa language of what Crämer had said, this fiery spirit did not rest until he had mastered the Chippewa language. He was tirelessly active; he wandered from one troop to another, from one place to another, by sea and by land, through trackless forests, under unspeakable hardships, under physical suffering, in danger of death. When a second troop of Franks arrived in 1846 in Franconia-



Kirche und Pfarrhaus in Frankenmuth 1859.

happy heathen natives will be brought the comfort of the gospel and its eternal goods! How frightened they will be when these, driven by us from their earthly home, will one day accuse them before God and say: Here they stand, our enemies; from the earthly fatherland which we possessed they have driven us out, and the way to thy Father's house, O God, they have not shown us; avenge, O Lord, what they have done to us! - Let us take care that our poor Indian brethren may have the bright star of the Word of God, which now shines upon us! Let us remember that one soul is worth more than the whole world, for the world will pass away, but a converted soul lives forever and is eternally blessed in the sight of God. If, therefore, by our assistance even a few souls should be won, O how richly would then be rewarded all the sacrifices offered by us for that purpose!"

With the mission among this people of the Indians the work of the heathen mission of our Synod has taken its beginning. Immediately at the first synodal assembly a missionary commission was appointed and given instructions. As a result of negotiations, the Missionary Society at Leipzig and Pastor Löhe in Bavaria turned over their mission stations in Michigan, Frankenmuth 1) and Bethany, to the Synod; also the stations of Sebewaing and Shebahyonk, hitherto connected with the Synod of Michigan, came under its care, so that in 1851 the Synod carried on mission in four stations. The beginning of the Indian mission was a hopeful one, and especially at Frankenmuth a blessed one. This colony, according to Rev. Loehe's plan, was to be a

1) The attached picture of Frankenmuth was drawn by P. F. Lochner in 1859 exactly according to reality. To the left of the larger plank church built in 1853 is the church built in 1846 under Crämer.

built log church can be seen. In the parsonage (the larger building on the right), built in 1855, there was an Indian chamber and bed long after Crämer's time. Indian Christians rest in the churchyard surrounding both church buildings.

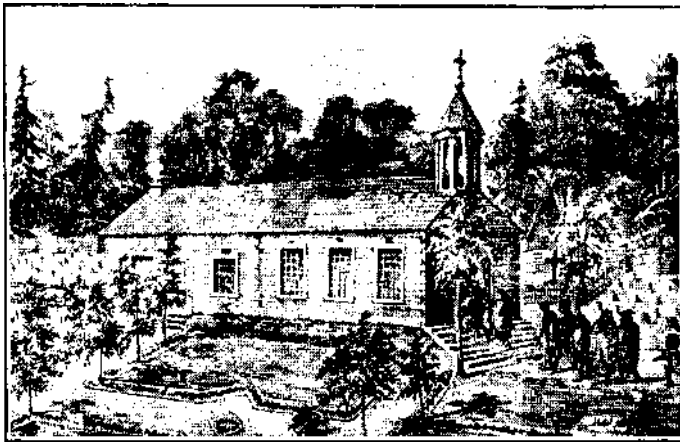
L. F.



A. Crämer, the first heathen missionary of our Synod among the Indians.

muth arrived, he had over 30 Indian children, most of whom lived in his log cabin, in his school. Crämer baptized 31 Indian children. Various burial mounds arching over the bones of baptized Indian children in Frankenmuth's graveyard hold a seed for the harvest in the day of the Lord and still bear witness to it today,

that the Indian mission has borne fruit for Christ's kingdom. After the Sebewaing station had been abandoned as hopeless, Shebahyonk had reverted to paganism, and the Frankenmuth station had been united with Bethany 2) on the Pine River because of the removal of the Indians, there remained as the only station, which was later transferred to Isabella County because of the change in the residences of the Indians. In 1857 a station for Indian mission was also established in Minnesota, in the Crow Wing territory; but here as little as in Michigan would the mission advance. The missionary, therefore, followed a call to the preaching ministry, and the Synod, in 1869, counseled the Michigan missionary to act in like manner. Thus the Indian mission had come to an end. Thirty years later, however, the Synod had an opportunity to resume the Indian mission.



Indian church and missionary home in Bethany.

increasing among the Stockbridge Indians near Shawano, Wis. This mission is maintained by her to this day.

J. S.

The Manitoba and Saskatchewan Special Conference.

This conference met from June 11 to 17 in the congregation of Wetzstein in Neudorf, Sask. as a delegate conference with representatives from the congregations in order to take preparatory steps for the establishment of a synodal district of our own. In a solemn opening service, the president of our Minnesota district, Father H. Meyer, preached on John 14:23, showing us in his sermon what the right members of the church are and how they can be recognized. The meetings themselves were opened by a speech of Father Hyatt.

The reading of the roll showed that with our Praeses and our Director of Missions, C. F. Walther, there were 32 pastors, 1 teacher, and 39 lay representatives present. The first work undertaken was a splendid paper by Prefes Meyer on the nature and purpose or usefulness of an orthodox synod. Three sessions were held on this ver-

and discussed the work thoroughly on all sides. It would be too far-reaching to go into the negotiations in more detail here, but let it be said that we heard again what a synod actually is, why we have joined together to form a synod and what purposes and goals we are pursuing, and were thus encouraged on all sides to stand together firmly and not to grow weary in the work of the Lord.

Following closely on from this, a paper by Fr Wiegner was also discussed: Why it is time to form our own synodal district. He explained to us the reasons that compel us here in Western Canada to take this step soon. On the advice of our Mission Director not to form a District in the same year as the brethren in Alberta, it was decided that we would wait until 1922 to form our District. In the first place, our congregations were not yet sufficiently prepared for it, and secondly, we are still weak financially, in spite of large numbers of souls and congregations. For the operation of the work of the Inner Mission in our two provinces, P16,000 are needed annually, but last year only P2275 were collected among us for this purpose. On the whole, however, H4,375 was collected for foreign purposes.

The work of the Inner Mission was also discussed quite thoroughly. The traveling preachers reported on their work in the various fields, and the deputies from the individual congregations completed their reports. What an upsurge the glorious work of the Mission here in Western Canada has made in the last ten years! We now have 124 churches and preaching places in our territory, and if all the positions to which candidates have been promised are filled by the fall, there will be about 50 pastors in Manitoba and Saskatchewan. Thus, yes, our numbers would be large enough to form a Synodical District of our own, if the great majority of the congregations were not still mission churches in need of support themselves. At present we have only 18 independent parishes. Our President addressed hearty words of encouragement to the brethren. The more love for work in the mission field, the more blessings!

Above the negotiations concerning the work of the Inner Mission and the founding of a District, other doctrinal negotiations were not forgotten. Negotiations were also held on the first table of the law, with special reference to the lodges, the sin of using or discussing, and the doctrine of Sunday, on which the undersigned was allowed to present a paper. It is in keeping with the times to take a stand against the Lodges in this country as well, the longer, the more so. It may not have been so necessary in former years. The sin of using or discussing is still going on here and there among our people. Instruction is needed there. Many a wrong view of the doctrine of Sunday is still evident among our Christians. This was therefore explained according to Scripture and confession. - Equally instructive discussions were held during the discussion of Fr. B ppler's work on the topic: "What tasks the future holds for our church. The first subject discussed was parochial schools. It was generally lamented that our schools were

2) The Indian missionary E. R. Baierlein called this mission station Bethany, House of Misery, in view of the spiritual and physical misery of the poor Indians. He himself drew the enclosed picture exactly according to reality.

L. F.

The speakers pointed out that all but a few of the parochial schools here in Canada had been destroyed by government intervention in recent years. But it was also emphasized that it was quite possible to keep a parochial school if one did not shy away from the sacrifices that it costs to establish a school that would meet all the requirements of the state. It was the duty of Christian congregations to do this with regard to the growing youth. The importance and necessity of establishing a higher educational institution in our midst was also discussed. From all sides there is more and more the wish and the desire for a higher education. The need for such an institution cannot be denied, although we still have great difficulties to overcome before we reach our goal. Thus a committee was appointed to pursue the matter and to arouse interest in the congregations, and also to collect a fund for the purpose of founding such an institution, for instance by means of drawings and signatures in the congregations. We hope that the General Synod next year will grant our request and allow us to make a start with such an institute.

In the pastoral service Fr Wyppich gave the confessional address and Mission Director Walther the sermon. On Conference Sunday the host congregation celebrated Missionsfest with the assembled conference. Pastors Wiegner, Bollefer, and Wilke preached, the latter in English. Several pastoral conferences were also held and important matters of the day were discussed.

But the Lord our God be kind unto us, and bless and promote the work of our hands; yea, the work of our hands may he promote to the glory of his name, and to the salvation of many souls! C. Predöhl.

What about the three million dollar fund?

Everyone among us is eager to know how this collection is progressing. Packets of money and Liberty Bonds are still arriving daily at the cashier, Fred. C. Pritzlaff, First National Bank Building, Milwaukee, Wis. It is true that the total is not now increasing as rapidly as it did during the first few weeks, but with thanksgiving to God we see that it is still increasing daily, as I have said.

Some congregations, which until recently had not given a definite response, have recently been encouraged and have taken up the collection with all seriousness. Others, from whom we had not yet received submissions, have sent in their contributions in part. How is it with your parish, dear reader?

It will no doubt be of interest to you to gain a little insight into the relationship between the sum received and the gifts of the individual donors.

The total amount received up to June 18 is \$1,429,303.92. The number of contributing congregations up to that date is 1720, and the number of individual givers is 97,160. This would bring the average amount of the individual giver up to \$14.70 so far. The number of new members gained for the Lutheran Laymen's League is 39,970. Thus we must continue to work if the goal is to be reached.

Dear reader, should you not see if your congregation has really done as much as it could have done for this important cause? Your pastor would certainly be glad if you would consult with him on the matter. He will certainly assist you in word and deed. The leader of the collection, who has been chosen in your congregation, would also be pleased if you would discuss with him ways and means of carrying out the collection in a purposeful manner. In any case, it would be advantageous for you to hold a joint consultation with your pastor and the representative of the L. L. L. and the congregation's chairman about the state of affairs. If it then turns out that your congregation has really done its part in full, you are finished; but if it turns out that you have not raised so much in proportion to others as might be expected, or even that you have not yet done anything, present the matter to your congregation in the right spirit; you will then have the good experience that it will gladly help to bear the burden of its brethren. After all, no congregation will stand back, but all will gladly join hands with their sister congregations in the work.

This is already testified several times by the letters that are sent to us. One pastor, for example, writes to us: "I have been commissioned by my congregation to explain to you why we did not participate fully in this campaign right away. . . . We are in full sympathy with the cause, and will in a short time do all our duty."

Another writes: "There are still \$600 outstanding that were signed at the beginning. . . . I hope to be able to send you another parcel of bonds soon."

A third says: "At first my congregation thought that the whole collection would come to nothing, since it was unheard of to think of raising even a million. But when they read the first report and saw from it that \$700,000 had already been collected, and soon after that that over \$1,000,000 were available, they did not want to stand back. We are now at work."

Now, God grant that all congregations, and especially the wealthy in the congregations, may participate in this collection, so that the goal may be achieved!

W. C. Kohn,
Campaign Manager.

To the ecclesiastical chronicle.

The conference of professors at our institutions of higher learning was assembled at Evanston, Ill. from July 1 to 3, amidst the hospitable congregation of D. P. W. Luecke. About sixty members of the conference were present, and in six sessions a variety of subjects were considered, either relating to the further extension of our institutions of learning, or to the subject matter and mode of instruction in the same. Among the latter were the following lectures: "Religious Instruction in our High Schools as a Preparation for the Theological Seminary," by D. Kraust, of St. Louis; "On Hebrew Instruction in our High Schools," by Dr. Schick, of Fort Wayne; "Contributions to Grammatical Terminology," by Dr. Abbtmeyer, of St. Paul, Minn. Partly while these lectures were being delivered, the teachers of individual subjects were in

The teachers of the German language, history, mathematics and natural sciences, and the teachers at the two teacher training colleges met in special sessions to discuss issues that affected their own particular subject. A few other lectures were intended for the joint sessions, but for want of time they could not be given. For a large part of the meetings, a good half of the time, was devoted to the discussion of the matter which is now in the forefront of interest in all our institutions, namely, the preliminary report of the Committee on Higher Education appointed by the last Synod, the so-called Survey Committee. Two members of this committee, the 'P. O. L. Hohenstein and W. Dallmann, were present and took part in the proceedings. Although the other institutions were also drawn into the circle of negotiations, the further development of our colleges was discussed in detail and on all sides, mainly under the guidance of a lecture by Prof. Müller from Milwaukee on "The first seven points (of the preliminary report of the Survey Committee) for the improvement of our high schools". The result of the discussion was the resolution "that the Survey Committee would like to ask the next General Synod to gradually announce to all high schools a compulsory seventh year above." The teachers at the Teachers' Seminaries, in their special meetings, had come to the same conclusion that, in view of the time conditions, another school year was quite necessary in Seward and River Forest. We will return to these far-reaching resolutions later. L. F.

A day of commemoration, rare in the history of our American Lutheran Church, the institution of our sister synod of Wisconsin, Minnesota, and Michigan, Northwestern College, at Watertown, Wis. was privileged to celebrate on June 19. Fifty years had passed since Prof. Dr. A. F. Ernst has been at work at this institution as teacher and president of the same. The young man of 28 years came to the institution in 1869, and under God's blessing it has prospered beautifully under his industrious and skillful labors, and he still waits upon it as an aged man of 78 years. During these 50 years the Institute has been a great blessing to the Church, and a number of our pastors and professors have received their high school education there, who commemorate this event with us. L. F.

The golden jubilee celebration was held by the Wartburg College of the Iowa Synod at Clinton, Iowa. The institution was founded at Galena, Ill, November 1, 1868, and the celebration would have been due last fall, but was postponed on account of the war. The institution had 70 students during the past year, an unusually large number. It is expected that there will be an even larger influx next fall. E. P.

Principal W. Becker, for many years president of Eden Seminary, the theological institution of the Evangelical Synod of North America, has died here in St. Louis from the effects of apoplexy. He was 69 years of age and had been a theological teacher in the service of said church for 36 years. E. P.

Mass Sending of New Heathen Missionaries on the Part of the Presbyterians. Under the headline "Something Unprecedented", the *thedaß* reports that their Commission for The second mission to the Gentiles held a conference in June with 83 newly called missionaries to the Gentile world. At the conference the missionaries were given a full week of lectures on their ministry, equipment, missionary life, etc.; also the rules and regulations of the commissions were announced and explained. Newly employed were 123 Mis

sionaries, but some of them had already departed to their fields in the Gentile world. Twenty-two new missionaries from the Reformed Church in America also attended the conference. How small, how tiny our Gentile mission seems in comparison. And it is, on top of all this, put to the severest test at this time. In spite of all our efforts, pleading and begging, our missionary commission has not been able to get permission to send new missionaries to India. May God have mercy and open the way for the mission, which is after all entirely His business! We hope that after the conclusion of peace conditions will improve. Otherwise the existence of our entire mission in India will be seriously jeopardized. May our Christians remember this when they pray: "Thy Kingdom come"! E. P.

Let us not shift our aim! Let us stick to Christian simplicity and sobriety! Let us beware of scattering busyness! Let us preach the gospel to every creature! Let us, as the church, see our task in witnessing to everyone of repentance and faith in the Lord Jesus Christ. Let us be eager to make some blessed everywhere. Work in this while it is day, for the night is coming when no one can work. We have enough to do with the commission which the Lord Himself has given to His Church. "Verily I say unto you, Ye shall not align the cities of Israel until the Son of man come," Matt. 10:28. It should not be difficult for a Lutheran to find his way here in the desolate current of the times, which wants to mix everything together, to blend the Christian and the worldly. The secular regime wants to do the work of the church, and many think it should, or use the church only as a welcome tool and appendage for its services, and the church wants to do the work of the state and of civil society, wants to have a civil enlightening, world-improving effect, to impose the human race on the people and to wield the police stick for this purpose - everything but what they are commanded to do, to preach the gospel, to teach, to make disciples of Jesus. A Lutheran should be able to remain unswervingly on the pure, ecclesiastical path; for the confession of our church, especially the 28th article of the Augsburg Confession, gives very clear instructions on the basis of Scripture and according to the example of Jesus. Others, who, as churches, have been deliberately mixing the spiritual and the secular, are beginning to perceive to what extent this has already progressed, and what the consequences are. So lately one reads more often in secular newspapers such appeals: If only the churches and ecclesiastical institutions could be got to preach the gospel and teach religion! The *Presbyterian* complains about their own shortcomings.

General Assembly held here, that there was a great deal of civil and semi-civil business dealt with. There was much difference of opinion about this, he said, and strong language was used in it. To some it was quite proper that the ^886Ex should have taken the position it did in one matter, but in another, equally civil, matter the same people would think of the rule that ecclesiastical assemblies should deal with ecclesiastical matters. The apprehension has already been expressed, that the treating of secular subjects will not help to make the Southern Presbyterians, who are tender in them, inclined to union. He himself fears that dealing with worldly objects will cause a rift in their own midst. "It would certainly be wise for the Church to be content with her appointed work." There is also a need for truly ecclesiastical work, when one considers that of the 100,000,000 inhabitants of our country 72,000,000 do not belong to any church. "There is serious work to be done; and our pastors and church members are capable of doing it, we also consider them faithful, but it is so very

emphasis has been laid on the social and outward side of religion, great attempts are being made to influence the masses, that the appeal is more machine-like, and pastors and laity are so overburdened with administrative work that zeal for the preaching of the gospel has grown cold. We are in danger in some cases of confusing civilization with the gospel, reform with regeneration, an evil which is followed by paralysis. The time is ripe for the preaching of the gospel." Derm even

thinks that one can

The Christianity of our time can see in its face that it is walking in wrong ways. He said that he noticed it when he looked at the faces of the different generations in a booklet of a teaching institution that was celebrating its centenary. "During the first 60 years the faces express a high education, calm thinking, a strong spiritual sense and a sharpened conscience. For the next 20 years the familiar old expression of fine schooling is still there, but the expression of decided thinking is no longer so marked, the spiritual mind leans more toward moralizing, moral improvement. During the last twenty years the type has changed a great deal. The fine education, the high way of thinking and the warm spiritual nature have receded very much, and instead the expression of energy, the character of busyness prevails; the gaze is directed into the distance, as if one is planning a drive. The features point to striving, all faces betray a pressure. One feels as if one were born in a time when thinking is difficult, when there is little time for deep reflection, when all time is taken up with planning and execution. Administration is capitalized, thinking smaller, feeling quite small. Work is made great. Faith, hope and love are shrunk. One passes through and dies. And then what?" - Let us not, after all, commit the folly of picking up on sectarian improprieties as they begin to be recognized as such and peddling them as a new find in the Lutheran Church.

E. P.

Is Sunday School going backwards? It is claimed that the Sunday School is declining at an alarming rate. One of the most eminent Sunday-school teachers is credited with saying that the Sunday-schools in America would be extinct within a generation if the decline of their schools continued at the present rate. One of the larger church denominations reports that it has lost 125,000 pupils in its Sunday-schools during the past year; another reports a decrease of 70,000. It is estimated that the decrease in New Jersey was 23,000, in Illinois 18,000, and the total loss in the whole country during the past year from 300,000 to 400,000. W. C. Pearce, superintendent of the International Sunday-school Association, says, "If you look at

If we are to give any thought to the figures of a just completed census during the past eighteen months, the Sunday schools in Ohio are a matter of grave concern. It is calculated that about 75 per cent of all new church members are added to the church through the Sunday school. In the latter 18 months the Sunday school membership in Ohio has dropped from 1,006,000 to 900,000, or about 5 percent. About the same time the population of the cities of Ohio has had quite a tremendous increase." We have, after all, never held Sunday school to be the best institution for the Christian instruction of youth, but vigorously advocate Christian church school and confirmation classes. But because so many children are easily available for a Sunday school, whom no man can bring to the parochial school

and since less religious instruction is a good deal better than none at all, Sunday School has also become quite widespread among us for the sake of the mission to such children. That the Sunday schools of some sects are going backward is not to be wondered at, and, on the other hand, is no great pity, considering the Sunday school literature, about which so many more earnest pastors and papers of the sect churches themselves have complained bitterly through the years. Because a wisely and zealously conducted Sunday School can show quite beautiful successes, a decline of the same would be a deeply lamentable pity. It would be a different matter, of course, if parents in general began to realize that Sunday School instruction was too little and wanted to have Christian church school for their children, if that were the explanation for the apparent decline of Sunday School. But alas, that is not the way it stands. Satan knows what he is doing when he tries to swallow up the parochial schools, and then for good measure, to make it thorough at once, swallows up the Sunday school as well. And with it in the churches pulpits where the gospel of Christ is a stranger! Then the light is soon extinguished, and such thick spiritual darkness is then there as the heart of the prince of darkness can only desire. E. P.

The question of lay representation in the annual conferences

will come before the next General Conference of Methodists for decision and regulation. The "Apologist" says of this: "Under the present order these consist exclusively of ordained preachers. The conferences, to be sure, have no legislative power. Their meetings are for the deliberation of the spiritual and material interests of the church in general, and of the work of the same within the conference limits in particular." It is understandable, therefore, that as time progresses, the laity should feel and assert more and more the right to be heard and to have a say in the transaction of conference business. As is well known, Wesley's church government was a strait autocracy, and after his death a sort of aristocracy (in the Legal Hundred). A hundred preachers, who added to their own numbers and ruled over the other preachers and the community without restriction, had the whole regiment in their hands. American Methodism was more democratic. But here, too, the laity had no part in the church government. It was only after long struggles, which as early as 1827 had led to a separation and the formation of the Protestant Methodist Church, that the laity in our country obtained the right of representation in the General Conference. In the annual conference they still do not have it. In this we have fallen behind the other great Protestant churches of our country, even the Episcopalians, and of course the Baptists, Congregationalists, Presbyterians, and the Methodists of England and Japan. The proposed amendment to the Church Order sets forth in the first clause this: "The annual conferences, organized by the General Conference, shall consist of the traveling preachers, who shall be required to attend their meetings, together with a lay delegate from each congregation within its limits; these lay delegates shall be over twenty-one years of age, and shall be elected by the members of the congregations concerned in such manner as the General Conference shall determine. Each congregation shall also elect a substitute delegate in the same manner." - In our synod, from the very beginning, this order has prevailed, that at the district synod, which is about what the annual conferences are there, each congregation is represented by its pastor and a lay delegate, because with us the principle is that the synod consists of congregations. For this reason the school teachers and professors, and also the assistant preachers and pastors of congregations not belonging to the

In the synod, the congregations belonging to the synod, even the General Praeses as such, do not have the right to vote at the synodal meetings, but only pastors and lay delegates who represent a congregation. Experience shows that some congregations do not value this privilege very highly, but often do without representation in order to save on travel expenses. They do not consider that by such disregard of the right the democratic institution of the church is endangered, and a synod is in danger of becoming an autocracy, or, as we prefer to say, that the priestly rights which Christ gave to his Christians, who are all priests together before God, are forfeited, and the Christians fall into unspiritual guardianship, and a priestly rule arises, such as Christ does not want; for "one is your Master, Christ, but ye are all brethren." Matt. 23:8. In the meetings, on the other hand, which we call conferences, expert works of doctrine and practice are discussed; they are chiefly intended to be a kind of training schools for pastors and teachers, and to cultivate unity in the Spirit. If laymen were to claim a seat and a vote at pastoral conferences, it would have almost as much and as little meaning as if one were to insist that he had the right to sit next to the future pastor on the school bench throughout the years of education. E. P.

A worship tent during the hot season is to be put in use by some churches in the Fort Washington district in the city of New York. The tent is to find its place in the midst of a group of churches—Presbyterian, Methodist, Baptist, Reformed, and Episcopalian—and is to represent these churches to the unchurched inhabitants of the area. A tent for services during the hot season is quite in order; preaching can be done there just as effectually, and singing and praying just as audibly, as in the finest temple. But what will the unchurched neighborhood think about why these different churches are united during the summer when they are separated during the winter, or vice versa? Surely the higher or lower temperature should make no difference to that. E. P.

The church is also still to teach health. General Blue, a member of the United States Department of Health, urged the leaders of all religious communities to encourage all church members to improve public health. He sent a letter to 135,000 clergymen to notify their congregations. He also appeals to the Federal Council of Churches for assistance in teaching and influencing 21,000,000 members of the Sunday schools. Dr. Blue further says that the 42,000,000 Christian people of this country are the greatest power for obtaining normal conditions of health. - This may be true. But the church is not a **jack of all trades**; it specializes. There are spheres of human activity of which Christ exclaims, "Who hath set me?" Luk 12:14, and which he has not put upon his Church. The best and most useful teachers in the church, and the best of all, are those who can teach catechism well, says Luther, and adds: "These are strange birds; for there is neither great glory nor appearance in such, but yet great profit." But because "glory and appearance" are so sweet to some in the world, they prefer to do what they have chosen for themselves rather than the foolish preaching of the cross. And in this way one gradually comes to terms with one's conscience. They persuade themselves and others that their self-chosen occupation has a closer or wider relation to Christianity. Thus one manages to preach to grace-hungry souls about the painless dehorning of oxen, and asks with indignation whether there is not also a "great benefit" in it, once for the oxen, and then as a "great benefit" for the oxen.

Instruction for Christians who, as righteous people, should also have mercy on their livestock. Of course, this can also be said once in Christian moral teaching; it may also become necessary once to punish inhuman activity vigorously and seriously, but this does not create a new subject of teaching for the church. So the church and the minister of the church can admonish on the occasion of the fifth commandment and otherwise, as Paul does: "Take care of the body," Rom. 13:14. But the care of health is better done by other people whose profession it is, and who are also better able to do it. Serving at table can be a noble occupation of Christian love, but if it is given to apostles who have something more important to do, then Christ's apostles say, "It is not fit that we should leave the word of God and serve at table," Acts 6:2. 6, 2. E. P.

A reform of the present calendar is proposed and will be submitted to Congress for consideration in the near future. According to this reform, the year would then be composed of 13 months of 4 weeks each, or 28 days. Under this arrangement Monday would be the first day of the week, every 1st, 8th, 15th, 22nd day of the month would be a Monday and every 7th, 14th, 21st and 28th day would be a Sunday. Some would like that. Then Sunday would be the seventh day of the week, and it could be spent with more semblance to the commanded Sabbath. Others think this would get Sunday out of its God-ordained position as the first day of the week. But neither of these is divine order. The Lutheran doctrine of the New Testament, which is so simple, is expressed especially clearly in the well-known words of the Augsburg Confession: "For those who think that the order of Sunday is established as necessary for the Sabbath are greatly mistaken. For the Holy Scriptures have abolished the Sabbath, and teach that all the ceremonies of the old law may be abolished after the opening of the gospel; and yet, because it was necessary to ordain a certain day, that the people might know when to meet together, the Christian church has ordained Sunday for this purpose, and has been the more pleased and willing to make this change, that the people might have an example of Christian liberty, that it might be known that neither the keeping of the Sabbath nor any other day was necessary." This doctrine is not touched by any calendar reform; it would only be touched by the peculiar reform which would forbid the worship and preaching of the divine word. E. P.

Religious education in the new German state. In the debate about the church and religion in schools, the democrat Weiß said: "We want to regulate the relationship between church and state in the most religiously friendly way possible. We do not want to leave our children without religious instruction. The German Nationalist Közsch said: "We demand a Christian elementary school and Christian instruction for the people. Religion is still the most sacred thing for the widest circles of the people. Above all, we must come out of the bloodbath through religious inwardness. It would be nice if the safeguarding of the Christian school and religion were laid down in the Reich Constitution. Runkel, a German people's savings divider, added: "Religion is the most sacred of the people's possessions. In the first place should be religious instruction. This was contradicted by the independent Socialist, Mrs. Sietz: "The Revolution, by virtue of its own right, has carried out the secularization of the school. In place of religion we place the great, glorious worldview of Socialism. We do not, however, think of imposing a compulsion of conscience on anyone. We want parents to be able to have their children given religious instruction wherever they wish." These most important questions of life for our peoples

will occupy the minds of both the German Reich and German-speaking Switzerland for the next few years. There is much at stake. (Wbl.)

Pastor Horning **writes** in his "Theologische Blätter" **about the present school conditions in Alsace**: "In the political newspapers, especially in Catholic ones, the present school conditions are often subjected to justified criticism. Complaints are made about the almost complete suppression of the German language, about the undeniable disadvantages of the 'direct method', according to which lessons are given as if teachers and pupils did not understand German. It is a pity that so much time and energy is wasted, whereas a short remark in German would suffice to teach the child to understand the French word. It is further censured that teachers are employed who do not understand a word of German. What disadvantages this has, for example, when a child becomes unwell and cannot tell the teacher and he cannot understand the child, is obvious. In particular, however, complaints are made about irreligious French teaching personnel who find employment in Alsace. All the meetings of the Centre Party in the country take a stand against this. One reads only too often in the "Alsatian" that soon this, soon that place has been blessed with such an unbelieving teacher. On the occasion of the appointment of a headmistress at the Schlettstadt teachers' seminary, another paper writes: "How long will it be before the words of the generals and government representatives are followed by deeds in the appointment of teachers? How long shall it be before the leading gentlemen inquire of the new teachers whether they fulfill the main condition for the execution of the teaching office in our denominational schools, namely, religious conviction? Must discontent and distrust be aroused in all corners of the country by these cases which are appearing everywhere? We common citizens submit willingly to the laws, but we also demand that all those men who, as organs, take part in any way in government, abide by the laws! We condemn the anarchy that threatens human culture from below, from the broad masses of the people, but we condemn as equally dangerous the anarchy of the authorities who think they can do what they like against the laws in force. May the authorities never forget that the religious and educational questions touch the most sensitive parts of the soul of the people of Alsace-Lorraine. We can never stand by and allow religion to be discredited, even in the nursery school of our future teachers. We cannot admit that in Schlettstadt, which has given us excellent teachers for decades, the destructive ripeness of religious indifference is breaking the blossoming youth of teachers. Despicable cowards we would be if we did not stand up for the legally guaranteed establishment of our schools, moreover on a point which threatens to poison our innermost marrow of life."

A Strange New Testament. The French pastor Roberty, president of the Biblical Society, delivered a speech at the Temple de l'Oratoire in Paris on the occasion of the centennial Celebration of the Society. In this speech he pointed out a peculiar New Testament of extraordinary rarity, which had been donated by Mr. Frank Puaux to the library of the Biblical Society. was bequeathed. Enraged by the fact that the Huguenots always invoke the authority of the Gospel against the authority of the Roman Church, the Jesuits have been guilty of the most criminal falsification of the Holy Scriptures. They have opened a New Testament, in which they have rejected all the dogmas of Papism, of the Penitential Penitents, of the Penitentiary Penitents,

introduced pilgrimages. They carried their audacity so far as to print that the apostles offered the sacrifice of the Mass (Acts 3:2), and to add to the fraud, they printed the Mass in small letters. It is needless to say that the copies of this New Testament soon disappeared, but that copy which the Biblical Society preserves remains a terrible witness of the most complete corruption of the sacred text that ever happened.

(Theol. Bl.)

Priests on strike. A strike without parallel has just taken place in the sanctuary of Loretto, where the priests had asked for an improvement in their financial situation because of the high cost of living and, when this demand was refused them, they went on strike, refusing to say mass and perform their other official duties. Monsignor Andreolli, the Bishop of Recanati, to whose diocese Loretto belongs, is personally endeavouring to induce the priests to resume their duties, and has promised them he will do all in his power to gratify their wishes. (Wbl.)

The adornment of youth.

What suits young people best, what adorns them most, what should they strive for most eagerly? Humility and chastity. Children and young people should be submissive, but not only forced, with restrained defiance, but in heartfelt submission to those whom God has set before them. And it is the adolescent youth that is especially adorned with polite manners and humble conduct, especially towards older persons. In the case of young Daniel and his three friends, we can see how such conduct makes young people pleasing to God and worthy of men. Naughty, arrogant boys, on the other hand, who want to show themselves "grown up" with impudent gestures and crude language, are not welcome anywhere. Young men should also be courteous and humble among themselves, but show courage against all crude and immoral beings that come out among them. And virgins should especially heed the saying: "Whatever is true, whatever is honorable, whatever is just, whatever is chaste, whatever is lovely, whatever is good, whatever is virtue, whatever is praise, think about it," Phil. 4:8. Oh, it sounds so ugly when young girls utter impudent, coarse words or criticize everything with a saucy face and want to know better! The egg should not want to be smarter than the hen. You still have much to learn from your dear mothers, you young girls, therefore submit to them with a humble mind! This adorns you more than the new dress and the most fashionable hat. "The hidden man of the heart unfeigned, with a gentle and quiet spirit, this is delicious in the sight of God," 1 Pet. 3:4.

And because the youth of adolescence is especially inclined to unchastity and is provoked to it, and for this very reason the holy apostle says, "Flee the airs of youth!" and, "Keep thyself chaste!" all young people of both sexes ought to think that there is nothing more abominable than the impudent, frivolous nature which now prevails among young people and is encouraged in taverns, dance halls, theatres, summer gardens, and so forth. There the looks, the unseemly pains, the bawdy stories fly to and fro; there "innocent" games are played, in which, nevertheless, the lewd sense finds its reckoning. There one seeks to seclude oneself and to walk and stand alone in dark alleys and corners - and the tender melting of the

This story has at the same time a deep meaning. The shipwreck is death; the depth of the sea is the abyss of hell; the shore of salvation is eternal bliss; the money cat is mammon, on which many people hang their hearts; the swimming belt is faith; the captain is Christ, who gives us

gives the faith that overcomes the world and does not let anyone sink into the bitter misery of death.

Of which to testify a story, how the pious scholar G. H. v. Schubert lay on his deathbed. It was a beautiful Sunday morning on July 1, 1860. For the morning blessing, according to the house rules, first the Gospel and then the epistle of the day was read. The end of the epistle read: "Not only they, the creature, but we ourselves, who have the firstfruits of the Spirit, long for the adoption of children, and wait for the redemption of our bodies," Rom. 8:23.

With full consciousness Schubert let himself be changed once more, lifted to the reclining chair and his head washed, and listened to his favorite song: "Herzlich lieb hab' ich dich, o Herr." Then, as he lay again in his bed, he said, "Now the sun will soon set." But in the same hour, when the power of death was upon him, another sun shone upon him, and the word of Scripture was fulfilled in him, "The light ariseth unto the upright in darkness," and the other, "In the evening there shall be light." The departed one was heard to say softly, "Dear Saviour, good Saviour, how glorious - how beautiful - beautiful!"

And when one of the bystanders said to him, "Soon you will see your Savior," he answered quietly, "I see him already. Grace and peace be upon you all!"

Once more he opened his eyes - he sent up a sigh to his Saviour; then he took two more deep breaths, then leaned a little on his side and had gone home. (Christophorus.)

New printed matter.

Vespers Sermons. 42 Evening Sermons by 42 Lutheran Preachers on the Essential Doctrines of the Christian Religion. Concordia Publishing House, St. Louis, Mo. 1919. 335 pages 5X7 1/4 - 1" cloth bound with spine and cover titles. Price: \$1.50.

Many gifts, but one Spirit. This is how we can summarize the evaluation of this latest book of sermons from our publishing house. The various sermons all agree that they are based on the infallible Word of God and interpret the very different texts from it, thereby presenting fundamental truths to the listeners. There we find sermons on conversion, faith, justification by faith, baptism, the Lord's Supper, the church, faith and works, home worship, prayer, marriage, love of enemies, child rearing, and so on. The authors find all pastors and professors of our Synod; to mention but a few names: H. P. Eckhardt, Wessel, Härtel, Schönfeld, Dale, H. A. Klein, G. J. Wcgener, W. Dallmann, H. E. Olseu, A. W. Meyer, M. Brüggemann, Rimbach, M. Sommer, Behrens, Abel, J. H. Witte, Brenner, H. B. Hemmeter. Fritz compiled the collection and accompanied it with a preface. May God's blessing guide the work!

L. F.

American Lutheranism. Volume II. The United Lutheran Church (General Synod, General Council, United Synod in the South). By *F. Bente*. Concordia Publishing House, St. Louis, Mo. 1919. 243 pages 5X7 1/2. Bound in cloth with spine and cover titles. Price: \$1.25.

It is a very valuable gift with which the author has endowed us in the present work, the first part of an undertaking estimated at four volumes. It is especially valuable for the present time, in which important events in the history of the Lutheran Church in our country are taking place. The present second volume, as the subtitle indicates, brings the history and doctrinal position of the three Eastern Synods, which last year united to form the United Lutheran Church. Evidence is always given for the remarks from the sources and documents, books and periodicals of the bodies concerned, making the account entirely factual. Brief necessary remarks and assessments make the account all the more valuable. The first volume, already in the hands of the printer, will contain the older history of the Lutheran Church in our country; the third, the history of the Ohio, Iowa, Buffalo and Scandinavian Synods; the fourth, that of the Missouri and Wisconsin Synods and the other bodies united in the Synodical Conference. We wish the work, which rests on thorough study and careful research, a wide circulation. L. F.

Ordinations and introductions.

Ordained on behalf of the respective District Presidents were:

On J. Sonnt, n. Trin.: Kand. V. H. Grimm at St. John's parish at Lyons, Iowa, assisted by I?P. J. H. Brammer and Jobst of H. Grimm. - Kand. C. S. Schmid ling in the Cüurcli ok Our Bavior, Brooklyn, N. H., assisted by the I?P. A. N. G. Hanser, Brunn, and Prof. Romoser of P. F. E. G. Schumm.

On the 3rd Sunday, A.D.: Cand. V. L. Meyer, appointed traveling preacher for British Columbia, at St. Peter's Church, near Theresa, Wis. assisted by ?P. C. A. Bretscher, Pietz, Schroth, and Stoehr, by Bro. Chr. Meyer.

Introduced on behalf of the respective District Presidents:

On Ascension Day: I. M. Kempf in the .St. Thomas Parish at Freedom, Mich. assisted by Fr. Lederer of Fr. A. Brauer.

On sund. Exaudi: P. J. H. Lucht in the parish at Leader, Sask., Can., by P. A. Eißfeldt. - P. F. W. F. T r e i b e r in the parish at Armour, S. Dak. by I*. Chr. Wieting.

On Pentecost Sunday, Rev. F. W. F. Treiber in the parish at Corfica, S. Dak. by Rev. Chr. Wieting. - Rev. W. Mundinger in the mission parish at Queen Center, Sask. can. by Rev. W. A. Bapler.

On Sunday. Trinity: E. Hauer in Christ church at Perry, Okla. by P. P. B. Fritsche. - W. C. E i f e r t in the church at Jetwood, Alta. can. and in the afternoon in the church at Champion by P. C. Thies. - P. O. H. Weinrich in the Zion congregation at Bensenville, Ill, by P. E. A. Klaus.

On the 1st Sunday, n. Trin.: k>. E. Budde in St. John's parish at Underwood, and in the parish at Washburn, N. Dak. by k. J. Brandt. - P. O. Brunswick in the parish at Potter, Nebr. by k. E. H. Bölling.

On the 2nd Sunday, n. Trin: P. C. Hesse at Corn Valley Tp, Iowa, by P. L. A. Mueller.

Introduced as a teacher:

On the 1st of Sonnt, n. Trin. teacher, Rev. L. Gabbert, as teacher in the parochial school at Lincoln, Kans. by Rev. J. H. F. Hoyer.

Inauguration.

On Sun. Trinity, St. Paul's congregation in Sidney, Nebr. dedicated their new church to the service of God. Preacher: Behrends and (English) E. H. Bölling and Gans. The consecration prayer was said by Fr. Bölling.

Anniversaries.

Celebrating the fiftieth anniversary were:

On Sunday. Trinity: St. John's parish at Edford Tp, Ill (P. A. C. Mennicke). Preachers: P. Hohenstein and Prof. Wessel (English). - On the 2nd Sunday, n. Trin. the Immannels congregation at Town Scott, Wis. (P. G. Kanietz). Preacher: I "I>. W. Naumann, Lätsch and Schlerf.

Conference displays.

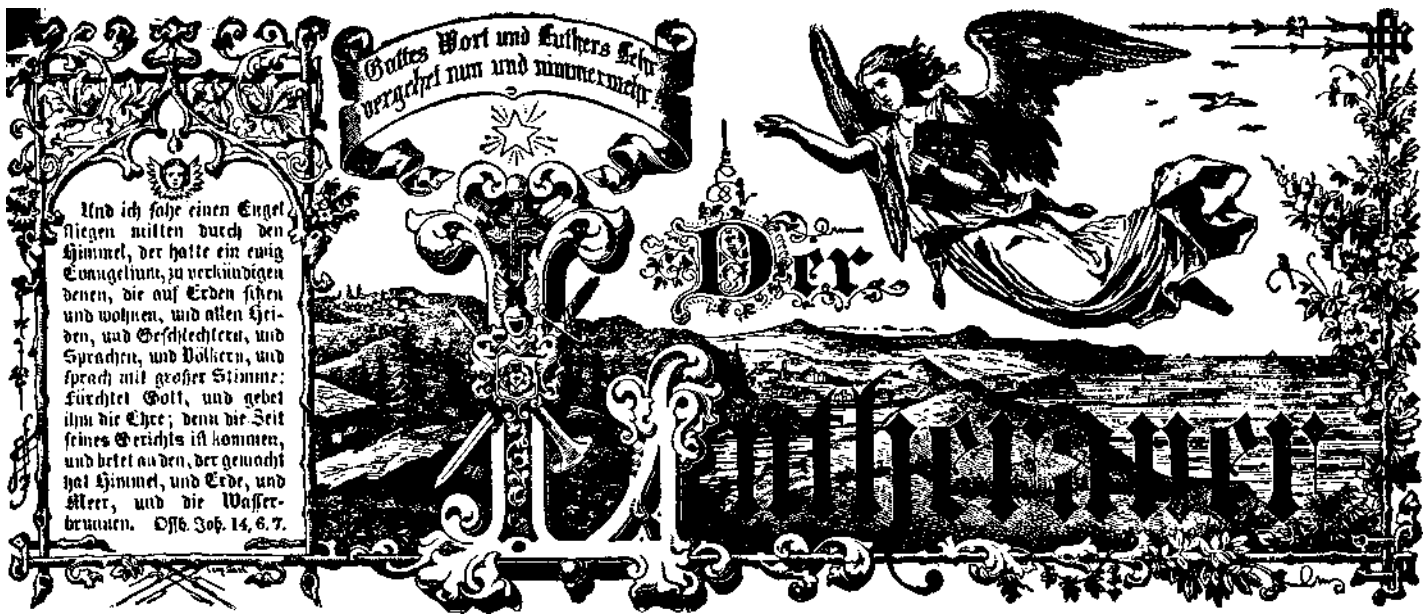
The Cattaraug u s conference will meet, w. G., July 29 and 30, at Bro. Zimmermann's church at Eden, N. H. Works have the Zimmermann, Klahold and Saar. Sermon: Malte, book. G. Bold.

The Saginaw V a l l e y - Pastoral and Teaching Conference will gather, w. G., Aug. 5-7, at Fr. Rutkowsky's parish at Beaver, Mich. Works: Augustana, Art. III: Fr. Zeile. Catechesis on question 90. 91: Teacher Winterstein (Teacher J. G. White): on question 92-94 (English): Fr. Linn. Oriental customs and traditions: E. A. Mayer. History of the New Testament canon: P. Walther. Exegesis on 2 Tim. 4: P. Rutkowsky. Timely registration or cancellation requested. G. P. Hildncr, Secr.

Synodalanzeigen.

The Iowa District of our Synod will meet, w. G., from the 20th to the 26th of August, at the church at Klinger, Iowa. The delegates, who are from the congregations of ?P. L. Hockey and Hcrm. Maas, can only be picked up in Denver (at the Interuriran) and in Readlyn (at the Oreat Western). Applications, to be sent to Rev. T-onis Vocke^, PairbanL, Iowa, should include, where possible, time and place of arrival, and should be in the hands of the local pastor by August 1. Prof. P. E. Kretzmann will lecture on the subject, "The Feasts of Judett; their Significance to the Old Testament Church, and their Example to New Testament Times." Credentials, which must be signed by the pastor and two overseers, will be called for after the opening service.

H. Grimm, Secr.



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No. 15.

The Christian's life, death and redemption.

III Redemption of the Christians.

Psalms 126 in the Christian mouth.

We Christians are God's children. But we are not yet in the Father's house, but trapped in sin, misery, death. But - we have the divine promise that we shall be redeemed and come to the eternal home. We know when and how.

And "when the Lord shall deliver the captives of Zion, we shall be as dreamers." At first we shall hardly think it possible that the glory which surrounds us and transfigures us is real. But very soon we shall know: Yes, yes, yes, it is true and real! "Then shall our mouth be full of laughter, and our tongue full of boasting."

Paradise, paradise,
How sweet is your fruit!
Under your trees of life
We'll feel like we're dreaming.
Take us, Lord, to paradise!

My mouth will do nothing but laugh, And my tongue sound
Will make nothing but songs to give thanks to God, our salvation;
To him I will bring glory, Of his works' number The whole heavenly
hall will resound sacredly.

Choirs of the blessed will meet and behold each other. One choir will point to the other and sing, "The Lord has done great things for them!" The other choir will answer, "The Lord has done great things for us!" Both choirs will sing, "We rejoice!" Yes, "of

the number of his works will resound holy in the whole heavenly hall".

Alas, poor world, what is thy gold and
thy money Here against these crowns,
And thrones more than graven, Which
Christ hath set up for the people that
please him?

Here is the angels' land, the blessed
souls' stand, Here I hear nothing but
singing.

But we are still in prison. "Turn, O Lord, our prison, as thou dost
dry the waters at noonday." Though the rivers swell in the south country,
yet the LORD dries them up.

This is Gottestrost. "They that sow in tears shall reap in joy." That's
a parable. Do you not sow with much complaint, and then reap with
gladness? What does that mean? In our prison constancy and patience
is the tearful seed of faith: it goes up, and we reap with rejoicing in eternal
life. Christians "go and weep, and bear noble seed, and come with joy,
and bring forth their sheaves."

God's children do sow Sadly and with
tears, But at last the year brings What
they long for;

For harvest time comes, when they make
sheaves, When all their grief and sorrow
turns into joy and laughter.

Cross and misery, that comes to an
end! After the roar of the sea and the
whirl of the wind the desired
Face.

Joy the fullness And blissful
silence I have to wait In the
heavenly garden; Thither are my
thoughts directed.

C. M. Z.

Food for thought.

In the matter of our Christian community school.

In the midst of Bethlehem Parish at St. Louis, Mo. the teachers of St. Louis and vicinity had their three-day summer conference. These were blessed days. Besides a Bible history and a catechism on a catechism passage, a number of other short lectures were given on subjects relating to the school. The conferences of pastors and teachers are truly a rich blessing to the church; nor, therefore, should any pastor or teacher miss them without the most pressing need. At the conferences one is not only further trained for his office, but he also gets new courage and new zeal for the work in church and school. Nor should one underestimate the intercourse with one's fellow ministers; one gets to know and understand one another better. It was also very pleasing to see at this conference that our teachers at the parochial schools recognize the responsibility that rests upon them, and that with God's help they are endeavoring to preside over their glorious but very difficult office with Christian conscientiousness.

Many things were discussed at the conference. The present situation of the parish school was also discussed. It was much regretted that the need of teachers among us is so very great: that over fifty professions had to be deferred at the distribution of candidates a few weeks ago, and that many teachers have resigned their offices in the course of the last few years, and others intend to do the same. Without the most pressing need - it has been said - a teacher should not take up a secular profession. If a teacher cannot get by on his salary - and this is often the case - he should first confess this openly and freely to his congregation. However, it was also pointed out with serious words that in many cases our congregations give their teachers such a low salary that with the best will in the world they cannot support themselves and their families in these expensive times. Nor is the salary supplement often sufficient to really relieve the need. Now this is nothing new. Already in the time of Nehemiah we read: "I learned that the Levites' portion was not given to them; therefore the Levites and the singers fled every man to his own field to work. Neh. 13, 10. Because the church of God did not provide for them, as they were commanded, Neh. 10, 35-39, the Levites had to work in the fields and earn their own living, but as a result the service fell into disrepair. Nehemiah did not let this happen, but he "scolded the rulers . . . and they were commanded to distribute unto their brethren." V. 11-13. By not properly providing for their ministers of the Word, including the teachers in the church schools, our churches incur a great and irresponsible debt. Not only are they the cause of many a teacher sighing under food worries and finally taking up a secular profession, but they also deprive our boys and young men of the courage and desire to prepare themselves for the teaching ministry in our seminaries. But what is to become of the parochial school if we have no teachers for it? If we love our parochial school, then we should

in this piece it will soon become different among us. Our congregations, which after all consist of Christians, will also be moved to this by the mercy of God and our Saviour. God has blessed our congregations abundantly, not only with spiritual but also with earthly goods. Wherever one looks, in town and country, there is no lack among our Christians. The times as they were fifty and more years ago, when we still had many poor among us, we certainly no longer have. But our congregations are all the more guilty when they let church and school fall into disrepair out of stinginess. We ministers of the Word, pastors and teachers, should certainly not preside over our ministry "for the sake of shameful gain", Titus 1:11 - God protect us from this by grace! - But God also wills that he who is taught by the word should impart all good things to him who teaches him. Gal. 6, 6. And again it is said, "The Lord hath commanded that they which preach the gospel should feed on the gospel." 1 Cor. 9, 14.

Other dangers that threaten our parochial school and try to take away its life were also pointed out at the conference. It was suggested that the whole matter of the parochial school should now be thoroughly examined from all sides and then presented to all our pastors, teachers and parishes for serious consideration. The matter was regarded as so serious that it was thought to be high time that the necessary steps were taken among us right now if the parochial school was to be preserved for us. It was thought to be quite wrong to avoid certain dangers threatening our parochial school by simply pretending that they did not exist. By such a procedure one could only harm the cause and not benefit it. In this important matter, too, we should be neither optimists nor pessimists. The optimist sees only, or mainly, the light sides, and then lets these determine his mode of thought and action; the pessimist does the reverse, he sees only, or mainly, the shadow sides, and then lets these guide his mode of thought and action. In both cases the judgment will become a wrong one, and one will not do what the actual state of affairs demands. Only then will the way of thinking and acting be the right one, when one has thoroughly looked at a matter from all sides without prejudice.

When the dangers threatening our parochial school were discussed, one said that the greater danger was the danger from without; another, that it was from within. In general, however, the conviction seemed to be this, that the danger from within was the greater. In other words, if we lose our parochial school, it will be our own fault. It is to be feared that in the present agitated times one's attention is so much directed to the dangers threatening from without that one either completely overlooks the inner dangers or pays little attention to them. This can be quite fatal if the inner danger is the greater of the two.

In this connection it is permissible to express a few thoughts. One often finds that precisely the-

those among us who are not quite enthusiastic about the parochial school, or are even completely opposed to it, are those who once came out of the parochial school themselves. Must we not reckon with this fact? May it simply be disregarded altogether? Should we not be able to learn something from it? Does this not bring us to this thought: If we want our children who are now attending our parochial schools to have a warm heart for the parochial school after twenty or more years, when they have school-age children of their own, we must make it quite dear to them now that they are attending the parochial school. Man judges a thing just as he has come to know it by his own experience. Can we blame him for that? To put it another way: We must now see to it that our children who attend our parochial school will later, as men and women, be able to think and will think correctly of the parochial school. How is this to be done? That is the question.

In discussing this question I do not want to refer to this or that which we may have neglected in the past; nor do I want to be understood as looking with disdain upon the good services rendered by our parochial school and its faithful teachers, which is not at all the case. What I have in mind is the present conditions of the times, the state of things we have to reckon with. What matters to me is that we act now in the matter of the parochial school in such a way that we not only do the wrong thing for the present, but also do not spoil things for the future.

First of all, our children who now attend the parochial school should be made vividly aware that we maintain the Christian parochial school for the sake of Christian child education, and that it has no other purpose. Now this is not to be done by simply telling the children in so many words; that would not be of much use. No, there is more to it than that. Religious instruction must speak for itself, must recommend itself. It is necessary to conduct religious instruction in such a way that it grasps and wins the hearts of the children, so that the conviction of its great value and infinite blessing arises and remains in the heart; and it is necessary, especially in religious instruction, to refrain from everything that could virtually thwart such a conviction. There are two things to be considered in this. First, we must beware of teaching religion in a mechanical way, of being satisfied with the children's being able to recite by heart the catechism, a certain number of Bible stories, sayings, and hymns, and of giving them only a certain amount of religious knowledge to take with them on their journey through life. This could easily lead to weariness and disgust. Religious instruction must be a matter of the heart for teachers and children, it must touch the soul deeply and intervene in life. After all, only God can do that; but it is unfortunately true that men can block God's way into the human heart. We must beware of this. This happens, however, when religious instruction is practiced in a template-like manner, when it is wrongly limited to the cramming of a certain quantity of religious knowledge.

The danger of this is that every teacher and pastor knows that he has to recite the same thing over and over again, year in and year out, to his pupils or to his listeners. That this danger exists is known to every teacher and every pastor who, year in, year out, has to recite the same thing over and over again to his pupils or to his hearers. The point is not that one intends to do the wrong thing, but that one easily gets there if one does not seriously guard against it. We pastors and teachers are not exempt from the danger that threatens all Christians, namely, that the first love easily grows cold in the course of the years. But with God's help we can avoid it.

Then, too, another circumstance must not be ignored in religious instruction, if one wants to prevent evil consequences. Religious instruction will not achieve its purpose if it is given to the children in a language which is more or less foreign to them, in which they do not otherwise move and above all in which they do not think, and which is therefore not really the language of their hearts. A wrong sentimentality, the preference one gives to a language, all kinds of reasons that are not really related to the matter at hand, an erroneous view of the actual task of the church: all these things can play a trick on one that can become disastrous for our parochial school system already in the present, but especially in the future. So now we are not talking about whether two languages should be taught in our schools. That is a question in itself. The question is rather in which language the religious instruction should be given to the children. The correct answer is this: the language in which the child thinks. But man thinks in the language* which is most familiar to him, which he generally uses. In many places among us this is still the German language, even among children and young people, and therefore, also for other religious reasons - one thinks only of domestic prayer and domestic devotion - religious instruction is given in German. But with many, many of our children it is the national language. We would be doubly depriving these children of something if we did not want to give them in this language the one thing that is needed. They themselves would not receive the full blessing of their religious instruction, namely, as far as their own person is concerned, and they would also not be put in a position to follow their Christian vocation, their missionary vocation, in this world in their later life. Many have complained that they were not taught what they needed to know in their youth. The consequence of this is that such children will not later look back on their school years with great enthusiasm, and will not particularly speak out for the church school. And for this second reason, the missionary vocation, it is absolutely desirable and necessary, even where religious instruction is still given in German, that it should also be given in the national language. The local conditions must decide in this question.

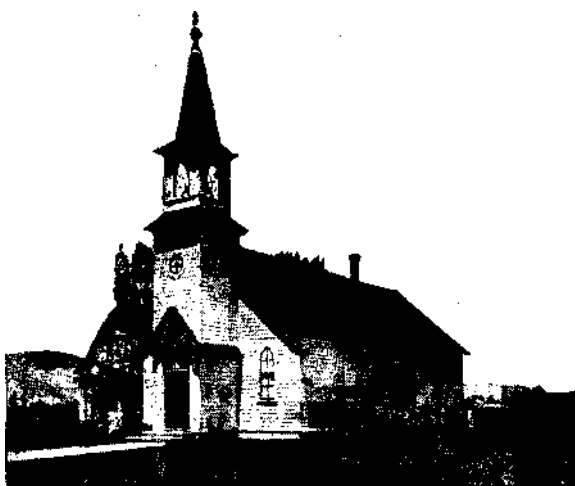
Finally, one more point must not be left unconsidered. If our children are to be enthusiastic about the parochial school later, when they have children of their own, we must not miss anything in their education in secular subjects now.

In other words, if the parochial school is to thrive and prosper among us, we must see to it that it performs properly in all subjects. If we educate the children only halfway, they will notice this later, will not thank us for it, and will not work with great enthusiasm for the parochial school. Many a congregation, then, whose pastor is now in the school, should appoint a teacher. Another congregation should hire another teacher or two. After all, though, the school is what the teacher is. If the teacher is any good, so is the school. So we as a synod should see to it that in our teacher training seminaries, above all, truly Christian and faithful teachers are trained, and then also truly capable teachers. But if we are not to lack such teachers - which is already the case - our pastors, teachers and congregations must see to it that many gifted, Christian boys are sent to our teacher seminaries. In doing so, we must not forget that we should diligently, fervently, and faithfully ask the Lord of the harvest to send laborers into his harvest, the harvest field of our church school.

If our schools are such that our children will look back on them with joy and a thankful heart in their later years and want to have such schools for their children, then our schools are also now what they should be. God keep us in grace our parochial school! J. H. C. F.

Our church ministry in Nevada.

Nevada - Sage-brush State! Many an Easterner who hears the name Nevada paints a strange picture in his mind. He sees in his mind's eye countless cowboys with loaded revolvers in their belts; he sees crowds of redskins with sharp scalping knives in their



Church in Gardnerville, Nev.

Indian robes. And with these thoughts he silently congratulates himself that he does not live in Nevada, but somewhere else in our great country.

The writer of this has spent over twelve years in Nevada and can honestly testify that neither the cowboys nor the Indians have ever harmed him. Who

Nevada is a beautiful and wonderful state, and anyone who has ever seen it will admit that it is. Whoever travels through our state, however, will find a sandy, sage-brush covered area here, but a beautiful, green one there,



Parsonage in Gardnerville, Nev.

fruit-bearing plains. Beautiful, fertile valleys alternate with high mountains, romantic mountains that hold much silver, gold, copper and other metals.

But what is especially commendable about Nevada is the fact that our dear Lutheran Church, the Church of the Pure Word and Sacrament, has a home in this state. Some who are aware that our state is the fourth largest in the Union would expect the number of Lutheran pastors, missionaries, congregations and mission posts to be quite large. However, that is not the case. The number of congregations, mission posts, pastors can be counted on the fingers quite without difficulty. But what is not, can still be.

Only two churches in the state are organized churches: the church at Gardnerville, at which the undersigned stands, and the church at Reno, at which Rev. F. E. Martens is laboring. The congregation at Gardnerville has enjoyed steady growth since its organization in 1895. The number of souls at present has exceeded 600. Next year the congregation will celebrate the anniversary of its twenty-fifth year, God willing. The Reno congregation was started in 1909. It presently numbers a little over 130 souls. The number is somewhat less than one might expect. But even though the number is relatively small, one has to give it to the few members that they work courageously and diligently so that their church work spreads and strengthens more and more. Only a few years ago the congregation erected a beautiful church with the help of the church building fund.

Besides these two churches just mentioned, Nevada has quite a number of mission posts. Among these Fallon is the most important. Fallon is situated in the Carson Sink valley. This valley will, no doubt, yet become one of the most important and productive valleys in the State. The government here

at great expense, a magnificent irrigation system has been established, which has attracted many settlers and will attract even more in the future. Recently oil wells have been discovered near Fallon, and the developments of the last few weeks give reason to hope that the oil industry will join the agriculture in the vicinity of Fallon. Among those who have settled in and around Fallon in recent years are quite a number of Lutherans. Father Waldemar E. Menzel serves a congregation of about 60 souls here. This little congregation has its own church building. It is to be expected that this mission congregation will become properly organized in not too long.

The three pastors mentioned serve quite a number of mission posts in addition to their churches. At the top are Lovelock, Goldfield, Tonopah, Winnemucca, and Carson City. Lovelock is located on a beautiful farm

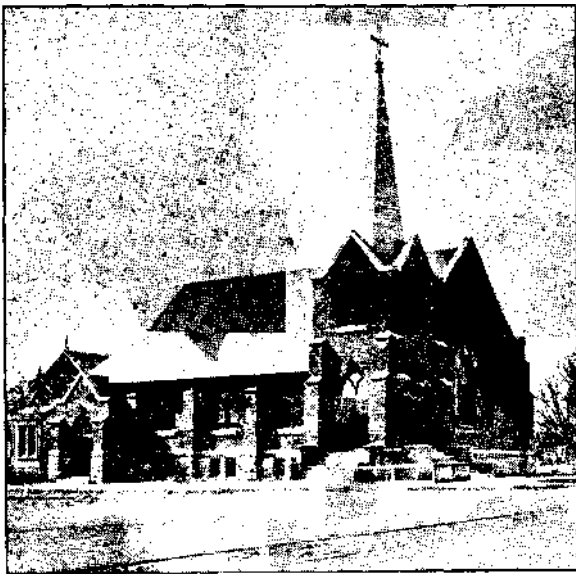
are turning to us. The prospects for growth here are not particularly great at present.

There is also missionary work going on at Sparks, Fernley, Wabuska, Genoa, Sweetwater. It is much to be regretted that our labor in this State is so limited that the places named, as well as many others in Nevada, cannot be served as would probably be desirable.

Finally, we want to mention the pleasant news that our active mission commission in San Francisco, Cal., has called and received another man for Nevada, the candidate C. H. Schaaf. We rejoice over this with all our hearts. May the Lord soon bring him into our midst, that we may set up the banner of our Saviour's church in many places in Nevada.

May the Lord of the Church bless our work in Nevada as well as in other places! May he bless pastors and congregations, shepherds and flocks, in time and eternity! And what the LORD blesses, that is blessed for ever. 1 Chron. 18, 27.

Frederick H. Menzel.



Church in Reno, Nev.

area. Twelve to fifteen families keep to ourselves here. Tonopah and Goldfield are well-known mining towns. Work has been going on in these two towns for the last five years. The work here, as in all mining towns, is difficult and at times discouraging because the image of the communities is subject to perpetual change. People come and go. But the missionary has also had many a pleasant experience in these places. The services are attended by 12 to 25 people. Winnemucca, located on the Humboldt River, has experienced regular service in recent years. The number of souls (14) who are served by us is not large, but they gladly turn out for the services and have the bread of life broken. At present there is talk of establishing a large irrigation system at Winnemucca also. If this is done, it may be expected that many people will settle in the Humboldt Valley, which should be of no small importance to our church work in that place. Carson City, as every one knows, is the capital of the State. There is regular preaching here, and also a Sunday school class taught. Eleven families hold

Michigan District Assembly.

The Michigan District held its meetings this year from June 25, to July 1, amid the hospitable congregations of Revs. L. A. Linn, A. F. Bernthal and A. Zeile at Saginaw. In the opening service Vice-President F. Brand preached on John 15:16, describing the intimate relationship that exists between Christ and His own. Christ chose us by grace to be his disciples, that we might go and bear fruit. In the synodal address, Praeses E. A. Mayer pointed out the wonderful work of God's grace in His church and encouraged us to appreciate this grace and to gladly and willingly do the work of a helper in the miraculous building of His church, which He desires of us.

The most important hours of the day were devoted to doctrinal discussions. The speaker, Fr. E. Berner, showed in a solid, clear manner what our Church teaches about the nature of the one holy Christian Church on the basis of Holy Scripture and the Confessions. The church, of which we speak in the third article of our faith, is in its essence the congregation of the saints, namely, the totality of people whom the Holy Spirit brings to faith in Christ through the gospel and keeps with Christ. The Scriptures give us a clear picture of the miraculous structure of this church, and illustrate its nature by the use of various expressions. The church is a holy temple in the Lord, God's house and tabernacle; the spiritual Zion and heavenly Jerusalem, the city of God; God's kingdom and people; the Lord's vineyard; God's fountain; Christ's flock; Christ's body; Christ's bride and wife. With such and similar expressions the Scriptures describe the church of the saints. The speaker pointed out the false concepts of the nature of the church, such as are found among the papists, Romanizing Lutherans, representatives of modern theology, sects, enthusiasts and reformers, and refuted their error with clear words of the saints

Scripture and our Lutheran Confession. All delegates followed the speaker's free talk with obvious interest, and certainly all who read and study the paper in the printed synodal report will equally enjoy and be blessed by it.

The business discussions were quite varied. Vice-President Brand presented the needs of the General Synod in detail. The gifts for the synodal treasury and for the synodal building treasury must flow more abundantly. Fortunately, our district has exceeded its quota for the work of the General Inner Mission. Many new doors are being opened for us abroad by God's grace; we therefore need more workers and must fill our teaching institutions with many pious and talented students. To this end Professor Koehler of River Forest especially encouraged us, and again warmly urged the care of our parochial schools. In order to meet more and more the needs of the various coffers of the General Synod, our district, at the request of the visitors, appointed a so-called Finance Committee.

The work of the Inner Mission of the Michigan District, by God's grace, continued its quiet progress during the past year. There are at present about forty workers in the service of this mission. Six thousand souls are served by our missionaries. With praise and thanksgiving to God, Synod heard that our missionary congregations themselves have not only raised about half of the necessary salaries, but have also contributed over \$6000 for Synodal purposes. Since about \$15,000 will be needed for the work of the Inner Mission in our district in the coming year, we want to give special consideration to this fund at the upcoming mission festivals. Donated or borrowed funds are also always very welcome for the church building fund.

Following the report of the Supply Commission, it was reported that our district has raised approximately \$160,000 to date for the \$3,000,000 L. L. L. fund. Several congregations which, owing to special circumstances, have not yet joined in this collection will do so. In the meantime it will be necessary to give amply to the Provident Fund, as the large fund cannot be made available to the Synod until the occasion of the Synod of Delegates at Detroit in 1920.

Great interest was shown in the annual report of our school commission. The printed report of our district's school auditor, Prof. Fr. Meyers, was also available. From these reports it was evident that God the Lord has kept his protecting hand over our parish schools even in the last turbulent times, for which we do not want to forget to thank him from the bottom of our hearts. But here, too, we must above all watch and pray, for Satan does not rest, but continually seeks to destroy these little planting gardens of our church. At this very time, an amendment to the State Constitution is being sought to deal a death blow to all parochial schools in the State of Michigan. Synod passed a number of resolutions protesting against such attempts and warning all faithful citizens to sign such petitions which are harmful to our schools. We will diligently petition our dear heavenly Father.

that he will graciously preserve our schools, but at the same time we must not neglect to turn to ourselves and sincerely repent of the indifference and contempt for the church school that is also trying to break through in our midst. Only then can we confidently hope that our petitions will be acceptable and heard by the Father in heaven.

With the happy awareness that the Lord our God is still kind to us and wants to promote the work of our hands, the delegates were allowed to start their journey home. The LORD of hosts is with us, the God of Jacob is our protection.

Wm. A. Dobberfuhl.

Synodical Assembly of the Southern District.

The Southern District of our synod gathered June 18-24 in Mobile, Ala. in the midst of Grace Parish. In the opening service, Vice-President Eckhardt preached on 2 Timothy 3:14-16, explaining what a precious treasure we have in the Word of God and exhorting us to hold on to that precious treasure.

In his synodal address, President G. J. Wegener explained that our district was assembled for the first time as an English district, but that although the official language was now English, the German language had not been eliminated. He especially emphasized that our work is the same in spite of the change of language, namely to proclaim the gospel of the free grace of God in Christ Jesus.

Prof. Th. Gräbner was the speaker at the teaching sessions. He treated in an instructive and clear manner the subject: How to Read the Bible. This subject is of such importance that it would be of great benefit if our readers would also purchase this Synodal Report and read the paper. The paper awakened in all a new desire and love to read the book of old books.

In the afternoon sessions, General Vice-President H. Eckhardt was given the opportunity to report on the activities of the General Synod. He stated that we had an increase of only 10 pastors this year. 63 pastors had resigned, 50 had passed on to eternal life, and only 123 candidates were available. He earnestly exhorted that more students should be sent to our colleges. Then he also pointed out the difficulties our institutions had to face because of the high prices of food. Almost all the institutions had to borrow in order to maintain the budget. And now it would have to be decided at the General Synod whether the cost money should be increased, or whether the Synod should help out. The Southern District was in favor of not increasing the individual student's cost money, but having the Synod pay the extra cost. The Vice-President then also reported on the state of the coffers and exhorted that they should be covered by regular collections. He placed special emphasis on the synod treasury.

One afternoon, a short memorial service

held for the deceased brothers of our district: Fr. C. R. Örtel, Prof. A. O. Reisig and teacher E. R. Vix. P. A. O. Frederick of New Orleans presided at this memorial service and also read a brief resume of the deceased brethren.

P. E. W. Kuß reported on the mission in the Southern District. From this it was again evident that the field is ripe for harvest, but that the laborers are few. We have a large mission field here in the South, but we lack workers, and that is because we lack the money to carry on the mission on a proper scale. May the Lord spread His work here more and more and give our Christians a willing heart to sacrifice for the inner mission!

Prof. R. D. Biedermann spoke a few words about our practical seminar in Springfield.

In the pastoral service 1'. Fr. Heckel on 1 Cor. 4, 2. Fr. G. M. Krämer gave the confessional address. On Synod Sunday, Fr. E. Schmidt preached on the Sunday Gospel, Luk. 16:19-31, in German and Fr. O. ^Zismar on 1 John 4:16 in English. The latter service was at the same time an organ dedication service, and it was also mentioned that the pastor of the local congregation, P. H. Hennig, had been installed as pastor of the congregation exactly 10 years ago. At the end of the service Prof. Biedermann presented a gift to the jubilarian on behalf of the congregation.

Synod expressed its heartiest thanks for the kind hospitality and self-sacrificing displays of love from the local church. W. H. Hafner.

For Europe.

God be praised, now the noble word of peace and joy
has sounded, That now the spears and swords and
their murder shall rest.

So we can sing with Paul Gerhardt. The Church of Christ, too, which has been more than usually under pressure in the terrible times of war, breathes a sigh of relief. She can now unfold the banner of peace more freely again, and through the Gospel bring to the afflicted and torn hearts the peace of which Jesus says: "Peace I leave with you, my peace I give unto you," John 14:27, the peace of God, which is higher than all understanding, and which preserves hearts and minds in Christ Jesus, Phil. 4:7. Oh that the Church would fulfill this beautiful task with joy and zeal!

During the war years we almost had to forget that there are people in Europe with whom we are most closely connected, fellow believers, brothers and sisters in Christ Jesus. How often did we ask anxiously: How might they be? As much as we wanted to, we could not send them any help. We were only allowed to send money to London, England, Denmark and finally to Alsace. But we also have in Germany several small Free Church congregations, separated from the State Church, to whom we have promised support so that they can maintain the preaching ministry in their midst. How they got through these difficult years without our help, we do not yet know. But now the ways are open again, now we can again

I'm sending over the money. But now we also want to pay off our debt. Certainly, all Christians call out to us in spirit: Do not be too short with them! Send abundantly, since everything is so expensive now! We will gladly do so. So the undersigned Commission takes the liberty of asking: Think now also again of the treasury which bears the name "European Free Church" and give it again your gifts as in former years. Yes, let your gratitude to God, who has been so kind to us, and your compassion for your hard-pressed brothers and sisters in the faith move you to give more abundantly to this fund than before! How good it will do them when they realize that we remember them in love! What a relief it will be to them in their affliction!

At the request of many members of our Synod and after serious deliberation, our Commission, with Praeses Pfothenhauer, has chosen a Commission which is to examine the ecclesiastical situation in Europe and, wherever it is desired and possible, to serve with advice and action and to offer our help. Requests have come from England, Denmark, France, Poland and also from Germany: Send a commission that can advise and help us! We want to fulfill the request that has been made to us, and how glad we would be if many doors were opened in Europe to the Gospel that God has graciously given us pure and pure! Three men have also been found willing to travel across in our name. They intend to set out on the journey on August 2. We call out to them: "Go, then! God be with you on the way, and his angel guide you! We will gladly bear the cost of their journey. The money for this should also be taken from the treasury of the European Free Church. Therefore we ask once again: Help to fill this fund! Our emissaries are to seek to help spiritual need. But we expect that they will also encounter much physical need over there. Since our country's entry into the World War, there has been a fund "for the relief of the physical need among the Germans. When our country entered the war, this fund was abolished, no more donations flowed into it, and the money still available in it was spent for the relief of physical need among Germans in other countries. All that is needed, however, is a hint that this fund will be reopened, and that instead of "physical need in Germany" it will be replaced by "physical need in Europe," and donations will flow into it as abundantly as perhaps never before. Everywhere hands will be raised in heartfelt compassion for the people who have been so severely afflicted and among whom the war has caused so much misery and distress. To us Christians the Lord Jesus calls: "Be merciful, as your Father is merciful! . . . Give, and it shall be given unto you!" Luk 6, 36.38. For the administration of this treasury a special commission has been appointed by our President in New York, which is to work hand in hand with our commission for Europe. In the past the undersigned commission also administered this fund, therefore we refer to it here.

Let us go then, dear Christians, to the beautiful work of peace and love! God grant joyful hearts and willing hands!

On behalf of the Commission for Inner Mission AbroadKarl
Schmidt.

To the ecclesiastical chronicle.

Our Commission for Europe, appointed by our General Commission for Inner Mission Abroad and the General Praeses of our Synod, and consisting of Father W. Hagen of Detroit, Mr. W. Schlake of Chicago, and the undersigned, intends, God willing, to depart from New York on August 2 with the steamer "Rotterdam" to Boulogne in France, after the necessary passports have been granted by our government. Details about her work can understandably not yet be given. But three definite requests have been received: from Alsace, where the already existing parish of the Free Church associated with us has been deserted as a result of the new circumstances, and some other pastors not yet associated with us have expressed a desire to become more closely acquainted with our synod; from the Free Church itself, from whose midst the following cablegram was received by our commission in Chicago on June 5 from Father Michael in Copenhagen, Denmark: "Mission delegation desired. Free Church to meet July 13," at the same time holding out the prospect of a doctrinal discussion with another Free Church; and from Poland, whence direct and indirect news has been coming for some time, making a visit on our part very desirable. Our congregation in London is also asking for such a visit. The Commission will now, above all, consult with our fellow believers in the Free Church about the ecclesiastical situation in Europe, where, as a result of the World War, far-reaching changes have already taken place and will continue to do so; but it will also seek to gain an insight into the situation of things and be prepared to help in word and deed, however and wherever it is possible, and wherever it has cause and opportunity to do so. As a result of the political changes and the detachment of the Church from the State in France, Germany, and Russia, many doors seem to be opening; however, on the basis of past experience and news, we must not entertain too high expectations; in any case, more than one opportunity will present itself to make confession and testimony which, under God's blessing, can bear fruit. In matters of the heathen mission, both of our own East India Mission and of other missions, it will be well to speak a word. It is not yet possible to say whether the Commission will travel to other regions than those mentioned, for which we have a direct vocation and reason, to other parts of the Russian Empire and to Austria and Hungary. She will also make inquiries as to the need for assistance in the ecclesiastical and corporal spheres, and will report to the synodal officials and to the commission already appointed in New York. She commends herself to the earnest intercession of the members of our Church for the right direction and blessed prosperity of her difficult and responsible task, and for a happy journey there and home. During the absence of the undersigned, please address all submissions and communications for the "Lutheran." Lutheran, c. o. Prof. E. Pardieck, 2647 Winnebago St., St. Louis, Mo. L. Fuerbringer.

The old Norwegian Synod, by its official name, The Norwegian Synod of the American Evangelical Lutheran Church, consisting of those congregations and pastors who, for the sake of conscience, have not entered into unionistic union with "other Norwegian church bodies" with the great majority of their former synodical comrades, held its meeting at Albert Lea, Minn. from May 27 to June 4. The last number of their Norwegian-English synodal organ, *Evangelisk Luthersk Tidende and Lutheran Sentinel*, reports

about it in detail, from which we have taken the following-

dig out. The opening sermon was preached by Father G. A. Gullixson on Exodus 14:15, "Tell the children of Israel that they *go forward*," in which he expressed the spirit and determination of the confessing and faithful little flock. In his synodal address, Praeses Harstad laid special emphasis on "the proper Christian education of the growing sex and the necessity of parochial schools." M. K. Bleken delivered a paper on "The Proper Principles for Reading and Interpreting the Scriptures," G. P. Nesseth one on "The Office of the Keys or Confession and Absolution," P. O. M. Gullerud one on "The Justification of the Sinner before God." In the Synod service on Sunday, Rev. J. A. Moldstad preached in Norwegian, and Rev. P. Brammer, of our Missouri Synod, in English. The collection taken at this resulted in P226; already one of the old veterans from the laity had given \$100 to the treasurer, and another \$40 for the church building fund. In the discussion and adoption of the new Synodical Constitution, special stress was laid upon and secured the congregational principle, that is, the rights of the local church, which is a divine endowment, while synods and other church bodies are human, ecclesiastical institutions. The congregation is therefore also the highest authority in the church and the final authority. Synods are only deliberative bodies, and synodal officers are the ministers of the congregations. That this very point was fairly emphasized had its good reason in the experiences which the members of the synod had to make in the eventful times which now led to the formation of their body. -- Of the resolutions that were passed, we mention the following: A fund for parochial schools is to be raised, and a parochial school committee was appointed. A Norwegian professorship is to be established at our college in St. Paul, and this institution is to be considered as the one to which the Synod sends its pupils. A missionary traveling in the interest of the Inner Mission has already been employed, and this mission has been quite successful during the past year. But a Heathen Mission Board is also to be appointed, and a Heathen Mission Fund established, likewise a Church Building Fund, and, if possible, a Synodal Bookstore. - In the pastoral service, Praeses Harstad gave the confessional address and L. P. Jensen the sermon. In a church concert given by the choir association of the singing Norwegians, Fr. H. M. Olsen gave a lecture on the church year. Everything testifies to life, zeal and joy in the work of the Lord. And as the decision to establish a professorship at our college in St. Paul already shows how these Norwegian brethren stand by us, so it was also decided that the Synod should seek an exception to the Synodal Consensus. Father B. Harstad was re-elected President, Father J. A. Moldstad Vice-President, Father L. P. Jensen Secretary, and Father A. J. Torgerson Treasurer. The editorial committee is formed by PP. Gullixson, Moldstad, and H. A. Preus; from the latter (5916 Rice St., Chicago, 111.) the synodal organ, published every week alternately in Norwegian and English, may be obtained for P1.00 per annum. - About the above-mentioned professorship we learn from another source that Prof. Dr. S. O. Mvisaker, who, like his colleague, Prof. O. A. Tingelstad, resigned his position at Luther College, Decorah, for the sake of the Confession, has received and accepted the appointment to St. Paul, and will thus commence his work on the students drawn from the Norwegian Synod with the new academic year. L. F.

on school laws, in so far as they concern the municipal school and the use of the German language, brings the iowasche "Church Gazette" this new news. The "Dean Bill" is in

Iowa became law on July 1, and that's when it's important to know what the law means. We asked the Attorney General what his understanding of the law was. He replied that he did, but he said that he was only expressing his private opinion, not giving an official interpretation. What does he have to say now? He thinks that the law includes all schools, including Sunday schools and summer schools, and that the law wants to prohibit the teaching of a foreign language to all those who have not yet reached the eighth grade. Instruction in a foreign language, the sole purpose of which is to enable the pupil to receive religious instruction in that language, is also prohibited, according to the Attorney-General. Religious instruction may be given in a foreign language if the student already knows that language. This would prohibit all teachers in the State, quite apart from the school in which they teach, from teaching anything but religion by the means of a foreign language, and likewise prohibit all teaching of a foreign language, always provided the pupil has not yet graduated to the eighth grade. Our *Lutheran Herald* says, "The courts will have to give the official decision as to what this law intends. But that it is clear that, in the opinion of the Attorney-General, the Dean Bill prohibits (1) the teaching of a foreign language as such, and (2) the use of any language other than English as a means of instruction in any school in the State up to the eighth grade. No student who has completed the eighth grade is affected by these provisions. In other words, you may not use or teach Yiddish or Sanskrit, Latin or Greek, Norwegian or German, or any other language, ancient or modern, in any school below the eighth grade - only in schools above the eighth grade. In all lower degrees you may use and teach only the English language. - Whether the law will stand up in the courts remains to be seen. Until a judicial decision is made, we are to obey the laws."

The Siman law, which was intended to regulate schools in the State of Nebraska and to exclude all foreign language instruction, has been challenged in the courts. A temporary decision has also been rendered suspending the Siman law until its constitutionality shall have been decided in the State Supreme Court - or, if necessary, in the Supreme Court of the United States. The *Omaha Tribune* has this to say about it
genges: "The result of the decision is that every private, parochial, or parochial school in the State, every Saturday, Sunday, vacation, and confirmation school may teach religious instruction in native languages and instruction in foreign languages, as it did before the adoption of the unjust Sima law by our last Legislature, until the Supreme Court shall have decided otherwise. If even that court upholds the Siman law, which no lawyer seems to think possible, then the plaintiffs can continue to prevent the implementation of the law through a new 'Supersedeas Bond' until the federal Supreme Court rules on its constitutionality because, according to the plaintiffs in their pleadings, the law also violates the federal Constitution. So, for the time being, the foreign-language parishes of the state, whose operations have been so severely and unjustly affected by this law, have received relief. In the interest of law and justice, it is to be hoped that the higher courts will overturn this work of persecution, unworthy of high American ideals. The wiser can be reassured that their case rests in the ablest and most capable hands, and that their rights will be

be argued with the utmost severity and vigor in the high courts."

The language and school law - "Ake Bill" - in the state of Ohio.

There, too, the Attorney-General was asked what the law actually meant. In summary, the "DefianceHerald" reports the verdict of this official. It reads: "It is, therefore, the opinion of the Attorney-General that sections 7761-2 and 7762-2 of the General Code, effective September, 1919, contain no provisions prohibiting the teaching of catechism in the German language in Sunday schools conducted by religious church congregations, that a summer school held, while another school is not in session, shall be subject to the same laws as apply to the regular session of the school, and that the German language shall not be taught below the eighth grade in any elementary, private, or parochial schools, or schools maintained in connection with charitable or reformatory institutions in this state."

A Chinese candidate of theology has the Norwegian Lutheran Church of America at its seminary. He was won to Christianity through the Norwegian Mission, has graduated from the theological seminary in China, has spent a year at St. Olaf College studying English especially, and will enter Luther Seminary in the fall to study theology there for two more years.

E. P.

A word about "patriotism."

God commanded Samuel to obey the voice of the people. (1 Sam. 8.) He would give and set him a king as a punishment. God is wont often to punish the perverse by granting their perverse desires and requests. The future king was to establish a hard regiment in Israel. It was to be the king's right to call the sons of Israel to court and royal service, not to spare even the daughters, and to impose on the people tithes and heavy taxes. Samuel proclaimed to the people all the rights of the king. This was a chilling picture of kingship and tyranny. But the people insisted on having their way. They wanted a king like the Gentiles, who would spread Israel's glory, lead Israel to victory and honor. The national pride of Israel was stirring here. This is an evil that afflicts all nations, even the so-called Christian nations: arrogance, national pride. What is commonly called patriotism is often nothing more than arrogance, national arrogance, megalomania. But God makes sure that the trees do not grow to the sky. He puts a damper on nations that aspire to the heights. That is still the right of the king today, the right of the worldly authorities, that they demand and decree heavy imposts and duties, burdensome services. Yes, the more splendour outwardly, the greater the pressure inwardly. Sinful masses of people cannot be governed and restrained in any other way than by pressure, compulsion, and fear.

(Stöckhardt, Biblical History of the Old Testament, p. 213.)

It's a good recipe for trouble.

A Christian had been grievously offended by an inconsiderate person. Nevertheless, a few days afterward, a friend found him cheerful and well-tempered. "I

wonder," he said, "that you are so quickly taken over it. How do you do it?"

"Yes," said the latter, smiling, "that is really a secret remedy, but I will tell you; perhaps it will help you in a similar case. When something like this has happened to me, I keep very quiet about it, and perhaps talk about it to no one; for I find that the more I talk about it, the deeper the sting presses in. In such a case my mind is like a glass of water in which there is sand or dirt; if you stir it constantly, the water always remains turbid; but if you let it stand still, the dirt settles, and the water becomes clear again. - My second remedy is to think how quickly my life is hurrying along and how soon I shall reach my goal. Then the one thing I need seems so great, and the thing I want to offend myself about so small and trivial, that I can easily shake it off. - And finally, my third remedy is to go and make someone happy. So I did this time also. I took a coin and brought it to one with whom I know it is well invested, and when I saw his eyes light up and his cheeks turn red with grateful joy, all my anger and annoyance were gone."

The church gate.

Two men stopped in front of the church gate. "Isn't there an inscription there?" asked one of them.

"Certainly," replied the other, "it is a name and a year. An age ago a wealthy parishioner had this gate built of his means, and had the name of the parish and the year written over it in memory."

"That is quite beautiful," remarked the first, "but it would be even better for emulation than for remembrance. Nowadays every Christian who is sincere about his faith ought to build a church gate and then take pains to see whether he could not lead at least one person through it into the church. The gate alone does not do it, and even the church does not do it; what matters is that quite a few pass through and enter."

"I don't quite understand you," the other replied.

"I mean," said that one, "whoever could induce even one man to turn to God's word and God's house, would have built a most beautiful church gate and entrance to the church."

Obituary.

On March 28, Julius Christoph Winterstein passed away in faith in his Savior in Saginaw, Mich. at the age of 79 years, 6 months and several days, and was buried in the Lutheran churchyard on April 2 with a large attendance. The deceased was a native of Asch, Bohemia. At the age of 14 years he came to America and in 1858 entered the teachers' seminary at Fort Wayne. After completing his studies he served as a teacher in various congregations of our Synod, especially in the Holy Cross congregation at Saginaw, Mich. Weakened health forced him to resign his position years ago. After serving for a time as housemaster of the Home for the Aged at Monroe, Mich. he returned to Saginaw, where, as agent for Concordia Publishing House, he opened a bookstore, to which he added

sent to his end and a blessing for many board. He is survived by his sorrowful widow and 12 adult children. - What he taught many children about Christ Jesus as the Saviour of the world, he himself also believed in a childlike way. In this: Faith he also fell asleep and now enjoys the rest of the children of God.

L. A. Linn.

New printed matter.

All books, music, pictures, etc., displayed at this place may be obtained through the Concordia Publishing House, St. Louis, Mo., at the prices enclosed. Where any other source of supply is indicated, let it be noted, please, whether to order, if not in stock.

History of the Nebraska District. Edited by E. Eckhardt, Battle Creek, Nebr. first delivery. 72 pp. 624X10. Price: 50 cts. and postage.

This history is laid out in such a way that first a brief account is given of the district itself with the institutions located in its midst (Teachers' Seminary, College, Children's Friend Society, Hospitals) and then the individual communities are presented in words and pictures, and by counties. It is not, of course, a history in the strict sense of the word, but, as the author also points out in the preface, the chief events in the external history of the communities are given. Nevertheless, it is valuable historical material that has been gathered here. The work appears piecemeal, can also be purchased in the individual deliveries. The writer calculates from this that many parishioners prefer to take the history of the parishes in their counties in which they are particularly interested. As soon as the cost of this first booklet is met, the second will appear. The value will be increased by the many and good illustrations. We wish the enterprise success and progress.

L. F.

Luther the Liberator. By *William Dallmatm*. Northwestern Publishing House Print, Milwaukee, Wis. 1919. 87 pages 4X7 1/2 bound in cloth with cover title. Price: 25 cts; price per dozen: \$2.40; price per hundred: \$15.00.

An extended lecture, delivered in various places in the jubilee year of the Reformation, and put into print on demand. Parts of the author's earlier writings: *Luther and Justification* and *Luther and Our Fourth of July*, which are now out of print, can be found at

has been worked into it. The entire work describes Luther's merits in the most diverse areas and substantiates what has been said with numerous sayings of well-known and respected men. The author rightly notes in the preface that by including these sayings, which often come from other ecclesiastical circles, he does not appropriate every word of them. Good reading material for many who often do not know more about Luther than his name.

L. F.

Bulletin of St. John's College, Winfield, Kans, 1919/20; 1920/21.

From this special catalogue of our college at Winfield, we see that arrangements have been made there for virgins who desire to serve the mission in heathen countries, while they are being trained in the college, to take a course in the city hospital there. This will be of great value to Gentile missionary work, if it develops and expands among us as we hope and desire.

L.F.

History of the Ev. Luth. Joint Synod of Ohio and Other States.

From the Earliest Beginnings to 1919. by *C. V. Sheatsley*, Century Memorial Edition. Lutheran Book Concern, Columbus, O. 1919. 312 pages 8X10 1/2, bound in cloth with spine and cover titles. Price: \$1.00.

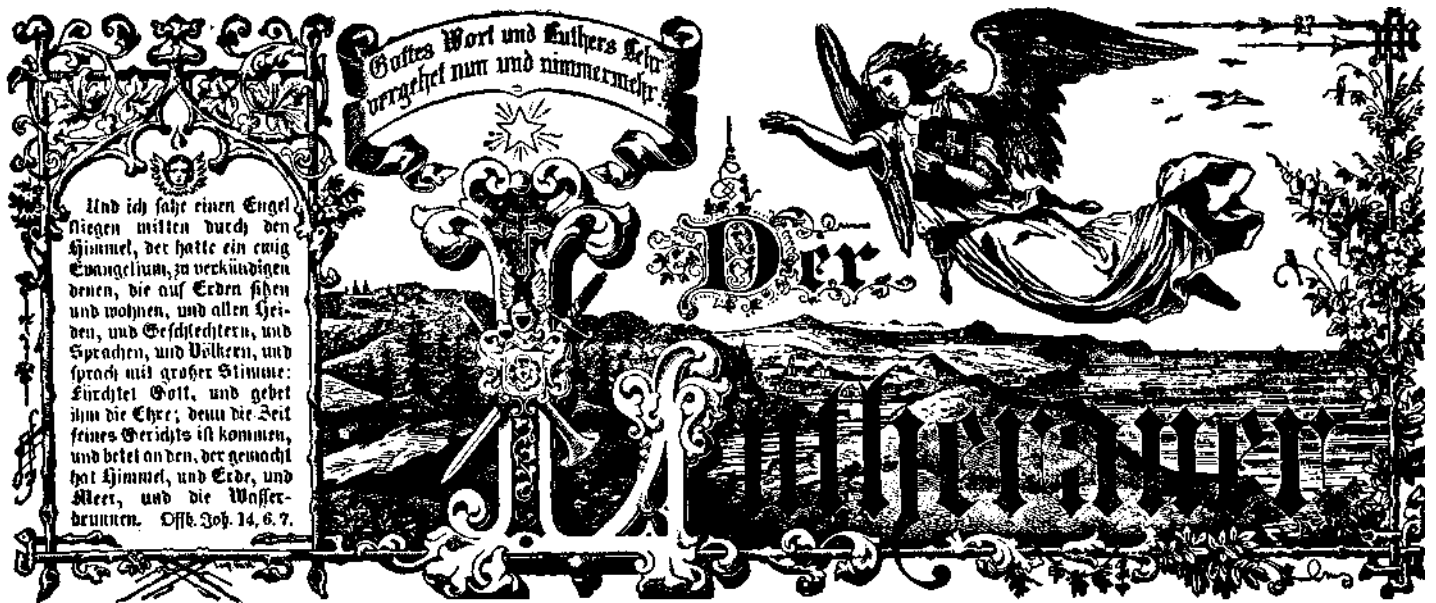
A concise popular history of the Ohio Synod, which celebrated its centennial last year. Written first and foremost for its own circle, it nevertheless quickly and conveniently orients others who wish to learn about this history, as it is clearly laid out and provided with an index. It also contains a number of pictures of persons and places which have become important in the history of this synod.

L. F.

Ordinations and introductions.

Ordained on behalf of the respective District Presidents were:

On the 4th Sunday, A.D.: Kand. W. Arndt for the Gentile Mission in China in the Emmaus Church at St. Louis, Mo. assisted by Proff. Fürbringer and Pardeck, and the 1>1>. Arndt and B. v. Schenk by P. R. Kretschmar. Kand. L. Schwartzkopf for the heathen mission to China in the church at Marysville, O., assisted by P. G. C. Barth of H. C. Kühle.



Published by the Evangelical Lutheran Synod of Missouri, Ohio, et al. states.

Edited by the teaching staff of the "theological" seminary i" St- Louis

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Vol. 75.

St. Louis, Mo., August 12, 1919.

No. 16.

Our teaching institutions.

In our general church prayer we pray to God every Sunday: "Especially bless the orthodox teaching institutions for the equipping of faithful workers in your vineyard!" By this we express that our teaching institutions are a great gift of our kind God, by which the church is built and nurtured, and that we must diligently commend them into the hands of God, lest the devil, the world, and the flesh corrupt them.

Now if this prayer is to be uttered quite fervently and emphatically by all our dear Christians, it is necessary that they know our institutions and are familiar with their needs. Here, then, is a brief overview of them.

Our institutions can be divided into three classes.

In the first class belong the seminaries at St. Louis and Springfield. In these institutions our students are trained directly for the preaching ministry, study the Scriptures, and are instructed by their professors how to preach, teach Christianity, and administer pastoral care in a congregation. Our St. Louis institution during the past year numbered 380 students, taught by 8 professors, while at Springfield 176 students were enrolled and 6 professors employed. A considerable number of these students at St. Louis and Springfield were doing temporary service during the past year, and were therefore not in the institutions.

The second class is formed by our grammar schools, where our boys are prepared for theological studies at St. Louis, and study chiefly languages: Latin, Greek, Hebrew, German, and English. These grammar schools are spread all over the United States, so that parents can easily send their children to one of them.

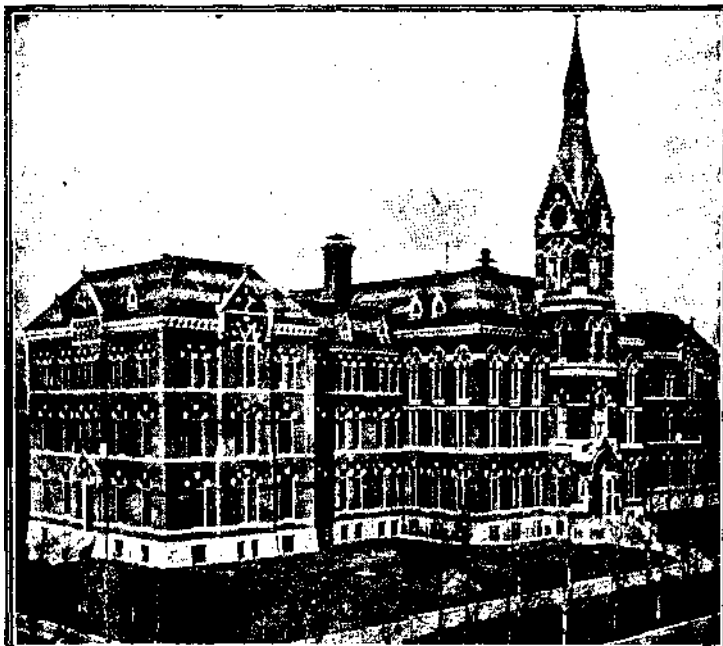
CAN. The institutions are located at Fort Wayne, Ind. the city of Milwaukee, Wis. the city of St. Paul, Minn. the city of Concordia, Mo. the city of Bronxville, N. Y, Winfield, Kans. conover, N. C., Portland, Oreg. and Oakland, Cal. They were attended during the past year by 1061 pupils, who, with few exceptions, desire to devote themselves to the church ministry, and are instructed by 65 professors.

In the third class belong our institutions at River Forest and Seward. The purpose of these two institutions is to train future Christian teachers who will feed the lambs of Jesus in our churches and through this glorious ministry help to establish our churches and raise up knowledgeable children of God. The two seminaries were attended by 302 seminarians who received instruction from 22 professors.

From the above it is evident that we have to provide for a large, widely ramified system of institutions. We have 13 institutions in which 80 professors and 21 assistant teachers teach, and which were attended by 1919 students and pupils in the past school year. The Synod owns 59 professors' apartments and 51 large institutional buildings.

To these schools must be added our seminary for preachers and teachers at Porto Alegre, Brazil, our three high schools in India: at Ambur, Nagercoil, and Trivandrum, for the training of native helpers in missionary service, and the two colleges at Greensboro, N. C., and New Orleans, La. for our Negro mission.

At the present time, all our Prophet boys have gone on vacation; but, God willing, our institutions will open again in September. May all the pupils and students, strengthened for new work, return to their studies with the earnest resolution to keep their eyes firmly on their goal and, with God's help, to complete their studies! May the Lord make as many parents as possible willing to send their sons to our



Seminary in St. Louis, Mo.

Send them to institutions to be trained for service in church and school! The light of the gospel still shines in our synod; the Lord still wants to use us for the spreading of his kingdom; we still have in our professors men who sit firmly in the Holy Scriptures and let the doctrine of the justification of a poor sinner by grace through faith in Jesus Christ be the sun in all our teaching, while otherwise infernal darkness reigns in most high schools. O would we show our gratitude for this undeserved kindness of our God by cherishing our teaching institutions and praying fervently every Sunday: "Dear Lord God, especially bless the orthodox teaching institutions for the equipping of faithful workers in your vineyard!"

F. Pf.

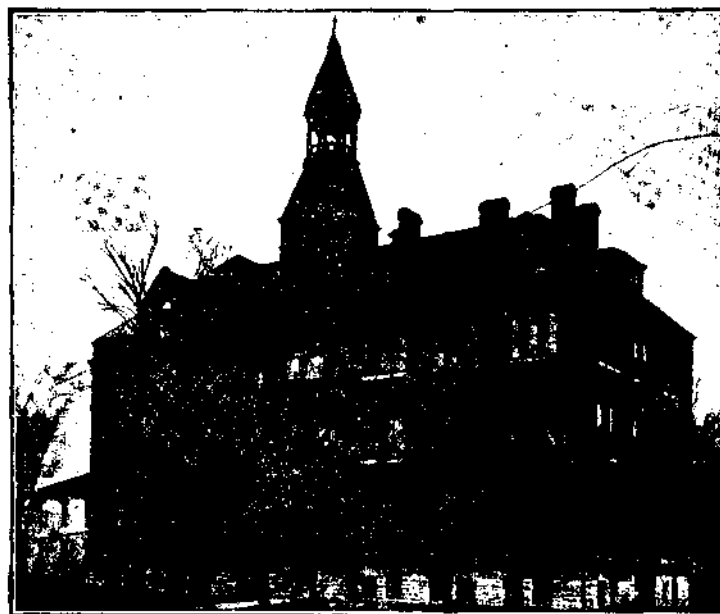
Our teaching institutions - God's teaching institutions.

They are our teaching institutions. Our fathers and we founded them. We maintain them. We provide the teachers and recruit the students. They are our institutions, and we are proud of them to some extent. But really, they are God's institutions, and we are proud of them beyond measure.

Unfair teaching institutions are God's teaching institutions, for he has placed them in his service. Where is this written? It is expressly written in the Scriptures that God the Lord gives teachers of righteousness to his church. For example, it is written in Eph. 4. Christ gives gifts to his church; he gives pastors and teachers, that the saints may be prepared, that the body of Christ may be edified. It is written Jer. 3:15, "I will give you shepherds after mine own heart, to feed you with doctrine and wisdom." God has set about to supply our church's need for righteous teachers of the gospel. And whence does he draw them? For the most part from our own and similar institutions. He could have them trained in some other way, for instance up in the

Heaven. But it has pleased him to have them instructed in our colleges and trained in our seminaries. These are his schools. This is not an exuberant phrase and rapturous blasphemy, but describes the matter as God sees it. When he comforts the preacher who preaches the pure gospel with the word: Thou art my preacher, my teacher, Jer. 15, we may confidently call the institution which instructed him to do this God's teaching institution.

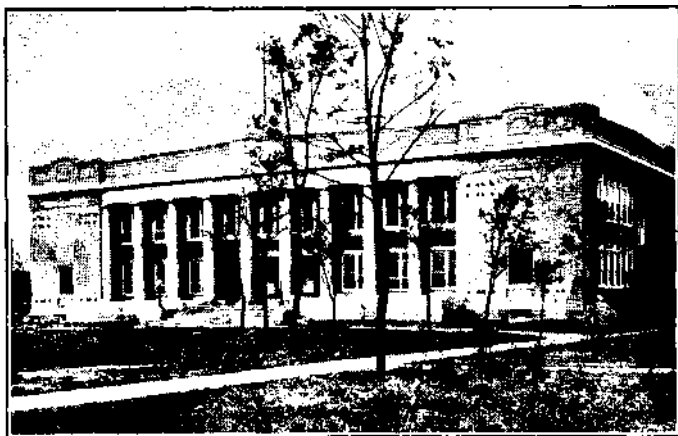
Our educational institutions are God's educational institutions, for He has placed Himself - we may express it this way - at their service. Hence it is that they are what they are. God gives teachers of righteousness to the church, and all that is necessary for this work he does. We would keep few students in our institutions if God did not give them and keep them the desire to study. When they look at the miserable conditions into which they would later enter, conditions in which, for example, some school teachers think they cannot help themselves except by earning extra money during the summer vacation, few would remain if God did not have His hand in the game. And the church is not served by those who stay, not for God's sake, but because of selfish speculations of another kind. That our institutions fill up every year is due to the fact that God the Lord recruits the disciples. He is also the one who provides the financial support for our institutions. And if now and then a financial effort has become necessary, then a word of God to His Christians has always brought about what is needed. And God the Holy Spirit is the teacher of our institutions. Hence it is that they are what they are. If he did not hold the teachers in his hand, they would teach just as the others do science contrary to the Bible and ungodly theology. And the pure gospel taught in our institutions would not possibly stick in the hearts of the disciples, but they would rather reject it as foolishness just like the others, if the Holy Spirit did not open their hearts. The disciples who were on the shore of the Sea of Galilee and in the



Springfield Seminary, Ill.

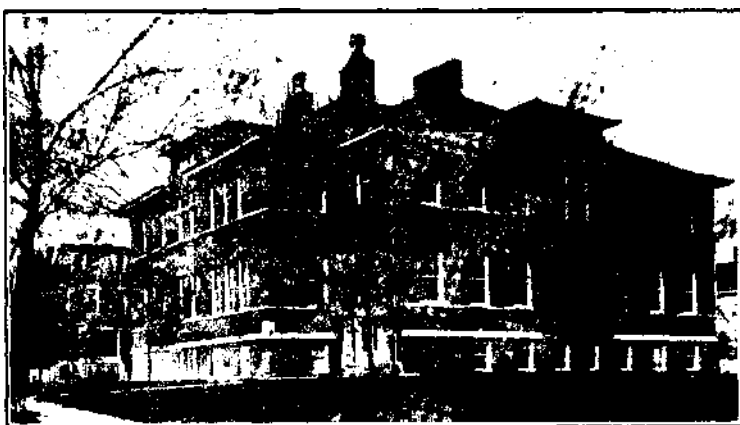
Those who were taught the gospel by Jesus in the paved hall at Jerusalem were in a divine school. And the same gospel is taught in our institutions by the Holy Spirit with power.

Our teaching institutions are God's teaching institutions, and we are proud of them beyond measure. We are not particularly



Teachers' College at River Forest, Ill.

proud of what we do to them. Of this we would rather not speak. And if we would speak of it, our short-sightedness and carelessness in the necessary lifting of it would fully occupy us. But of what God does in them we will speak. Of this we are proud, of this we rejoice. We cannot publish in our catalogues the names of distinguished patrons; but it is God who guards our institutions like the apple of his eye. We have no Rockefeller funds and Carnegie pension schemes behind us; but as long as God stands harder with us, everything remains in good standing. He does not need the millions of Rockefellers. He is the Almighty who gets even with the help of the lowly. If a new chair



Teachers College in Seward, Nebr.

or a better laboratory, let it be ours. We do not list in our catalogues among the subjects of teaching any higher criticism and no philosophy of religion and no fashionable theology, and the world throws such puny catalogues contemptuously into the corner. But this is precisely what we are proud of. We rejoice that our pupils do not understand certain arts, that the desire for them is as far as possible driven out of them. They do not wear the high academic titles on

(which, by the way, in themselves do no harm to anyone and may be used with a good conscience if it is expedient), but they have reached the highest academic degree. Joh. 6,45 speaks of this. We rejoice exceedingly in our institutions of learning, and when, at the time of distribution, the great multitude of candidates for preaching and school offices are sent into the churches, we praise God that he still fulfills his promise: "I will give you pastors after my own heart."

And these his institutions of learning God has entrusted to us. They are our institutions. We are to care for them. We are to lift them up. We are God's co-workers. And we are proud of that beyond measure. E.

Our Synod.

Outer mission or heathen mission.

2.

We told you about the first heathen mission of our Synod, the Indian Mission, in the previous issue. When this mission was received in 1869, the funds received by the Synod for the heathen mission were divided between the Leipzig and Hermannsburg missions. Many a faithful missionary friend could not be reassured by this state of affairs, because, apart from conscientious objections concerning the Leipzig and Hermannsburg Missions, they thought that our Synod could and should have a heathen mission under its own hands. This conviction was given expression by the blessed Rev. F. Sievers, Sr. gave expression to it by again and again making a request to the Synod to resume the heathen mission. Finally the synod listened to this call and decided in 1893 to resume the heathen mission under its own name.

When this decision was made, it was still undecided among which people and in which country this mission to the Gentiles should be undertaken. Japan was considered; China was also mentioned. Then God came to our aid and, by a clear indication, gave direction to our will. The Leipzig Mission had dismissed two missionaries, soon to be followed by a third, from their Tamulian mission, that is," deposed them, and then left them to their fate in a distant, foreign country, as had happened in a similar case before. What, then, had been the crime of these missionaries, that the leaders of the mission had treated them so harshly? They had held fast the Bible Lutheran doctrine of the divine inspiration of the Holy Scriptures, and had testified against the fact that such as denied this doctrine could be their co-workers in the mission. These confessors could not be used by the Leipzig Mission, and it cast them off. We, however, could use them quite well and received them with joy. Now we had missionaries who knew the language of the Tamuls well, and with that the decision was made where to do the heathen mission. One of these missionaries, Blessed Näther, returned to India in 1894 and chose the mission area of Krishnagiri. That is how we came to India. About ten years ago in

Nagercoil, at the southern tip of the peninsula, a new door has opened. The missionary work is going on in spite of great obstacles caused by the World War. We have now in India 6 missionaries (now only 6, because several had to leave the country because of the war), 11 main stations, 50 mission posts, average audience 2300, catechumens in class about 1800, baptized Christians as many, schools 49, pupils 2315, enlisted mission assistants: one evangelist and 23 catechists.

From India we turn to China. In this vast "Middle Kingdom" with its more than 400 million inhabitants, we also have, a mission. About six years ago it was founded as a private enterprise. The Synod, at its last meeting, agreed to take it over. Three workers have already been sent to help the first worker, and three more will follow this year. The center of their work is the great.

There is still one mission to be remembered in which the Missouri Synod participates as a member of the Synodical Conference. This is the negro mission. At the suggestion of the President of the Norwegian Synod, H. A. Preus, a committee was appointed at the meeting of the Synodical Conference at Fort Wayne, Ind. in 1877, with the charge to "submit a plan by which the heathen mission intended by the venerable Synodical Conference might be commenced and carried on for the present among the heathen or religiously neglected and abandoned negroes of this country." In accordance with the proposal of this committee, the Synodical Conference appointed a Missionary Board of three members, in whose hands should rest the entire direction of the mission, and who should have authority to appoint missionaries in the name of the Synodical Conference, as well as to instruct and supervise them in their work. It was determined that the missionary authority should have its seat in St. Louis. As members of the missionary



P. J. Sievers sen.



C. F. W. Sapper.



P. J. J. Bünger.

populous town of Hankow. Two small chapels are used for worship and are filled with listeners. Five schools have a hundred or more pupils. The baptized could make quite a nice little congregation if there were not so many changes of residence due to moving back and forth.

The New York Local Conference had called Daniel Landsman in 1883 to win his brethren after the flesh to the Messiah they had rejected. This mission to the Jews the Synod made its own in 1884. In a burning love for his Saviour and for his fellow men redeemed by JEsu, Landsmann consecrated himself to this mission with faithfulness, sacrifice and skill until his death in 1896. Even after his death this difficult mission has been continued by a successor up to the present day. Even if it is not a crowd of people who are amazed, many souls have found Christ as the Messiah through this missionary service and have found comfort and salvation in Him. May the apostle's meaning also be fulfilled in us: "My heart's desire is, and I also beseech God for Israel, that they may be saved," Romans 10:1.

authority were elected the pastors J. F. Bünger and C. F. W. Sapper and Mr. J. Umbach. In the fall of the same year the first negro missionary was solemnly deputed at the synodal convention of the Western District at Altenburg. At Little Rock, Ark. the negro mission was started, and it has spread over a number of states in the course of years. At present the mission has 52 stations with 73 workers, 37 schools with 2709 pupils, 3250 baptized members, and 1755 communicants and 441 voters.

J. S.

The Minnesota District

held its meetings this year again at Concordia College, namely in the beautiful auditorium of the new teaching building, from 25 June to 2 July. Vice-President J. Hilgendorf, representative of the General Presidium, preached the opening sermon on Rom. 1, 16 and exhorted in heartfelt words to faithfulness to the Gospel, which is of God and not of man, and which saves us and makes us blessed and

alone offers us support and comfort in life and death. In his synodal address, District President H. Meyer drew an instructive comparison between the first synod of the Christian church in Jerusalem and our synodal assemblies as well as our synodal work and exhorted to joyful service of the Lord.

The Synod had a great deal of important work to do, but, thank God, it adheres as a matter of course to the good rule of devoting the best session time to doctrinal discussions. Father Becker presided over these, and on the basis of the basic text gave an enjoyable insight into the richness of the 130th Psalm, showing how this penitential psalm was a glorious praise of God's free grace over poor sinners, and justifying as a fitting title: "The Old Testament Song of God's Grace." The whole work showed how many a delicious pearl of divine truth is often unconsciously passed over even in the devout reading and praying of the Psalm.

In several sessions the reports and deliberations on the work in our large missionary fields in Minnesota and Canada occupied the attention of Synod. As a result of the importance of the great extended mission in Canada, which should be a mission field of the whole Synod, the mission in Minnesota has been more or less overshadowed. Father Randt pointed out that this state was still a very large mission field, and was likely to remain so for a long time. Many millions of acres of fertile land still await diligent hands. He made the pleasing announcement that seven new missionaries had been obtained for the Minnesota mission. Seven mission churches have become independent. At present 48 mission churches and 40 preaching places are served in the state. Contributions from these during the past year totaled \$46,611.05: H9266.77 for missionary salaries, H30,944.97 for church property, P1399.31 for interior mission, and P5000 for other synodical purposes. The Minnesota mission was supported by P17,876.70 from the missionary treasury.

I*. Walther reported on the mission in Canada. There the hatred of foreigners during the war, which was stirred up even more by the returned soldiers, caused great difficulties for the mission. In some places our members had to suffer persecution. One of our members was punished because a "Lutheran Calendar" was found on him, others because they had a "Lutheran." In one case, however, the "Lutheran" also received unsought praise. In L. a member was summoned to court for having a "Lutheran." The pastor, who was his advocate, translated a passage from the "Lutheran" during the interrogation. The judge listened attentively and expressed his amazement, saying that it was an excellent "paper"; if it were English he would order it himself. But it was "alien," and therefore he must punish the accused according to law. He, however, laid upon him a fine of only one dollar. In many places the missionary communities were hard hit by bad harvests and the devastating influenza. But the most grievous affliction is the destruction of our church school system in Canada. God forbid this lift of Satan and let us here

appreciate the jewel of our school all the more! But we were also able to hear good news. The Calgary congregation, which had lost its church property, has regained the church and is almost self-sufficient. A new all-English congregation has also been planted. Our mission in Canada at present, including called candidates, numbers 82 pastors, 200 congregations, and preaching plots. Sixty parishes need to be supported. Twenty-four congregations are independent. A petition for the diversion of the Canadian congregations to a district synod was unanimously recommended by Synod and now awaits notification by General Synod.

Connected with the petition concerning this branch was another petition, the purpose of which was the founding of an educational institution in Canada. Among other things, this is to be a step towards gaining a native ministry, the need for which is being felt more and more strongly. The Synod unanimously decided to recommend to the General Synod the founding of this institution, which at first will only be a preparatory school for our grammar schools.

It was also decided to increase the salaries of the missionaries, on the recommendation of the committee to H60 for the first year, H65 for the second, and P70 for the third, including rent and, where necessary, a cart. Individual cases as needed up to \$1000 the year. The increase was a very necessary one, and a very small one at that. May the Christians of our district gladly and abundantly sacrifice for the running of the gospel in the great mission district assigned to us! We need about P50,000 in the new synodal year.

The School Commission, through Teacher Joseph, made a comprehensive report on the schools of our district in Minnesota. They have suffered severely from the hatred of our parochial schools during the war time. No less than 30 schools have perished. The district, however, still has 86 schools with 3778 pupils. There was a serious warning against a quick and fearful abandonment of religious instruction in German and of the German language in general. One should not think that we are safe if we conform to the demands of the enemies of our parochial schools. The school laws of our state have so far placed no obstacle in our way to teach catechism and biblical history in German and also to have the German language as such as a subject in our schools. Where possible, both languages should be used for religious instruction, or the one that is most appropriate according to the circumstances. All representatives of the congregations were urgently exhorted, in recognition of the great importance of Christian schools, to work in their congregations to establish Christian schools where none exist, and where they do exist, to promote and raise them to the best of their ability. All the recommendations of the School Committee, which are still to be published, were adopted by the Synod.

The General Presidium asked the Synod for its position on the question: whether, in order to relieve the ever-increasing expenses of the pupils in our institutions, the General Synod should take over a part of the costs, namely the expenses for firing, servants, doctor, and

similar necessary expenses other than board money. This district unanimously declared itself in opposition.

Bouman reported on mission in the state institutions, that there is much work to be done in them. The Synod decided to ask the various Conferences in whose midst such institutions are located to take up the mission in them and to report on it, Fr. Bouman reminded them that "women's associations" and youth associations could do a fine missionary work if they supplied the reading rooms of such institutions with our magazines.

Frederick reported the severe visitation of the town of Fergus Falls by a terrible storm on June 22, as a result of which the congregation there lost all their church property. A member of the congregation was also slain. The Synod immediately elected a committee to undertake, according to the Synod's regulations, the relief of the brethren severely afflicted in Fergus Falls, as well as those in Dumont and a third place severely afflicted.

A petition recommending that the synod facilitate the work of our president was favorably called by the committee concerned, and the synod resolved to pay a candidate for the office of preacher, whom the congregation would appoint as assistant.

P. Nachtsheim informed the Synod that our Norwegian brethren, who now have no institution to which they can send their young people, had applied to our Synod to be allowed to use our institution in St. Paul for this purpose and to employ a Norwegian professor. They received the assurance from the General Presidium that the Synod would be glad to assist the Norwegian brethren in this. The teacher in question would be appointed by them and under their control, and he would be recognized as a full member of the faculty. The synod would also assist the brethren as far as necessary in providing for him. The teacher in question would also be able to do work at our institution. The Norwegian brethren have now already appointed Prof. Mvisaker.

The next Synod, God willing, is to be held again in two years at Eoncordia College, St. Paul.

A. H. Kuntz.

To the Ecclesiastical Chronicle.

Members of churches are becoming accustomed to giving large sums for church purposes. The Episcopalians intend to raise \$20,000,000 for their church work. There is, however, no unwillingness or horror at this, but with enthusiasm they set about raising the vast sum. The only criticism that the supporters of the enterprise experience is that, especially in the West and Midwest, the alienated question is raised: Why did you not covet double the sum? Oregon and Nebraska at once proposed that a second campaign should soon follow, and that the amount to be sought should be left to the ability of the donors. The "New Ara Movement," a lay enterprise of the Presbyterians, was also a great financial success. Similarly, it has been announced to the Catholics that

in the near future enormous sums are to be collected for the reconstruction of the churches in France destroyed by the war. What is meant is not the restoration of the destroyed cathedrals and magnificent buildings, but the building of modest churches throughout the country as shelters for altars where the sacrifice of the Mass can be offered. For this, too, it is with joy that we contribute. - The war has vividly brought home to all Christendom the nearness of the end of the world. During the time of war more than right and wrong things have been preached and printed about the Last Day. If this conviction of the nearness of the end of all things was serious, then it is no wonder that it is followed by a renewed eager resumption of church work. It is necessary to work while it is day, for the night is coming when no one can work. And in this no one should be more active than the Church of the Reformation. "For to whomsoever much is given, with him shall be much sought; and to whomsoever much is commanded, of him shall be much required." - Luke 12:48. E. P.

An unexpected fruit of the war in Brazil. When our pastors in Brazil were forbidden to preach the gospel in German, they asked themselves, "Can't we now try to preach to the Brazilians in Portuguese?" They looked around, caught all, and wonderfully the Lord blessed this work. Praeses Müller reports the following about it: "As you have seen from our paper, our mission among the natives is progressing nicely. We are pushing this branch of our mission with all our energy and hope for the joyful support of our betting commission. It will, of course, cost us many a new expenditure of money at first, but the prospects are so bright that one would not have to have a Christian heart to withdraw from such a happy enterprise in the Lord's cause. Pastor Hasse, our first missionary in this, is fighting bravely against the intrigues of the Roman church, and the people are coming to him to hear the gospel. With the consent of our local commission, we now want to start a school in Logoa Vermilha. Pastor Hasse reports that it will have about 200 students. At the end of this month we intend to send two teachers to this field. Pastor Hasse will give religious instruction, ivas requested by the parents. Our missionary is called to various places, so that he already partly covers the whole area of that country. The school will, I believe, maintain itself, as the people there are generally quite well off. The governor of that state has offered us an old building for the school free of charge, and the Vicc-county clerk has given us his Wandelbildergebäudc for services. It is quite a large building and suits the purpose quite well. But we should erect a chapel of our own there, which would then be considered by the people as a ventral area ivfor this gentleman has his enemies, who would not like to enter a building which is his property. We ask your commission to consider helping us to have a chapel there. Our local commission has passed the following resolution for the mission there: "The mission commission provides a harmonium and demands that Lutheran chorales and songs be diligently practiced with the children. The missionary is to receive a buggy for missionary work, which will remain the property of the Commission; likewise two horses and the necessary harness. Now I hope that you will not be angry with us for having passed such resolutions, for which other people must supply the money. As Pastor Hasse lives in the largest town in that county, it is very difficult for him to hire a carriage, and often- when he is in great need of one, he cannot even get a horse. Fodder is very plentiful there, and

it will cost him almost nothing to preserve them. Recently we sent him 200 New Testaments, 100 catechisms, and 500 tracts ("What is a Lutheran?"). The new school will provide us with students for our seminary, who will later serve us well for our Brazilian mission among the natives. Another young man, one of this year's candidates for our seminary in Porto Alegre, has been called by the Commission to begin the mission among the natives > at Solidez in our Sao Lorenzo area. There is a small, but genuinely Lutheran German congregation there, which is making its church and school available to us for this mission. There are about 200 Brazilian families there that he can work on. Pastor Wachholz also has his work mostly among the Brazilians. He has held quite a number of services in Portuguese, and his school work is entirely in that language." Thus God has opened to us a new door to missions, a new mission. And what a great beginning the same has! Two hundred children in school! The government bcantes are so kind there, while otherwise they are the oppressors. This is indeed good news and an unexpected fruit of the war.

Karl Schmidt.

A moving suit. . At times one hears that the collection of P3,000,000 for the Provident Fund was not necessary, but the longer our Lutheran Laymen's League labors in it, the clearer becomes the necessity of such a fund. Quite vividly the following letter from an eighty-year-old pastor brought home to the undersigned the necessity of the same. It reads: "My dear brother pastor! I am sorry that I cannot also send you monies for the provident fund. I and my wife have become quite infirm. Since I had to resign my office we have had much heartache, and now we must be separated still last. On September 2, my wife was taken to the hospital, but since I could not pay for it, she was sent home. Now I had to take care of her alone. I had to get everything and could hardly walk myself. Finally a woman from -----, who had heard of our misery, and took my wife. She is still there with her today. Then came my heavy cross. I went out to get something to eat in the garden. I got a little headache and soon collapsed. They carried me there. My head was so heavy on the left side. What should I do now? I didn't have any children or relatives. Nobody wanted me, because I could neither pay rent nor care. I was then taken to the old people's home through the help of some friends, through whom I also sold my old furniture. Now I am 80 years old and my sufferings are not getting better but worse. I have been given gifts now and then. I can no longer speak and write very well. I hope that my wish will soon be granted, that God will take me home, and that this misery will soon cease. Guide me, O Lord, and direct my walk according to thy word! I know that God will soon help me to eternal rest out of grace and mercy. Be sincerely greeted by your former brother minister -----." - It is hardly necessary to make any

Words to add, for the letter speaks for itself. Should not all the congregations, therefore, take part in this collection and do their utmost to reach the goal, so that we may at least be able to provide the necessities for such needy brethren? Thanks be to God, a number of congregations that have not yet done anything have promised abundant help, so that we may hope that all will finally lend a hand.

W. E. Kohn, campaign manager.

"God has done much for us." Our Indian Missionary, Rev. H. M. Tjernagel, at Gresham, Wis. writes to the "Lutheran," "Some days ago I received a gift for our Indian Mission building fund which moved me most joyfully. The givers are: Topcock and wife and Oguelluk and wife, P2.00 each; Oquellesiak, 50 cents; Apiluk and wife, \$1.00; Kugzruk, 50 cents; John and Willie Äugzruk, 20 cents; Ahkla, 15 cents; Fred Topcock and wife, 75 cents; Lukluenna, 50 cents; Keelick and wife, P1.00. Why do I communicate this? The gifts, it seems, are nothing at all peculiar. At the most, the names are a little peculiar. - The givers are all Eskimos from Jglos, Alaska, and had just survived the influenza epidemic that had killed half the inhabitants of their village. Knowing the conditions and circumstances in which these people live, I think I may say, without exaggeration, that this is the greatest gift that has ever been given to our Indian mission. I was allowed to spend several years there in Alaska in the service of the Eskimo Mission of the Norwegian Synod. When the booklet *The Stock- bridge Indians; Our Indian Mission, and an Appeal* appeared,

I sent a copy to Mrs. Sagan Topcock. She immediately took up a collection with the above success. What induced her and the other givers to do this is contained in the words of her enclosed letter, where she says: 'God has done much for us.' Dear reader, has God also done something in you? Then follow the example of these Eskimos! Make a thank-offering to Him, and do not forget the building fund of our Indian Mission!

H. M. Tjernagel."

The tercentenary of the landing of the Pilgrim Fathers will be duly commemorated in England and America, as plans that have reached maturity indicate. Commemorative postage stamps will be produced in England. British and American delegates will pay official visits to Holland. Efforts are being made for the complete restoration of the old house at Sulgrave Manor, whence Washington's family came. A new "Mayflower" is under construction to sail from Scrooby to Plymouth in the fall of 1920 and take the British delegates aboard. The last Thursday in November 1920 is to be celebrated as Thanksgiving Day throughout the world, and jubilee celebrations are to be held in all countries where Anglo-Saxons reside. - In our country committee members have already been appointed for this celebration in most of the cities where New Englanders are very numerous. But Chicago, Minneapolis, Detroit, Cleveland, Seattle, Denver and Los Angeles have also been considered. Monuments are to bring representations of historical facts. Literature comes in great quantity for distribution. Congregationalists, Presbyterians and Baptists are especially interested in this celebration. (Wbl.)

From World and Time.

Famine and dear time. H. P. Davison, an American who returned from Europe a few weeks ago, said publicly in a New York newspaper, "I give nothing for all the treaties of peace in the world unless something is done to remedy the outrageous, incredible misery that is found in the world today. I tell you, Americans, right Americans, could not sleep at night if they knew the wretchedness of Europe in its awful reality." "Famine threatens from Siberia to the Rhine," "Hunger and want strangle Central Europe." In a strip of land from the Baltic to the Black Sea, the number of those suffering from the dreaded

The number of those who have fallen ill with famine typhus is no less than 275,000, and the disease is spreading westward in such a way that even our country seems endangered. - A pastor from Lodz in Russian Poland wrote to a member of our synod: "At the moment it is a matter of keeping alive until the harvest our evangelical countrymen, emigrants who have returned from deportation to Russia. The famine typhus, connected with quite a lot of deaths, already exists in some communities. In view of the 100,000 to 150,000 souls who are suffering hardship, I can only describe what the relief fund under my direction has collected and distributed as lumps..... We have over 200 orphans to support in Lodz. The number of the same will grow. ... So much about the rescue until the harvest. But what is to happen that the poorest will have the opportunity to carry out, even partially, the destroyed buildings before winter? ..." - And in India? The English Famine Committee for India has published notices in the larger Canadian newspapers, in which are found the following words, "Pestilence and famine are raging in India. Death is striding through the land and taking its toll. The present conditions are otherwise unheard of in the history of the world." In English and American papers are found heart-stirring letters and pictures from missionaries describing the distress. Thus a letter from Missionary Bisbee in the Godhra district says: "In consequence of the war, the price of grain is at present two and a half times what it was during the [former] great famine. This circumstance, combined with the fact that the labourer now receives about the same daily wage as he did years ago, and that even then people could only earn their living with the greatest difficulty, makes it certain that thousands will now starve unless help comes quickly. - The condition of the cattle is terrible, they are dying everywhere, and wagonloads of animal hides pass our mission homestead daily on their way to the tannery. The people tear the leaves from the trees to feed the cattle. About three-fourths of the cattle will perish. - A few days ago I received word that the people at Sandasal-about eighteen miles from here-were in dire straits. I paid a visit to the place. I have never before experienced the terrible misery into which people can fall. These people are tillers of the soil, but as the rains have failed there has been no harvest, and so they have done whatever work they could find to keep body and soul together. But there are still about 50 souls in the village, mostly old people and children who are actually starving. I went into their huts and found absolutely nothing to eat. People are eating leaves and roots. There are five blind and deaf people in the village who were quite miserable asking for food. I bought 40 pounds of rice and made arrangements to feed them, but I fear they will not live long, as they are so weak." Missionary Thorne in Bombay writes: "In the present famine we have not only to contend with food distress, but it is a time of misfortune with terrible sickness and mortality. Influenza, followed by cholera, which carried off thousands, has filled the people with horror, and this horror increases mortality. In isolated cases whole towns were so afflicted that gradually, as the epidemic spread, it became impossible to bury the dead. Those who survived were so weak and debilitated that they could only throw the bodies into the river. Finally there was no one left, and the village was completely extinct." - We could make similar announcements from other letters, also beautiful ones,

We bring good news of the power of the Christian faith, of the willingness of native Christians to meet the need, of the willingness to work and the sacrifice of missionaries in these terrible times. But what tasks arise for our country and people, richly blessed in earthly things, in view of this terrible need in the world! And what duties the Church has to those who sit in the land and shadow of bodily, spiritual, and eternal death! L. F.

Small sufferings and temptations.

There are many little sufferings and complaints in this earthly life. Thus 'the older I get, the more unpleasant winter becomes to me, with its cold, its short, dark days, its lack of cheerful sunshine. Or, to speak of other little ailments, how depressing it is to feel unwell, to suffer, say, from headache or toothache. One would so much like to lie down, or at least to sit down in peace, but the work must be done after all, and one pulls oneself up with difficulty to do it. Or the rain is pouring down outside, the streets are full of puddles, the storm is howling through the alleys, and yet the job inexorably forces us to leave the protective roof and go out into the turmoil of the elements.

In the midst of all these little sufferings and afflictions that daily life brings with it, the words of Peter often come to mind: "Know that the same afflictions are upon your brethren which are in the world," 1 Pet. 5:9. However, the apostle is not speaking there of these little trials of earthly life, but of the temptations and temptations of the devil, who walks about like a roaring lion, seeking whom he may devour. To this he attaches the exhortation, "Resist this firmly in faith, knowing that the same afflictions pass over your brethren in the world." - But is it not so that our enemy and adversary uses these little daily repeated vexations and grievances to make us sin, sin by discontent, sullenness, grumbling, and complaining, such as is not seemly to a child of God? How right Peter is when he turns our gaze away from ourselves and points us to our fellow Christians, who are likewise tested by the temptations that the wicked enemy knows so well how to place in small things. - But shall it be a comfort to us that our fellow-men must endure the same as we? That would be a sad comfort. But one thing is certain, nothing will save us so much from discontent and grumbling as when we look around us in the world and our surroundings, and see that it is not we alone who must feel "the affliction of hard times," but that more or less all Christians are subject to such temptations from our common enemy. Perhaps he is more likely to succeed in bringing us down by just such little afflictions, which recur daily and wear us down, than by great temptations, which come upon us only now and then. Therefore it is also necessary to put on the whole armor that Paul describes in Eph. 6:10-18 against these daily temptations, and above all never to disregard watchfulness and prayer. For the power of these small, constantly repeated temptations is great. These very little afflictions and inconveniences blunt our feelings toward others, make us selfish, sullen and morose, unkind to those around us. And yet a Christian should be a cheerful man at all times and under all circumstances. As such he will best and most successfully testify for his Lord and his faith.

Home.

A sinister disease is going through our time. The worst thing about it is that most people have no idea what this infirmity means. What shall we call it? This restlessness, which drives us on and on into large and small societies; this nervous searching for ever new amusements, now here, now there - well, to put it succinctly, it is the out-housing. It has become a common saying among innumerable modern people: "Staying at home in the evening? - How boring!" And yet the old good saying is no empty delusion: "Home sweet home!" A well-known great statesman has been most comfortable when, after the grueling business of the day, he has been allowed to stay cheerfully among his own, and he has gratefully confessed: "God has given me rich blessings that my family life is such a very happy one." It is only good that there are still people who can talk to the poet:

In the little house the greatest happiness Can
reconcile me with hard lot; It falls into the heart like
sunshine, When closing bells ring.

Our sex must be preserved the wondrous domestic after-work. There can also be joking and rejoicing, entertainment and variety - why not? But as the old rhyme goes..:

Outside too little or too much - At home only is measure and aim.

Domesticity in the Christian sense, what a treasure trove of noble and beautiful things, what a castle of health, of good manners, of thrift, of serious, brave work! Of course, even in family life there may be clouds and shadows. People are not angels, and everyone has his own thoughts and wishes. But on the other hand, domestic life is an extraordinarily practical place of education in the matter of yielding and learning to understand one another. A well-known poet's meaningful verses could be written about it:

That is the right marriage, where two are meant, Through all fortune and woe To
pilgrimage, faithfully united;

The one staff of the other And dear
burden at the same time, Together rest
and wandering And goal the kingdom of
heaven!

Children also belong to the home. To spend free hours with them, to be their father and mother in every conceivable way, that is the duty of parents and has quite a different value than leaving them to strangers and running off to places of amusement. At home! May the sunny happiness of this little word not be wantonly and thoughtlessly smothered! In the Christian home we have one of the strongest bulwarks in our troubled, dangerous, evil times!

New printed matter.

All books, music, pictures, etc., displayed at this place may be obtained through the Concordia Publishing House, St. Louis, Mo., at the prices enclosed. Where any other source of supply is indicated, mau, please, note whether to procure if not in stock.

The Peerless Christ. By *Rev. W. Schoeler*. Lutheran Book Concern, Columbus, O. 74 pp. 5f/sX8. Price: 30 cts. net.

A scripture that can be given into the hands of unbelievers who want to think of Christ as a great and unique man, but not as the Son of God. To be sure, Christ is unique in His whole personality, in His whole being and appearance, in His statement on all questions that move mankind, in His teaching. But this knowledge is of no avail if he is not believed to be the true, eternal God and Saviour.

L. F.

Jauchzet dem HErrn, alle Welt! Jubilant song for mixed choir by W. Saßmannshausen, 2061 N. Kedzie Ave, Chicago, Ill.. 8 pp. 7X10. Price: 25 cts; price per dozen: H2.25; postage special.

To be used at the Reformation, Kirchweih and Mission festivals and elsewhere. Organ accompaniment and German and English text. Choir; soprano or children's choir; choir; soprano or children's choir; solo with choir.

L. F.

Weihnachtsgeaug. By Fritz Reuter, 126 N. Washington St., New Ulm, Minn. 4 pp. 7X10. Price: 15 cts; postage special.

A beautiful piece with German and English text by W. Schaller in three arrangements, each with solo part and organ accompaniment: for mixed choir, male choir and female choir.

L. F.

Truly he bore our sickness. By Fritz Reuter, 126 North Washington St., New Ulm, Minn. 6 pages 7X10^A. Price: 20 cts. net. Postage extra.

For mixed choir or female choir with German and English text together with organ accompaniment. Organ, mezzo-soprano solo, chorp chorale (original).

L. F.

Ordinations and introductions.

Ordained on behalf of the respective District Presidents were:

On Trinity Sunday: Kand. E. L. Roschke at St. John's Church, Freistatt, Mo. by Rev. A. F. Woker.

On 4. Sunday, n. Trin.: Kand. F. Bolleferinder	church to	
Kimmswick, Mo., by P. M. Mangelsdorf. - Kand.		C. F. Kellermann at
the church at Vero, Fla. assisted by L.		. Niewald of
P. H. Kellermann.		

On the 5th of Sonnt, n. Trin.: Kand. H. A. Mayer in the church at Frankenmuth, Mich. assisted by BB. H. Voß and J. I. Bernthal by Rev. E. A. Mayer. - Kand. O. Hoffmann at Christ Church, Chicago, Ill, assisted by P. Pautsch' by E. Werfelmann. - Kand. A. H. Kerstner at the church at Jackson, Mo. assisted by 1*1P. W. Krieger, F. Rudi, Fließ, Wein/ Horstmann, Lohmann and Hilpert by P. W. Langehennig. - Kand. P. Ernst at Trinity Church, Blue Hill, Nebr. assisted by P. Baumann by P. L. Ernst sau. - Kand. E. Schmidt at Trinity church at Oshkosh, Wis. by Bro. H. Erck. - Kand. L. Wohlfeil at Zion Church at McClusky, N. Dak. by P. P. T. Schumm.

On the 6th of Sunday, A.D.: Kand. H. Winter at St. Martin's Church, Milwaukee, Wis. assisted by Pros. G. W. Mueller by P. G. H. A. Löber. - Cand. C. Fredericks at St. Matthew's Church at Philadelphia, Pa. assisted by Polzin, Totzke, Lange and Brustat by P. H. Brauer. - Kand. H. S ch l e s s e l m a n n at St. Paul's Churchc at Concordia, Mo., assisted by Proff. Käppel, Bähler and Lobeck by P. Fr. Brust. - Kand. O. Rieß at Zion Church at Beaver Tp, Mich, assisted by E. A. Mayer, Kionka, Budach, J. Schinnerer, G. Nuechterlein and H. Mayer by P. F. Nutkowsky. - Kand. W. Piehler at St. John's church, Eagle Lake, Ill, by P. R. Piehler. - Kand. R. Holtzen at St. Zion's church at Lincoln, Mo. by Rev. H. M. Schreiner. - Kand. H. Abram in the Zion church at Bedford, O., by B. R. Trülsch.

On the 7th Sunday after Trinity: Kand. G. Krämer for the Inner Mission abroad (Argentina) in the church at Frohna, Mo., assisted by BP. Hitschen, J. Krüger, Bartz, F. W. Horstmann and wine from P. F. Wenger. - Kand. V. Bartling at St. Paul's Church at Laurium, Mich. assisted by Traub and Juneau by P. A. G. Sommer.

Introduced on behalf of the respective District Presidents:

On the 1st Sunday, n. Trin.: P. J. H. Tegeler at St. Paulsgemcincd at Wisner, Nebr. by P. M. Leimer.

On the 3rd Sunday, A.D.: Rev. Wm. Graf at St. John's parish at Fredonia, Wis. assisted byl. D. Schröder and Laabs byP. E. Huebner.

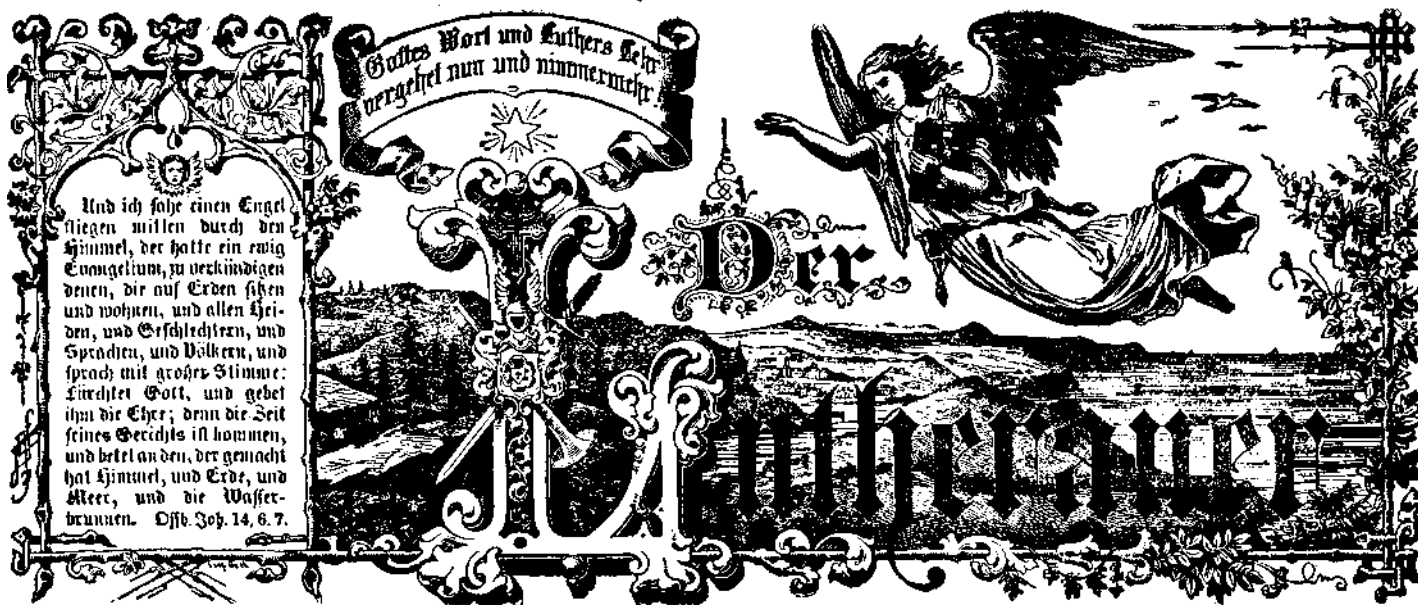
On the 5th of Sunday, A.D.: Rev. C. Gallmann at St. John's parish, Beardstown, Ill, by Rev. E. F. Tönn.

On the 6th of Sonnt, n. Tritr.: P. O. A. Geisern ann in St. John's parish at Pekin, Ill, by P. H. C. Witte. - R. Freche in the Peace parish at Friedenberg, Mo., by P. L. F. Dippold. - P. C. Bernthal in the parish at Freistatt, Mo. assisted byHarre and E. Roschke by P. G. Müller.

On the 7th Sunday, A.D.: Bro. R. Petschke in Christ Church at Sweet Springs, Mo. and in Immanuel Church at Houstonia, Mo. assisted by Bros. Runge and Karsten of P. W. R. Mießler. - P. Fr. Benecke in the Jehovah congregation at Vera, Ill, assisted by P. Schwagmeyer of P. R. Herrmann. - P. E. J. A. Marxtz a u s e n in the congregation at Vergas, Minn, by P. A. H. Sieving.

Introduced as teachers in parochial schools were:

On the 4th of Sunday, A. D.: Teacher M. R. Keul as teacher in the school of Immanuel parish at Detroit, Mich. by P. W. Hagen.



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Vol. 75.

St. Louis, Mo., Aug. 26, 1919.

No. 17.

Rest in God.

If I rest in thee, my heart is safe, Though life's storms roar wild;
If I rest in thee, my sorrows depart, And before me stands the
Saviour bright and mild.

If I rest in thee, then my lamentations are silent, Forgetting is
life's burden and sorrow;
I rest in you, my questions fall silent, your word gives me the
right information.

If I rest in thee, I have comfort and peace, I am rich and
blessed even in this time;

If I rest in thee, I shall taste of thee.
The foretaste of a blessed eternity. J. W. Th.

time all the more filled with hatred and enmity against us. Their enmity against the cause has also spread to the people who promote this cause. Even in our congregations there are people who consider our celebration today to be a questionable thing. They have never quite recognized the glory and necessity of the cause which our institution serves, and therefore have all kinds of objections to today's celebration. They do not expect any blessing or benefit for the church from such a celebration as today's, because they do not consider the celebration to be a legitimate one. Let me therefore speak to you about

Our anniversary celebration today.

In doing so, let us keep in mind,

1. How justified this celebration is;
2. when it will be a beneficial one for us and for the whole Church of Christ.

Speech at the fntntwenty-fifth anniversary of the teachers' college at Seward, Nebr, on June 22, 1919.

Matth. 9, 37. 38: The harvest is great, but the workers are few. Therefore pray ye the LORD of the harvest, that he will send forth laborers into his harvest.

In Christ JEsu beloved congregants, patrons and friends of the institution here!

Today is a day of great joy for us and for many who know of today's celebration. Today we celebrate with praise and thanksgiving to God the twenty-five years of existence and prosperity of our dear institution. I have said that many of those who know of this celebration rejoice with us. But not all of them. There are those who are misguided about the purpose of our institution and really think that instead of rejoicing, we should rather wish today that the institution had never come into existence. Others, who have always been opposed to the actual purpose of our institution, are in the present

1.

That our celebration today is a justified one will have to be admitted by everyone who is familiar with the foundation and the good progress of the institution. In 1893 our Synod of Delegates met in St. Louis. Among the beneficial resolutions here passed was the following: "Resolved, That a second teachers' seminary be established, and that in the State of Nebraska." The Trustees at Large at that time were instructed to consider all offers made for this purpose, and then to accept the offer most favorable to the Synod. In the judgment of the Trustees at Large, the most favorable offer was that made to us by Seward, Nebr. Four brethren, members of St. John's congregation there, O. E. Vernecker, Hermann Diers, J. F. Goehner and Peter Goehner, offered 20 acres of land and \$8000 cash to the Synod. This

Offer was accepted in such a way and transferred to the Synod on April 2, 1894, in the form of a document, that the Synod received quite free right of disposal over the property. Work now proceeded on the Ban. A building 44X44 feet in size, three stories high, with ground floor was listed. G. Weller, of Marysville, Nebr. was appointed the first professor, who was inducted into office on the day of the dedication of the building, Nov. 18, 1894, by the then president of the Nebraska district, Rev. J. Hilgeudors, with a large attendance of the congregations of the district. The school year opened with twelve pupils. That was the beginning. And the progress? It was not long at all before more room was needed. In the twenty-five years of our institution's existence, some 700 pupils have entered there. The one building for students and professors has grown to 14. Now there are eight professors, one assistant teacher and one assistant teacher. Has not the good Lord obviously blessed the work? Should this not move us to praise and thank God today? Does this not entitle us to our anniversary celebration today?

That today's celebration is a very justified one, which we should celebrate with great joy, with praise and thanksgiving to God, becomes evident when we consider what the cause is that this institution serves. Why was this institution founded? What cause does it serve? It serves the cause of which our text speaks. Our text speaks of laborers in the harvest of the Lord. Our Savior Himself tells us in our text that the harvest is great, and that laborers are needed. You know what harvest the Lord means. The Saviour sees the whole world of men, which he has bought at great cost, before him like a great harvest field. The task is to bring these dearly purchased souls like sheaves into the kingdom of God, into the heavenly barns. Many workers are needed for this, skilful, suitable workers.

For these laborers he teaches us to ask the Lord of the harvest himself. He must give them. Not everyone is sent to this work. If the work of the Lord is to be suitably directed by the labourers, then they themselves must be taught of God. They must themselves be Christians, must have experienced the truth of the Word of God in themselves. Only the word of God is the means, which turns the hearts of men to God and makes men thankful for the grace received in Christ. And only such people are true labourers in the harvest of the Lord. They are workers who know and want the will of God. They are filled with a right awe of God's word to teach it loud and pure and to proclaim it with joy and out of thankfulness for the experienced grace to endure all kinds of privations and renunciations for the sake of the word, which the work in the harvest of the Lord brings with it.

The Lord must give such workers to the harvest, therefore we should ask him for them. We are to ask him because he wants to give them. And he gives them and prepares them wherever the church does its duty and endeavors to preach the gospel to all nations. This is what our Synod has done as long as it has existed. To the end it has established and maintained colleges of learning, where workers in church and school are prepared for the work in the harvest of the Lord. In these colleges, seminaries for preachers and teachers, the students are instructed daily in God's Word. God's Word is

the means of education. All instruction, even in the languages and sciences, is given by Christian teachers in the fear of God. And so the Lord gives to the harvest laborers who are prepared in their subject to do the work which their profession in church or school fully demands of them. So has the LORD of the harvest heard among us the request for laborers for his harvest. Thus he has supplied our synod with preachers and teachers. He has also prepared workers for twenty-five years through the local institution, so that in the service of the Christian parochial school, as workers in his harvest, they may help him to win souls, and help to gather sheaves into his heavenly barns.

Is not our jubilee celebration therefore a justified one? Is it not God's work that we praise today? Do we not praise His grace that He has heard our request and through this institution has given and prepared laborers for the work of His harvest?

2.

But when will our jubilee celebration be a blessing to us and our church? Our text can tell us that. Here we hear from the mouth of the Lord of the harvest: "The harvest is great, but the labourers are few. Now everyone knows that if the harvest is great, then many laborers are needed. Otherwise the harvest perishes. But this is not the will of the Lord of the harvest. Therefore the Lord Christ says, "Ask the Lord of the harvest to send out laborers into his harvest." This command of the LORD prompted our Synod to establish this teachers' seminary. The need for laborers in the Synod should drive us to ask the LORD of the harvest to send laborers. This we have done for the past twenty-five years. Today, on this joyous day, let us be moved by the blessing the Lord has given us to resolve to ask the Lord for laborers in the future as we have in the past. The harvest is still great, the scarcity of laborers still as great as it was twenty-five years ago, if not greater. and the enemies who seek to destroy the harvest are as numerous and active as ever. Yes, now that it has become evident during these twenty-five years how beneficial the work in the church school is to the kingdom of God, the activity of the enemies of the kingdom is also increasing against the church school. But this circumstance should spur us on to ask the Lord all the more fervently to send laborers into His harvest. And if today's celebration serves to make us realize how earnestly our Savior's command is meant, and how surely he hears the request for laborers, and if we allow ourselves to be moved by this to continue with the request for laborers in the future, then today's celebration will be a blessing for us and for the church.

But as the farmer who puts all his trust in the Lord, who gives him his earthly harvest and keeps it, is also diligent in what the Lord has commanded him, so we Christians should also act.

We know that the Lord must give the laborers and send them into his harvest. But he does and will do it through us, to whom he has given his word. How many a laborer has the Lord prepared through this institution for the work of his harvest in the past twenty-five years! He will continue to do so. That is why we should ask him.

Let us then, through today's celebration, make ourselves willing to pray ever more fervently and persistently that he will provide this institution with students! In the certainty that he will fulfill his promise and give workers, let us gather and recruit students. Let us encourage those parents to whom he has given sons with the necessary gifts to train the boys for the work for which the Lord has chosen them. Through today's celebration we also want to be encouraged to provide the means necessary to run the institution in such a way that it meets all divine and human requirements.

You know that if a laborer is to do his work, he must be able to do it. Therefore the Lord teaches us to ask for workers. Let us see to it that the facilities at the local institution are such that the students remain healthy in body and mind and increase in physical and spiritual strength. What is detrimental to health must be eliminated, and facilities that are conducive to health must be provided. As the demands upon our teachers become more and more exacting, preparations must be made accordingly. The more willing we become through today's celebration to do all that is necessary to raise this institution, to make the arrangements so that teachers and pupils can do their work, the preparatory work at this institution, better and better, the greater will be the blessing that will be bestowed by today's celebration on our parochial school and thus on the congregations, on the church of Christ.

Let us continue to pray the Lord of the harvest to send laborers into his harvest! Let us pray the Lord to keep his protecting hand over our preparatory institutions, our colleges, preaching and teaching seminaries, that he may give us many workers, well-prepared workers, so that his kingdom may be spread further and further and many people may be saved. Amen.

C. H. B.

Texas District Convention.

The Texas District of our Synod held its meetings this year from July 9-15 at the hospitable congregation of P. H. C. Gärtner in Malone, Tex. In the opening service, General Vice-President J. W. Miller preached on John 9:4, on the basis of which he answered the question, "Why should we show great diligence and right zeal in the work of the Lord? 1. because we should work while it is day; 2. because the night may come when no one can work."

In his presidential address, Praeses Birkmann encouraged three things: faithful teaching, diligent prayer, and patient suffering. According to his report, the district enjoys an influx of 8 preaching candidates and 3 teachers.

The greater part of the morning sessions was devoted to doctrinal negotiations. Bewie treated the second article of the Formula of Concord in an interesting and instructive paper.

Vice-President J. W. Miller reported on the work and state of our Synod in general. He showed how wonderfully God has blessed our church, how out of a

small group of 16 congregations and 12 pastors into a large group of 4246 congregations and 2874 pastors. If this wonderful work of God is to go forward, then everyone, president, visitor, pastor, teacher, in short, every Christian, must do his duty; no Christian should forget our teaching institutions, neither with his gifts nor with the sending of disciples; also no Christian should forget that it is his duty to diligently carry out missions.

The mission report was encouraging. During the past year there were 55 parishes and 55 preaching places, supplied by 40 laborers. Two of these mission parishes became independent during the year, Wichita Falls and Wallis, Tex. Paid out to the 40 laborers was \$28,302.18. Of this the churches of the district raised P7902.07; P11,563.15 came in from the mission places, and P9000 was presented from the General Fund. It is expected that P30,000 will be needed for the coming year. At present there is a debt on this treasury. Since God has delivered us from the horrors and burdens of war, Christians will surely show their gratitude by giving all the more abundantly to this work of the Lord.

Prof. M. Gräbner appeared as a guest and regaled us with a lecture on the welfare of the asylum at Winfield, Kans. and 1'. Jaus put in a warm word for the labor of love to the feeble-minded and epileptic at Watertown, Wis.

Over two years, God willing, the synod gathers at Fr. Buchschacher's congregation in Warda, Tex.

P. J. Klenk.

A letter from our mission to the deaf and dumb.

Dear "Lutheran" Reader!

You will certainly be glad to hear again about your mission for the deaf and dumb. For a long time you have not been able to read anything in the "Lutheran" about the work among the silent people of the country. But do not think that there was nothing to report from this work. In this work, too, the Word of God proves to be a power of God that makes blessed all who believe in it.

It is just twenty-five years this year since this work was begun. It was in 1894 that the now blessed Fr. A. Reinke held the first Lutheran service in sign language with deaf-mutes in Chicago. Sixteen had turned out for it. When the deaf-mutes of the city heard about the Lutheran services, it did not take long for more and more to come, so that the number rose to 60 and more in a short time. When the deaf-mutes in other cities heard about these services, they also came to ask for services. Calls came from Milwaukee, St. Louis, Monroe, Louisville, and other cities, and after two years the work had spread so much that Father Reinke could no longer do it alone, besides the much work on his large congregation in Chicago. In 1896 he came before our synod at Fort Wayne and asked our Christians to join him.

to take care of these people as well and to provide them with the preaching of the gospel. Immediately the synod appointed a commission, which then immediately called two candidates for this work. Under God's blessing, this work has so spread that it now extends from ocean to ocean. One is involuntarily reminded of the parable of the mustard seed when one considers the beginning and present existence of our mission to the deaf and dumb.

How God has put His blessing on this work! For twenty-five years Fr. Reinke stood alone, now ten of our pastors regularly preach the gospel to the deaf and dumb in sign language. And this coming fall two new workers will enter. There is one missionary in each of the following cities: Chicago, Milwaukee, Detroit, New York, St. Louis, Kansas City, Los Angeles, Seattle, St. Paul, and Minneapolis. Twenty-five years ago the good news of the Saviour of sinners was preached only to the deaf and dumb in Chicago; now the word of salvation is preached in about seventy cities; for the above-named cities are only the principal stations from whence the missionaries go out to gather the deaf and dumb around the word of God in other places also. In the first service twenty-five years ago there were sixteen deaf-mutes; today every missionary in every city has more or less whom he can point to Christ. We often have occasion to preach the word of the Savior of sinners to 100, 200, and more deaf-mutes. As in Christ's day people brought a deaf-mute to Jesus, so even today, through your mission, many deaf-mutes are brought to the only Savior of souls. How wonderful that we can bring the word of the blood of Christ to so many who otherwise have no opportunity to do so! How little is said of Christ to the deaf and dumb by the other communities! Praise God that we have a Lutheran mission for the deaf and dumb whose only goal is to bring the deaf and dumb to Jesus! Even people who are not part of our synod rejoice in this. When we began preaching in a city last fall, the father of a deaf-mute daughter said to the local pastor there, "Why, this is the best thing that could have happened to our city." His daughter told us that her father had jumped for joy when he heard that a mission station was to be established in the town. A mother who comes eighteen miles to worship with her deaf and dumb daughter told us after a service, "It is a grand work! It is a blessed work! I am so glad that the Lutherans have taken up this work." And we rejoice with them, do we not, dear reader?

But, you ask, can the deaf and dumb be won to Christ? Is there success to be seen? Praise God, yes! The powerful "Hephata", which once loosened the deaf-mute's bandage and opened his ears, still proves its power today. It is not, however, the bodily ears and the bodily mouth of the deaf and dumb that are opened, but, what is far more glorious, their spiritual ears are opened, so that they hear the word, recognize their misery of sin and the need of a Saviour, and their spiritual mouth is opened, so that they speak rightly of the Saviour of sinners. Every year deaf-mutes are taught, baptized, and confirmed by your missionaries. One of the missionaries has already confirmed 80 this year,

Another has already prepared 8 for baptism or communion this year. In the case of a third, 32 are presently in class, some of whom are to be confirmed this year and the others later. Deaf-mutes are joining our church in all places; indeed, in nine cities we already have organized congregations, which together number 154 voting and 352 communicating members. Truly the "Hephata" of our Saviour has proved very powerful in these twenty-five years.

And how eagerly some of these people show themselves! How glad the deaf and dumb in a certain city, who for twenty years had had no opportunity to attend a service for the deaf and dumb, were when they found out that they were now to be served regularly! From far and wide they now come to worship. In another place most of the deaf and dumb come from within a radius of twenty-five miles. In the winter some of them had to spend the night in a hotel and could not go home to their work until the next morning. In another town a deaf-mute has twice come sixty miles to attend a church service. And just as we write this, a letter comes from another deaf-mute, asking us to give the place and time of the service in a town from which she is fifty-nine miles away. How pleasing is not all this!

Just as the dear Saviour dealt individually with the deaf and dumb, so your missionaries must also do this in many cases. This is especially the case with the deaf-blind. We have quite a number of these unfortunate people who have become members of our church. God willing, we will write you another time a letter especially about our deaf-blind.

The good Lord also often leads us to the sick, to whom we can show the way to heaven in their last hour. For example, there was a young man who cared nothing for the church or the Word of God. He kept bad company and was addicted to drink. All invitations, enticements, and exhortations were of no avail. One day we were called to him by a Catholic friend and found that he was dying of consumption. We talked with him about the one thing that was needed, and soon realized that he did not know Jesus as the Son of God and the Savior of sinners, nor did he know the Bible as the dear Word of God, although he had been confirmed in the Episcopal Church. He promised to keep to church and God's Word if he recovered. He got better, but he did not come to church. Again he walked in the old way, and all the enticing and warning did as little good as before. It was not long before he was back in the hospital. He sent for us again. We talked to him about his life of sin, and now he asked us to teach him. With what joy he now learned Luther's catechism! He could still be up, and inimer he had his catechism in his pocket, so that he would have it at hand right away. He also recovered so far that he could be confirmed in a public service and go to the table of the Lord. As time went on, however, he grew weaker and weaker and talked of his end. Almost every week during his last days he asked for Holy Communion. Before his death he still wrote a letter, which

we should publish in a deaf and dumb journal. He made a beautiful confession in it. His former teacher wrote to us from Ohio: "You did Thomas a good turn in your missionary work. He was pretty tough while living here." Quickly it came to an end. One Saturday morning we rushed to his deathbed. We prayed Bible verses and a few songs with him, and then he said, "I am ready to go." Shortly after, he turned his eyes heavenward and said in sign language, "Come - Jesus - home!" A few minutes later he was home with the Lord.

So we could tell you many more things from this work. We could tell you how we prepared a deaf-mute, who had been confirmed in Sweden and therefore did not understand our sign language, for his end with the help of a Swedish Bible and a Swedish catechism, or how we were recently led in such a wonderful way to an Episcopalian outside our city, who lay in her bed of pain in the hospital without comfort and spiritual consolation, and how she then closed her eyes in firm trust in Christ's blood and death after we had given her the right comfort. This, however, may suffice. To show you that even through your mission to the deaf and dumb poor sinners are brought to the Saviour.

That is enough for this time. Finally, we would like to remind you, kind reader, of a decision of the General Synod. In it, every congregation is asked to take up a collection for this cause on the twelfth Sunday after Trinity, the so-called Hephata Sunday. A considerable sum more is needed than before, since two new workers are joining this year, so that there are now twelve in all. Take your Bible and read Mark. 7:31-37, the Gospel for the twelfth Sunday after Trinity, and then see to it that your congregation also takes up a collection for this wonderful work among the deaf and dumb. You will do that, won't you? God bless you!

In the hope that you too will always carry this mission on your prayerful heart, closes with heartfelt greetings

Your

_____ J. L. S.

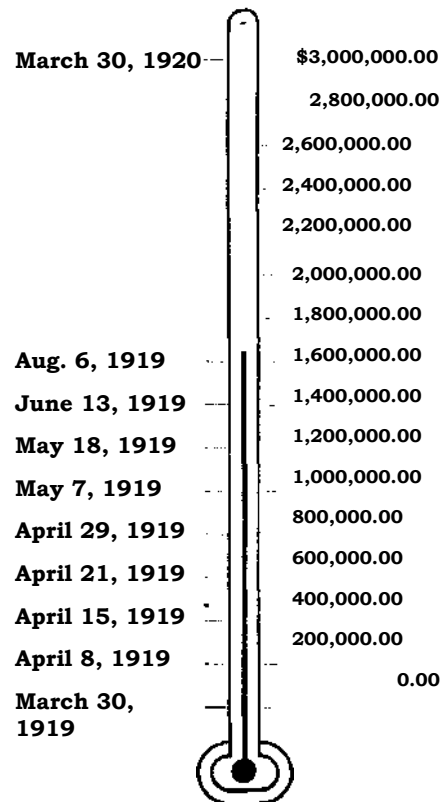
The Bersorgningsfonds is growing.

To our report this time on the Provident Fund we append a barometer to indicate to all readers in easy terms the growth of the collection undertaken by the Lutheran Laymen's League for the Provident Fund. The object which the L. L. L., with God's help, has set itself to accomplish is, as is well known, the raising of a sum of \$3,000,000. The figures opposite the date signify such contributions as have actually been deposited in Liberty Bonds or War Savings Stamps, or in specie by the Treasurer at Milwaukee.

The head of our Chicago business office, Mr. Theo. W. Eckhart, has furnished the following interesting figures to the Director of the Campaign. This is the result of a careful study of the figures and data given him by the Secretary of the Executive, and a comparison of the same with the information in the "Statistical Year Book."

The minimum of the desired amount	H3	000,000.00
Amount paid in		tzl,622,670.11
Deposited percentage of desired amount	54^~	
Total number of all municipalities, including		
Missions, Brazil and Argentina excepted	.....	4097
Number of congregations and Missious places that have been		
have now sent in collections	.....	2015
Percentage of churches and mission places that		
have sent in collections so far	.....	49U,
Average sum of the given contributions per		
Parish or mission square	.....	H805.25
Total number of all communicating links with		
Except those in Brazil and Argentina	.....	611,666
Total number of communicators who have contributed so far	.....	123,102
Percentage of communicators who have already contributed	.....	20A,
Average contribution of the individual donor	.....	\$13.18

\$3,000,000-Supply fund of the "Lutheran" Laymen's League. August 12, 1919: \$1,622,670.11.



The reports we have received so far show that several hundred congregations have begun the collection for the supply fund in their midst, but have not yet sent in anything, because they have not yet received all the promised contributions. Would these congregations not be so kind as to send in the sum they already have, and send in what follows later?

The present reports also show that many congregations have decided not to take up their collections until the autumn. Would not the above figures now be a stimulus to thought and a friendly impulse to imitation for all these?

There are also a number of congregations left from which we have not heard at all. We do not know why they have not shown us the kindness to give us at least a brief notification. There may be reasons for their silence so far. We hope, however, that these

The message will encourage them to send us the joyful news that they now want to hold a meeting and discuss the whole matter. Do so, please, and thus contribute your part to the accomplishment of the object! Sheets for such reports have been sent to all pastors.

There are some - but only some - congregations that have refused to participate in this work altogether. We would ask them to reconsider their decision to do so, for surely every congregation will later wish to have participated in this blessed work.

The gleanings, which we intend to begin in the fall, encouraged by the decisions of various districts, we want to do as thoroughly as possible. In order to acquaint all readers with the results, we intend to publish the barometer with the added sums on a continuous basis.

If 49 percent of our churches and mission places have been able to collect 54 percent of the fund, the remaining 51 percent will surely be willing and able to collect the remaining 46 percent; in other words: If 20 percent of all communicants could raise 54 percent of the fund, the remaining 80 percent will surely be able to collect the rest.

This is a very simple arithmetical example, but it gives the facts and at the same time shows how easy it is to reach the goal, if all united, shoulder to shoulder, with good will strive to reach the superior goal.

W. C. Kohn, campaign manager.

Zuv ecclesiastical chronicle.

The Walther League held its 27th annual meeting in Chicago from July 20 to 24. The League at present consists of 356 clubs in the United States and Ontario, and has a membership of 18,882. 227 representatives of clubs were present in Chicago, besides a large number of guests. The opening service was held in Boths church. The pastors A. Both and H. C. Engelbrecht preached. The business proceedings, presided over by the President of the League, Prof. E. H. Engelbrecht, were held in the Wicker Park Hall. The reports of the officers and committees showed that the League can look back on a year of blessed activity. This was especially evident from the report on the work of the Army and Navy Work Committee. The League, as is well known, provided for the distribution of literature for our soldiers. Over 50,000 copies of the *Lutheran Hymnal and Prayer-book for the Boys under the Flag* were distributed. "Camp pastors" present testified to the congregation with warm words of thanks and appreciation for this booklet which has been of incalculable blessing to our young brethren in the faith. Besides the hymn and prayer booklet, there have been distributed to the League 5000 Testaments, 65,000 *Walther League Messengers*, 300,000 sermons and tracts, and a large quantity of writing material. Our young people will certainly credit the League with this service. - Junior Work, Lutheran Travelers' Welfare Work, that is, Hospice Work, and *Walther League Messengers* were the items

detailed review. One member has a booklet in

This will give all kinds of advice on the formation and operation of associations among the "Juniors" or newly confirmed. - The Honorable P. F. Pfothauer, President of the General Synod, was present at a meeting, and in a warm address commended the parochial school and the Sautarium at Wheat Nidge, Colo. to the attention of the young people. Rev. H. Feiertag, superintendent of our institution at Wheat Nidge, gave a gripping description of the distress of our sanitarium for lung patients, and showed the necessity for a new building. The Walther League has always taken a warm interest in this asylum, and will continue to do so. Individual clubs and circles of clubs have already raised funds for entire sections of the proposed new pavilion. A hat collection during the meeting raised P257.17 for the new building. - The present field secretary of the League, Mr. A. F. Klein, declined to stand for re-election. This important post remained vacant for the present. The newly elected executive authority has its sip at Fort Wayne, Ind. In all other respects the old officers were re-elected. The closing ceremonies were held at Jehovah's Church. Pastors K. Schmidt and A. W. Lußky preached. The collections taken at the two services, with the exception of 850, were designated for the Sautarium at Wheat Ridge. The next annual meeting is to be held at Evansville, Ind. - In conclusion, it should be noted that the League, after 26 years of existence in our midst, is anxious to make a bid for children's rights. It will humbly ask for official recognition from the synods in the Synodical Conference.

W. F. L.

The Buffalo Synod recently held its annual meeting. The Watching Church reports the following as the most important resolutions: "1. The building of a new seminary. A committee has been appointed to do the necessary preliminary work and submit proposals and plans to the next Synod. 2) Since our Synodal Constitution no longer corresponds to the present circumstances and some paragraphs are no longer practicable, it is also in need of expansion, so it was decided to revise it. More and more congregations see themselves compelled to introduce English instruction and English services. As we are not in a position to publish our own English hymnal and catechism, and yet one and the same textbook and hymnal should be used in all congregations, a committee was appointed to examine the various books available, and then recommend the most practical for introduction. The recommendation is to be made known as soon as possible through the Making Church'. The Synod had before it the Chicago resolutions. Following these it was necessary to make clear our position on the National Lutheran Council. The Synod desires to be officially represented at the Council. Fr. K. A. Hössel was elected as representative. 5. There has been much talk of rapprochement with Iowa for years. The Synodal Praeses had seen to it that this matter should not again be left hanging in the air. At his invitation, Prof. D. Reu had appeared as a representative of the Honorable Iowa Synod. A discussion with him led to the decision that the Synod would immediately take steps to initiate a colloquium with representatives of the Iowa Synod. The committee appointed by the Praeses consists of P. W. A. Lauge, Prof. R. Grabau and P. K. A. Hössel. The progress of the negotiations will be reported promptly in the Machenden Kirche'. 6. On the recommendation of the Directory, the Synod has decided to extend the course in the Seminary from six to seven years. The last three years are to be devoted exclusively to theological subjects. They-

years seems like a long time, but so many things need to be taught and learned that six years is not enough. " E. P.

The Iowa Synod and the Ohio Synod recognize each other as united and pure in doctrine. Now the Eastern District of the Iowa Synod, following a presentation by K. Klüpfel, has decided that the two synods should also organically unite into one body and adopt the name "The Joint Lutheran Synod of America". The Ohio "Church Newspaper," on the other hand, speaks out against all urging for organic union. The main thing, it says, is that there is a community of faith which is already being practiced in practice, and one can confidently leave it to the future to decide what forms fraternal cooperation will take in individual cases. The organic union was not at all a matter of divine command, but of Christian wisdom and fraternal understanding. Father Klüpfel had said in his paper that a fusion of the two synods was "not absolutely necessary", but nevertheless "biblical" and "in harmony with God's will". In contrast, the "Kirchenzeitung" soberly presents the Lutheran principles with regard to unity of faith and external union, and in doing so also puts the often misused passage from the Savior's high priestly prayer in perspective. She writes: "Above all, this must be emphasized and consistently stated: Holy Scripture nowhere demands an organic union such as is here proposed. For the true unity of the Church, here of the two parts of the Church mentioned, an organic union is not necessary, as is also clear and evident from Article 7 of the Augsburg Confession. Father Klüpfel does not seem to see clearly here. He says that such a union is not absolutely necessary, but on the other hand he claims that it is in accordance with Scripture and the will of God. That he does not understand the Scriptures correctly here is evident from his other remarks. Thus he writes, among other things: If we are to be one, as Christ and the Father are one, we must not wait idly until in some mysterious way this unity comes about, but rather we should pray and do our best to bring it about/ Thus Iowa and Ohio would only be one, as Christ and the Father are one, if through prayer and work on our part we had brought both synods to an organic union. But this is fundamentally false. Iowa and Ohio are now one as Christ and the Father are one. This oneness consists in unity in the truth - in that and in that alone. Only he hinders this oneness who does not fully represent the truth, who allows himself deviations from the truth. To lay stress on outward unity is catholic. To put down outward, organic unity as the God-ordained, God-commanded, Scriptural, etc., is an error of principle which may become fatal. To put such organic union, established on the basis of pure doctrine and practice, as the true oneness of the church according to John 17, is to misunderstand John 17 and what constitutes the true oneness of the church. If Iowa and Ohio merge, they will do so only because it seems advisable to them. Divine direction, demand, and the like are not before us. We are free, quite free in this matter; we may do what seems wise, beneficial, advisable. If we make a mistake, it is not a sin against a divine ordinance. Certainly, even here we should pray and exercise all diligence, for much depends on such a step, whether it is taken or not. But once and for all we must rid ourselves of the idea, so popular today, that only then can the goal of true unity really be attained.

is fully achieved when two church bodies, by virtue of their internal unity, now also become outwardly one." This passage is also interesting: "In this whole matter it seems to us most strange that one should be so much influenced by the action of the three Eastern Synods which now form the 'United Church.' Likewise the Norwegians. Father Klüpfel writes: 'The General Council, the General Synod, and the Synod of the South have merged, why can't we Ohioans and Iowans also merge?' Some of the Norwegian synods have organically united, why not we?' Certainly we can, and truly with more justification than the first three, with just as much justification as the Norwegians. But the fact that others have done something is no reason why we should imitate them. The 'United Church' from its very birth carries within itself the seeds of division and schism. It calls itself 'united,' but true union is to be won only by internal struggle between the opposing parties. Whether it will be achieved is a great question." - This position is correct: the great main thing is unity in faith, unity in spirit. This is what the Lord Jesus means when he prays, "that they may all be one"; this is what God commands and wants; this is what the Holy Spirit creates; this is what we are to maintain through God's Word, and where it is disturbed, to seek to restore. He who disturbs it, and causes division and offence by false teaching, sins against God and his church. Where, on the other hand, this unity is found, the bringing about of outward unity among brethren who are one in spirit and faith, and also in confession, makes no considerable difficulty, if Christians do not give place to the flesh. E. P.

on the new soldier's fraternity in formation, the American Legion, judges the *Christian Cynosure*, the well-known The 6'osuT-ö mentions the committee of the National Christian Association, which has set itself the task of combating the Lodge, just as the committee appointed by our General President has done, namely, that up to now everything lying has been avoided, and that the present temporary officials, according to the debates which have taken place, will work to ensure that the Association does not become a secret society, never interferes in party politics, does not interfere with the church, and has no chaplains and rituals. The 6'osuT-ö also mentions the committee of Lutherans, likewise of Reformed Presbyterians, who would have negotiated with the committee charged with drafting a constitution for the new body. He urges everyone who cares for openness and freedom to make it known to the leaders of the American Legion that they are satisfied with the proposed organization of the association, and that they especially desire that the lodge religion be kept out of the association. The negotiations on the constitution and by-laws will not be concluded until the annual meeting to be held this autumn. With good reason, the *Cynosure* expresses the following fear:

"We can count on the fact that Satan will not be able to refrain from putting it into people's hearts that a chaplain and religious burial form still needs to be inserted. Therefore, we should be watching and praying that this does not happen. Only about half of the soldiers from the Civil War have joined the G. A. R. The secrecy and religious ceremonial kept many away. May the American Legion avoid the mistakes of the older organization!" Those who have occasion to say more properly the proper thing should do so, yes, to prevent great mischief. E. P.

Concerning the disposition of the German missions in heathen lands, which are under the regiment of the previous Allied peoples, the word first announced was-

according to the treaty of peace, the missions with their property were to be given into the hands of people "devoted to the Christian faith." In the wording as brought by President Wilson and as published in the Congressional *Record* of the

Article 438 of the Treaty of Rome, published July 10, states: "The Allied and Allied Powers are agreed that where Christian missions have been conducted by German companies or persons in territories belonging to them, or in which by the present treaty government is transferred to them, the property held by such missions or missionary societies, including trading companies, the profits of which have been used for the maintenance of the missions, shall continue to be used for missionary purposes. In order that this may be properly carried out, the allied and confederated Powers shall deliver up such property to boards of trustees appointed or approved by the governments, and composed of people of the same faith as the missions whose property is involved." According to this wording, it is hoped that the Lutheran German missions will be assigned to the Lutheran Church of America. E. P.

Celebrating the bicentennial of the dedication of a church in Tranquebar, in Tamulenland, called "the New Jerusalem," reported *Gospel Witness*, a luther

rical Missionary Gazette in the East Indies, in November, 1918. This celebration took place on October 19, 1918. This church is the first Lutheran church in the country. It has stood for two hundred years; it is as solid, beautiful and attractive as in the early days. In the absence of the German missionaries, who, as is well known, had to leave, the Swedish Lutheran Church has taken charge of the places and is administering them with the aid of the Tamul pastors, evangelists and school teachers. The present pastor of Tranquebar is named Devashariam. He took a large share in the feast. D. Heumann, of the Swedish Mission, preached on Jer. 16:19-21: "O Lord, thou art my strength and power, and my refuge in trouble. The heathen shall come unto thee from the ends of the earth, saying, Our fathers have had false and vain gods, which profit nothing. How can a man make gods that are not gods? Therefore, behold, now will I teach them, and make known my hand and my power unto them, that they may know that my name is the LORD." These words of the prophet were the dedicatory text of the church. This text was engraved on a memorial plate, solemnly instituted the same day in the presence of a numerous congregation, a deputation from the Danish church, and the school youth. - The first Lutheran pastor in India was Bartholomew Ziegenbalg. He made the plans of the church at Tranquebar and built it. He was a disciple of the famous August Hermann Francke at Halle. During his stay in India (1706 to 1719) he laid the foundation of this beautiful mission among the Tamuls, which knew how to triumph over all opposition, over all persecutions that came from the unbelieving whites as well as from the idolatrous heathen. He was an excellent linguist, a talented preacher, an educator, an organizer, an administrator, and a translator of the Bible. He was a light. The zeal of the house of God consumed him. In the general history of missionaries, William Carey, an Englishman, is credited with being the first missionary to India. This is a mistake. That honor belongs to Ziegenbalg. It is enough to convince oneself of this to recall the dates of their activities. Ziegenbalg came to India in 1706, and died in 1719; Carey came there 88 years later, in 1794, and died in 1834.' (Th. Bl.)

Union Troubles in the Saar Valley. On September 1 of last year, a meeting of the reformed members of the Saar Union was held.

Church councils of Altweiler, Diedendorf and Burbach under the chairmanship of the president of the Reformed Church, the Rev. Kuntz from Strasbourg. The subject of the negotiations was the ecclesiastical situation of the Reformed congregations of the Saar Valley, especially the question of how the service of the congregations should be organized in the future in view of the steady decrease in the number of Reformed and the increasing shortage of pastors. President Kuntz believed he had to give the word for an understanding with the Lutheran sister congregations. Likewise also the pastors. Among other things, the proposal was made that the Reformed parish of Altweiler should be merged into the Lutheran parish of Altweiler; on the other hand, the Lutheran parish of Diedendorf-Burbach should cease to exist and unite with the Reformed there. It seems that the Lutherans of the latter parish would have been willing to take this step, but not so the Altweiler Reformed. Only such a change the latter wanted to put up with, that alternately a Reformed and then again a Lutheran would serve the united parish of Altweiler. When, however, after the departure of Pastor Stöckel, the Lutheran parish of Altweiler was again established, this aroused the displeasure of the Reformed. So it was a satisfaction to them that soon after the Direktorium v. d. Goltz, who carried out this appointment, was removed. They hope that the new board will be willing to solve the Altweiler parish question in such a way that the Reformed will be satisfied. In this hope they are encouraged by two things: 1. in the Lutheran congregation there seem to be quite a few elements who do not care whether they are Lutheran or Reformed; 2. the Saarnioun Consistory is also said to be willing to cooperate in the implementation of the Reformed plans. - In the meantime, practical union is taking place in Altweiler: the two clergymen have divided the teaching of the children, so that one teaches the small ones (Reformed and Lutheran mixed up), the other the large ones. (Th. VI.)

"One Sunday at a time."

When you exhort people to 'attend church diligently,' you sometimes get the answer, "I come one Sunday after another." That, in their opinion, is enough, and everyone should be satisfied with that.

"One Sunday at a time" is diligent church attendance under certain circumstances. Note: Under certain circumstances! But not in every case and under all circumstances is it to be regarded as diligent church attendance if one goes to church only "one Sunday after another".

If Christian husbands and wives go to church alternately, "one Sunday after another," because they cannot leave the household alone with the children, or because they have a sick father or an infirm mother at home who needs care and supervision, no one will blame them in such a case if they come to church only one Sunday after another.

But whoever is not prevented from going to church by such works of love and need, and yet misses church service one Sunday after another, and usually even more often, sins against God and against his fellow men.

He sins against God by despising and disregarding his word, the highest, most glorious gift God has given us. At the same time he also sins against his fellow men, to whom he gives offence by his indifference to God's word; for he who in any way helps to make a man worse sins against him.

and calls down the judgment on him, which the Lord Christ Matth. 18, 6 has pronounced on such.

To despise the divine Word is, after all, to despise the divine grace that desires our blessedness. He who despises the word of God deprives himself of the only means by which God offers and communicates his grace to us. And if I do not hear the word that can make my soul blessed one Sunday after another, yes, if I do not want to hear this word "one Sunday after another" according to the rule I have made for myself, I really do not know how one could sin more against God and against his own salvation.

Whoever goes to church only one Sunday after another, although he could go more often, also sins against his fellow men. As Christians, we have a sacred duty to set a good example to our fellow men, especially to our household members. If you, as a father or mother, are indifferent in attending public worship, then you are setting a bad example for your children. While the children are still small and go to school, they will still go to church at your command. But after the evil example they have had before them for years, what will they do when they grow up? "When I grow up," said little Fritz, "I'll do like my father and stop going to church every Sunday." He's a big Fritz today, and he doesn't go to church - at all. Who is to blame for that? Everyone can find the answer for themselves.

In short, he who is lax and indolent in attending divine service, who stays at home, although he could go if he did not let the flesh, the old Adam, have its way, sins against God and his Word, and thereby does himself the greatest harm.

You cannot see this, and you think you have a good right to come to church only one Sunday after another, or even less often. You say, "Some people run to church every Sunday and think wonders what good Christians they are, and are even worse than other people who come to church little or never."

This is often said of churchmen, but it is not generally true. Among churchmen there are those who stumble, even fall. But because they hold to the Word and Sacrament, there is hope that they will repent and amend. Peter, who followed the Lord, fell. According to you, then, no one should follow the Lord, because a disciple and follower of the Lord fell into great and grievous sin. Was not Peter raised up from his fall?

If people who attend church diligently fall into sin and disgrace, they have not fallen into sin for the sake of diligently keeping to the Word, but in spite of the Word they have been deceived and seduced by the devil, the world, and their own flesh and blood. That diligent attendance at church should contribute to making men worse is such an outrageous, untenable assertion that hardly any blind heathen will seriously dare to defend it.

The congregation a prayer book from their pastor.

As a candidate I was to preach for the first time in my hometown. The day before I felt, as is easily explained, a certain trepidation. On Saturday I met a simple man in work clothes, of whom, as I knew, the following was true:

The Christian's inward life shines, though the sun burns them from without.

He knew that I was to preach on the following day, so he said to me as we parted, "Only appear fresh, and think you are doing it for God's glory; I will also put in a word for you." From this somewhat strange expression it was evident that the man led a life of prayer. When I stood in the pulpit the next day and immediately noticed this man among the audience as well, all bias was gone. I cannot tell you how I was uplifted by the thought: here is one of those whose prayer is "able to do much," and he has prayed for you and your preaching.

So it should always be that the pastor with his work is carried by the intercession of his congregation. If we can call the congregation a "letter" of the pastor in relation to other people, we can call the congregation a prayer book of the pastor in relation to God. A preacher had for a time preached and ministered in his congregation with great success. But then a time came when he himself, as well as the congregation, felt a dying out of the first fire, a flagging of strength. When the elders of the congregation said to him that he no longer preached and worked as he used to, he answered, "I know that, and it is because I have lost my prayer book." Somewhat astonished, they told him that then he would have to buy a new one, or they would shell it out to him. At this he became more explicit. He said that he had felt for a long time that the congregation was no longer praying for him as before, and that as a result his official work was no longer going as it usually did. The congregation felt punished and took it to heart. The intercession became alive again in the old way and the preacher was again the man full of fire and power.

Are then all our churches prayer books of their preachers? If the churches are called prayer books, then the church members are the leaves in them. Oh, how many leaves in these prayer books are found blank! Or should entire prayer books have been lost? - Just as the apostle Paul so often assures his readers in his letters that he is praying for them, he also repeatedly calls upon them to intercede for him. To the Ephesians he says: "I bend my knees to the Father of our Lord Jesus Christ, that He may give you strength. . . to be strong through his Spirit." But he also tells them, "Pray for me," Eph. 3:14ff.; 6:18ff. To the Colossians he writes: "We do not cease to pray and ask for you"; but he also tells them: "Pray for us at the same time", Col. 1, 9 ff.; 4, 3 ff.

**"Out of the mouths of babes and sucklings thou hast wrought
a power."**

Ps. 8, 3.

Can even small, underage Christian children preach a powerful sermon of repentance? The following story may serve as an answer.

A Christian couple with their little Fritz had been invited to dinner at the home of the rich Mr. X.. A large company was seated at the rich table. It so happened that little Fritz came to sit next to Mr. X.. As no grace was said, the parents bowed their heads and said their prayers in silence. Mr. X. paid no attention to this, but placed a splendid piece of roast and other delicacies on Fritzchen's plate, and called out to the company, "Now take your fill!" Everybody helped themselves, only Fritzchen did not move, but sat motionless with folded hands. When Mr. X. noticed this,

he turned to Fritzchen and asked sympathetically, "Well, little one, why aren't you eating?" Fritzchen looked at him in wonder with his big blue eyes, and said quietly, "We haven't prayed yet!" Embarrassed, the large company sat there. Herr. X., however, grew red in the face, and after an embarrassed pause said somewhat rudely to Fritzchen, "Well, pray then!" And Weibchen prayed, "Abba, dear father. Amen," and then began to eat proficiently.

That was the sermon. And what was its effect? Well, that pair of parents was often invited to Mr. X's house with their little sons, and each time the master of the house asked Fritzchen to say grace before eating.

That is why we say: Even little, under-aged Christian children can preach a powerful sermon of repentance. "Out of the mouths of babes and sucklings hast thou wrought a power

November 24, 1877, his wife was taken from him by death. The marriage was blessed with fourteen children, nine of whom preceded the father to eternity. In 1865 the deceased moved with his family to St. Paul, Ill, where he continued his occupation as a farmer and also served as justice of the peace for a number of years. He married for the second time in 1880 with Luise Schwan. Without any special education, he had nevertheless made it so far through diligent private studies that the community in St. Paul appointed him as a teacher. He served two schools for five years with great sacrifice of his strength until he had to resign due to illness. After a year he recovered and answered the call of k. PohlmannS parish at Sauers, Ind. where he served ten years. In 1902 he again had to resign his office on account of sickness and now moved to his children in Evansville, Ind. He suffered from various infirmities for nearly sixteen years. Four years ago his second wife was taken from him by death. But the Lord also at last heard the prayer of his servant, and took him to himself in his heaven. He passed away gently and blessedly in faith in his Saviour on the 17th of August, and was Christianly buried in the earth on the 19th. l>. C. A. Frank officiated at the home and graveside, and the undersigned delivered the funeral sermon at the church on 2 Tim. 4:6-8. He is mourned by four sons, one daughter, four stepdaughters, one stepson, thirty-one grandchildren and ten great-grandchildren. W. G. Pola ck.

Obituaries.

On the 16th of June it pleased thy Lord of the Church to take to himself the Rev. Adolf H. View end, well known throughout the Synod. After the snares of the Atlantic District at Schenectadv, N. Y., he had gone to join his daughter at Minneapolis, Minn. Sunday, In. June, he had still been preaching, and the next forenoon he had already fallen asleep in the faith of his Saviour. Before the body was accompanied to Boston by the widow and distinct son-in-law, P. J. Johnson, a funeral service was held in Minneapolis, conducted by Prof. W. Mönkemöller. The funeral then took place in Boston on Saturday with a large attendance. Funeral services were held at the home and at the church. In the Gethseruane churchyard the body was laid in the ground. The undersigned officiated. - Father Biewend was born August 30, 1845, in Washington, D. E. In his sixth year he removed with his parents to St. Louis, whither his father had been appointed professor in our Concordia High School. His boyhood days were passed under the eyes of the fathers of our Synod. In St. Louis, after his confirmation, he attended the high school, and when it was removed to Fort Wayne in 1861, he moved with it and continued his studies there. When he had completed his studies in St. Louis in 1868, he received a call to the church at Belleville, Ill. In 1871 he accepted a call to Trinity congregation in Boston, Mass. Last year he was privileged to celebrate his golden jubilee of ministry. Nearly fifty years he has been pastor of this church. To your Eastern as well as later to the Atlantic District he served for many years as visitator and vice-presbyter. For many years he was editor of the "Lutheran Gazette" and associate editor of the "Witness and Gazette." Up to the time of his death he was president of the orphanage at West Roxbury. His age brought A'to 73 years, 10 months and 16 days. He leaves his widow, Lisette, née Schmitz, with whom he was able to celebrate their golden wedding anniversary last year, four married daughters and a brother. May his memory remain among us in blessing! Father Löber.

Ordinations and introductions.

Ordained on behalf of the respective District Presidents were:

On the 4th of Sunday, A. D.: Cand. W. P. Hunsucker at Concordia Church, Conover, N. C., assisted by the Proff. Kreinheder, Smith, and Coyne, by P. G. E. Mennen.

On the 6th of Sunday, A.D.: Kand. Th. Eggecs at St. John's Church, Watertown, Wis. assisted by Proff. Schlütcc and Henkel, and P. Christians, by P. F. H. Cggers.

On the 7th of Sunday, A.D.: Kand. R. Tornow at the church at Bear Creek, Wis. assisted by 1'1'. Kissling and J. H. Stelter by k>. D. Hunter. - Kand. A. Bet; at St. John's church at Adrian, Mich. by 1>. C. F. ManSke. - Kand. L>. A. Fischer in the Immanuel church at Plymouth, Jdaho, by P. C. Meier.

On the 8th of Sunday, A.D.: Cand. Fr. Schelp, called as assistant teacher for our seminary at Porto Alegre, Brazil, in the church at Emma, Mo. assisted by Prof. Lobeck of Fr. C. H. Demetcio. - Kand. H. Kucing in the Church of Zion at Chicago, Ill, assisted by Proff. Hölter and Weilte, and the 1'P. H. C. Engelbecht, Simonsen and Fülliny zun. of P. A. Kucing.

On the 9th of Sonnt, n. Trin.: Kand. H. Niese at St. James's Church, Reynolds, Ind. by k>. J. H. Lindhorst. - Kand. H. Witt shy at St. John's church at Bcooklyn, N. P., assisted by kk. S. J. E. Frey and Mayer by k. A. J. Beyer.

On behalf of the respective District Presidents were ordained and inducted:

On the 6th of Sonnt, n. Trin.: Kand. G. H. Hillmec in the parish at Texarkana, Art. assisted by P. F. W. Weidmann of P. H. Studtmann.

On the 7th of Sonnt, n. Trin.: Kand. J. Steinmeyer in the parish at River View Tp, S. Dak, assisted by I'P. Oberheu and Schocuack by the Rev. G. W. Steinmeyer. - Kand. J. Oppliger at Immanuel parish at St. Louis, Mo. assisted k>. Kcetzschmars by P. G. Wangerin. - Kand. H. C. Schreck in Zion parish at Batchtown, and in Hardin-Gilead mission parochic, Ill, assisted by k>. W. P. Schulst. - Kand. C. F. Fülling as assistant pastoc in Emmaus church at Chicago, Ill, assisted by k'P. H. C. Engelbrecht, Fricke, Hassold, Maurer, Bakalyac, and Lippmann, by M. Fülling.

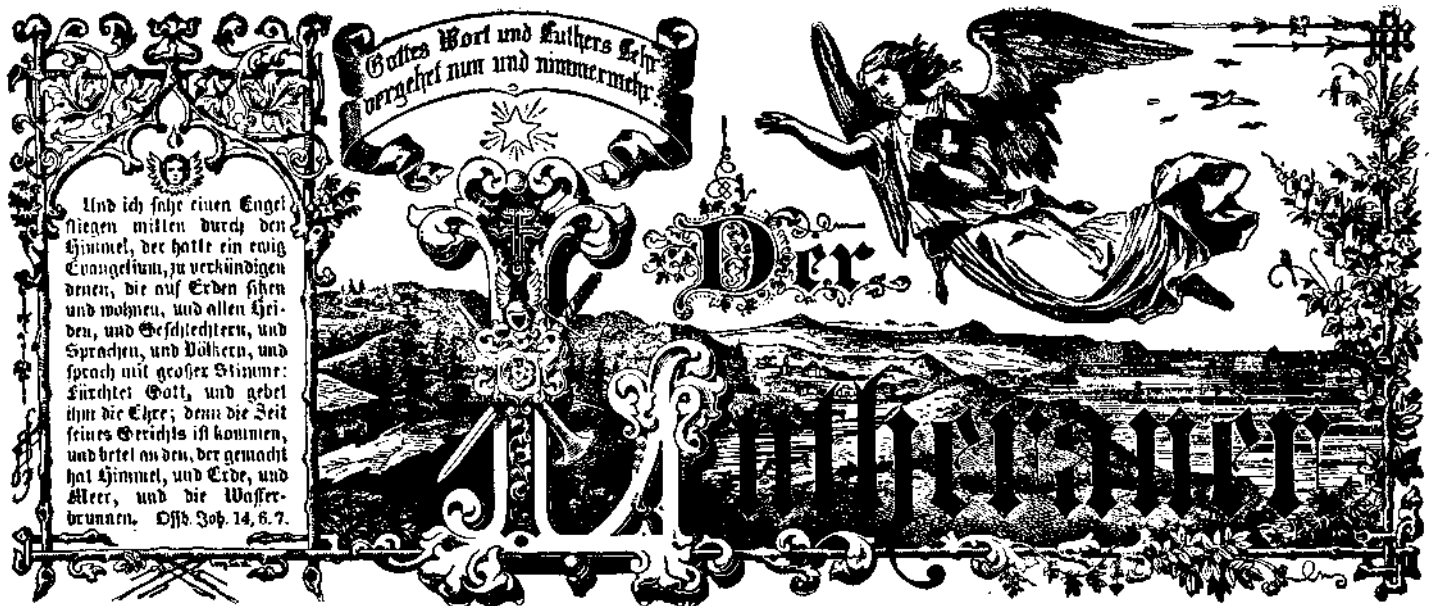
On the 8th of Sonnt, n. Trin.: Kand. J. G. K a i s e r in St. Matthew's parish at Burtouj Ill, assisted by the 1'1'. Horn and Roll by P. E. F. Pupil.

Introduced on behalf of the respective District Presidents:

On the 1st of Sonnt, n. Trin.: p. G. Erdmann in the parish at Evansville, Ill, assisted by P. E. H. T. Schuessler. - P. A. P o t r a f k e in Trinity parish at Town Ashford, N.P., assisted by P. H. Sanders of W. F. Malte.

On the 5th Sunday, & Trin.: k>. A. Weßling in St. Peter's parish at Lodi, Cal. by Pros. Th. Brohm smn.

Teacher Friedrich Fellwock was born at Nahansen in the Neumark, Germany, October 9, 1831. Soon after his confirmation he emigrated with his parents to America, where they settled at Mayville, Wis. He was married December 6, 185a, to Wilhelmina Sasse, with whom he lived twenty years in happy wedlock. At



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No. 18.

Prepare the way of the Lord!

Synodical Convention of the Southern Wisconsin District.

Favored by splendid weather, the above body held its meetings this year at Sheboygan, Wis. from the 9th to the 15th of July. The six congregations there belonging to the Missouri Synod hospitably entertained the representatives of our district. Surely a creditable achievement in these costly times!

A flurry of life and activity developed before the eyes of the synod members. One of the streets on which the church property of the Trinity congregation is located was repaved. This was at the same time a visual lesson of the work our district has to do in the kingdom of God. The issue, purpose and goal of this is and will remain until the end of days: "Prepare the way for the Lord, make a level path for our God on the field!" Is. 40, 3.

The opening sermon of the General Praeses on 2 Peter 3 was a fitting introduction to this. The school and pastoral sermons as well as the other discussions, proposals and resolutions served the same purpose. In particular, the doctrinal discussions that were held sought to prepare the way for the Lord. Our secretary, Fr. R. Schroth, led them. The topic was: "The special priesthood of the Catholic Church in contrast to the general priesthood of all Christians. Through Christ's substitutionary sacrifice on Calvary, the sinful world is reconciled to God. The difficult work of redemption has been accomplished, heaven is open. This fact gives a heart terrified at its sins the comforting assurance: your sins are forgiven. It alone" gives him peace that is higher than all reason, gives him courage to draw near to God in believing prayer, gives him strength and joy to walk in the way of God's commandments. According to

According to Catholic doctrine, however, Christ's death on the cross acquired satisfaction only for sins committed before baptism; for sins committed after baptism, the priest effected forgiveness in the unbloody sacrifice of the Mass. In this way, however, Christ's most sacred merit is presented as imperfect and deficient, the Saviour is highly reviled and blasphemed, and the forgiveness of sins is made doubtful and uncertain to the frightened sinner. Unfortunately, the false spirit of the Mass apostles often haunts Christians as well. They, too, are under the delusion that they have to contribute something to the redemption of their sins. Instead of living fully in the Gospel and placing their hope in the grace of God alone, they are often still stuck in the law. Therefore they too need to sit up, watch and pray. - The synod members listened attentively to the instructive remarks of the speaker. The synodal report, which will soon be published, will contain a detailed German report as well as a shorter one in English.

The Synod also sought to prepare the way for the Lord by means of its business negotiations, to promote the course of His word and the building of His kingdom. From the multitude of these, only a few are to be highlighted.

The most necessary and important work we do is the care and maintenance of our parochial schools. If they are doing well, then, as far as people can see, the continued existence of our communities is assured. If, on the other hand, they are in a bad way, the prospects for the future are also bleak. In order to take the wind out of the sails of the enemies of our parochial schools, to bring about more uniformity in teaching, and thus to elevate them more and more to their own good, the district decided to employ a school superintendent, who at the same time is to serve the Northern Wisconsin district. As a member of our Legal Committee, he would be qualified by virtue of his position.

successfully defend our school system against the attacks of short-sighted, unwise and unjust legislation.

For the continued existence of our schools and congregations as well as our widespread missionary work, it is of course also necessary to have excellently trained pastors, teachers and women teachers. Their training is therefore of importance that cannot be overestimated. Due to the continuing and increasing cost of living, however, the upkeep of our students is becoming more and more expensive. Our district therefore asks each congregation to make an annual collection for the budget of our college in Milwaukee. Even more important and necessary than funds, however, are pious and gifted students for our educational institutions. Only ignorance of the present state of the kingdom of God, as well as short-sightedness and petty-mindedness, can give way to the delusion that we have an abundance of well-trained and faithful shepherds of Christ's sheep and lambs. There are still fathers and mothers in our circles who have a heart for the needs of the Church. Their desire is to see their son one day in the pulpit or behind the teaching desk. Would that they might become conclusive in realizing this desire! Where there is an earnest will for such a godly thing, ways and means will certainly be found to turn that will into action. And our Synod has never excluded students from its educational institutions for the sake of their poverty.

"Prepare the way for the Lord!" this word also applies to the various missions which our Synod is carrying out at home and abroad. The "Lutheran" has already often described the state and needs of the individual mission fields as they were described by members of the General Presidium at several district synods. We take these reports for granted and still remember the mission which our district is carrying out within the boundaries assigned to it: our inner mission.

This at present comprises 20 congregations and 9 preaching stations, served by 18 pastors, 3 male teachers and 3 female teachers. Our District Board of Directors gave a detailed report of the activities of our missionary workers, stating the status and needs of each post. It arranged for a number of missionaries to report on their activities at Synod meetings. In this way the Synod members gained an insight into missionary work, and became acquainted with the difficulties and obstacles which confront this branch of the Church's activity. Although there are no great successes to be recorded, progress is being made on the whole. Especially the courage and zeal with which some missionaries have started the foundation of church schools under difficult circumstances is praiseworthy and worthy of imitation. Thorough work, patience and perseverance in the vineyard of the Lord finally bring forth the most beautiful fruits. May God make our missionary personnel ever more zealous and skillful in the work of the Lord!

Finally, one more remark. The demands on us as a synodal district become greater from year to year. To give just one example, last year we were able to start with D000 for our Inner Mission, but this coming year, as a result of the costs and the approvals made, will require about P12,000.

In addition, there are the urgent needs for the other funds of the General Synod and the many other ministries of the Kingdom of God. Finally, after the end of the disastrous world war, the consequences of which cannot yet be foreseen, the call is heard from Europe, which has been terribly afflicted: "Come over and help us!" But are all these demands coming to us an evil omen? Are they likely to make a righteous Christian angry and discontented? Far be it from that! Rather, they preach to us loud and clear: God still loves us, in spite of the lukewarmness, disregard for His Word, and conformity to the world that manifests itself in many ways among us. He still recognizes us as His own and wants to continue to use us to carry out His gracious will here on earth. Let us not disparage this goodness of God; let us rather let it lead us to repentance! When the Saviour once made His entrance into Jerusalem, many spread their garments before Him, others strewed branches of trees in His path, and all praised and glorified Him. If we want to prepare the way for the Lord, we cannot fail to take the doings and activities of faithful Israel as our model. Let us not grumble at the many offerings; let us grumble every man at his sin. Let us willingly and gladly put our money at the service of Him who first loved us! The world is now tottering in all its joints. For a little, the Lord will come, and his reward with him. May he make us enter as faithful servants into the eternal tabernacles!

Edmund Huebner.

The Northern Wisconsin District

of our Synod held its sessions from June 25 to July 1 at Merrill, Wis. The synodists were quartered at both St. John's and Trinity churches. The meetings were held in St. John's Church (Rev. H. Daib), where the solemn opening service was also held. The first General Vice-President, Rev. J. W. Miller of Fort Wayne, preached the synodal sermon on John 9:4, exhorting with warm, eloquent words, in firm faith, constant fidelity, and holy zeal, to press on with the great and glorious work of the Lord, first, because it is still day, and second, because the night is coming, when no man can work.

After the organization in the afternoon, Praeses Daib read his synodal address, which he based on God's words Eph. 5, 15, 16: "Send you into the time, for it is evil time!"

The synodal sermon as well as the synodal address were timely admonitions to hold steadfastly to the precious Word of God and to pure doctrine in these evil and dwindling times, not to let ourselves be intimidated by any threat, but also not to let ourselves be diverted from our goal by any fine words. However, we should not let any difficulty or adversity paralyze our strength and courage, but rather buy out the time, because it is still day. "Yea, though we walk through crosses and sorrows, we go on unto glory."

The morning sessions were devoted to doctrinal discussions. Prof. W. H. T. Dau, of our St. Louis Seminary, gave us a most sterling exposition of the

119 Psalms. This Psalm is divided into twenty-two sections of eight verses each, and each section begins in Hebrew with a new letter of the alphabet; but all the sections have in view the praise of the Word of God. Hence also in our German Bible this psalm is headed, "Der Christen goldenes Abc vom Lob, Liebe, Kraft und Nutzen des Wortes Gottes." These doctrinal negotiations were especially beneficial. Prof. Dau's work is to appear unabridged in the Synodal Report and will certainly continue to be a great blessing.

From the report of the General Presidium, let the following be communicated: Our dear Synod has now been in existence 72 years. From small and humble beginnings it has grown into one of the largest church bodies. It presently numbers 2874 pastors and professors, 4246 congregations and preaching places, 1,010,000 souls with 621,886 communicant members, 1846 parochial schools with 84,832 pupils, 1370 teachers. This is what the Lord has done, who is with us and makes the church, which has kept his word loud and pure, a blessing everywhere. He has graciously preserved and visibly increased our church to this day, in spite of all the ravings and wills of the devil and of the "Christ-hostile" world, and has given it victory after victory. He will further make true his word, "Lo, I am with you alway, even unto the end of the world."

The great work of God that we are doing also needs our continued intercession and our willing gifts. The synodal treasury needs 200,000 annually, the synodal building treasury for the next three years 167,000, the treasury for the General Inner Mission 60,000 annually. 31 to 32 cents per communicating member per year.

But since we have a large mission area in our own district, we also need the willing help of all fellow Christians in the district. For each communicating member, therefore, the district missionary treasury receives an average of about 45 cents per year. God has made the hearts of His Christians willing to make the necessary sacrifices in the past year, and we know that all true Christians will continue to be willing to do their duty, and will rejoice that they may help in this glorious work. Our District Mission currently has 57 congregations and preaching points with 3177 souls, 17 pastors and 3 students.

Other missions at home and abroad were also reported by various representatives. These missions were also commended to Christian love. It is a glorious task that we Christians have, to become a guide out of darkness to eternal light and a helper to eternal life for others and especially for poor heathens who sit in darkness and in the shadow of death. Who would want to stand back? Do we not all want to be a part of it and willingly offer our gifts to this great, glorious work of saving poor souls?

That our innermost mission, the church school, has not been overlooked is self-evident. If we want to maintain our congregations at the same level as we inherited them from our fathers, and if we want to bring our new congregations up to the same level, then we must maintain our congregational schools where they exist and where none exist yet,

we must establish such schools. As in the past, so it will also be in the future: where one takes care of the youth, builds and maintains Christian schools for them, so that they can be brought up in discipline and admonition to the Lord, then things will progress in the church; but where one does not do this, then things will go backwards. Just in the last war it has been shown what a blessing our church schools are. Letters from our young people from the training camps and from the front prove this. When, for example, a son from the battlefield writes to his mother here: "I have learned in the parochial school that I am always in God's hand; he can shield me from all danger and protect me from all evil in the thickest rain of bullets"; or when others testify in their letters that what they learned in the parochial school enabled them to steadfastly resist the temptations that surrounded them on all sides and to keep themselves chaste and chaste, then we learn what great blessings our parochial schools bestow. And many a man who has fallen on the battlefield and died in hospital owes it largely to our parochial schools that he was able to depart blessed. Should not this open our eyes to realize more and more what a glorious treasure we have in our parochial school? The devil knows this; the Christian church school has therefore long been a thorn in his side. He is at present more than ever assailing our parochial schools, with a view to possibly 'destroying them. "Great" power and much cunning" is also at present "his cruel" armor." Therefore, at the present time, it is especially necessary to keep our eyes open, to be quite watchful, and to fight, lest the devil rob us of that glorious, delicious jewel, our parochial schools. Therefore, you Lutherans, build, nurture, and protect the planting place of the church, your parochial school! If the sowing is hindered and made almost impossible, then not much can be expected from the harvest. And if the planting place of the church, our school, were to be destroyed by the devil and fall victim to his cunning, then the Lutheran church would also be in a sad state later on. The sectarian churches without schools are a warning example to us. We are therefore not unaware of what the evil enemy has in mind when he rages against our schools in every possible way.

Considering the great importance of the mission in the district, and for the uplift of our dear parochial school, the Synod therefore resolved to employ a Mission Director, and provisionally, in communion with the Southern Wisconsin District, a School Superintendent, to devote all their time and energies to this work.

But in order to do the work of the Synod properly, we also need more teachers, pastors and instructors. Many professions come in every year that cannot be considered because we do not have the people. Therefore, a heartfelt request goes out to all parents who have gifted sons to send them to our educational institutions to be trained as laborers in the vineyard of the Lord. Even the wealthy, who have no sons to send, can help the work of the Lord by providing the means for others to be trained for service in the vineyard of the Lord. In this way a balance can be struck that is pleasing to God, so that some can take over from others.

The student and the others provide the means. Or even a whole congregation can join together and let a gifted young man study at the congregation's expense.

One mission that is particularly close to us is in our own district. It is the Indian mission at Shawano. A state of emergency has arisen there which we should rejoice over rather than be alarmed at. The space has become too small to accommodate all the Indian children who crowd to our lessons and words. That is gratifying to hear! The only trouble is that at present we lack the means to carry out the necessary construction. But should there not be enough dear Christians in our synod who would gladly give their mite so that this need can also be remedied and the work of the Lord can go on apace?

In addition to Vice-President Miller, the following pastors preached: in the St. Johanniskirche the PP. Möcker, Kersten, Schrein, Bubeck and Siebrandt, in the Dreieinigkeitskirche the PP. Stelter, Schmidt, Sommer, Kretschmar and Dorpat. In a special short service of thanksgiving for the happy restoration of peace, Fr. Traub, Chaplain of the Synod, delivered the address.

Four pastors and five congregations were admitted to the synod. - On July 1, at three o'clock in the afternoon, the synod adjourned with a song of thanksgiving and with a communal Lord's Prayer.

May God the Lord hold his protective Father's hand over our Synod and help his Church to victory! May he bless his word and let it become a power for eternal life in thousands of hearts! C. C. Hartenstein.

Oregon and Washington District Assembly.

The Oregon and Washington District of our Synod was assembled in the beautiful Zion Church (Rev. H. H. Koppelman) at Portland, Oreg. from the 9th to the 15th of July. It was in this same church that the District was organized twenty years ago. But what a very different picture our district presents now than in 1899! While 9 pastors, 1 teacher, and 7 congregations undertook the formation of the same, it is now composed of 51 pastors, 2 professors, 9 teachers, and 32 congregations which have affiliated with the Synod. While the congregations then were almost entirely located in Oregon, our district has now spread over the three coast states of Oregon, Washington and Idaho. In the cities and in the flat country, in the broad and narrow valleys, on the highlands and in wooded areas, multitudes have been and are still being gathered around the pure Word of God, congregations planted, beautiful churches and little churches built. But when we look over the large area on a map, we realize that there is still room, much room for mission, that in the future we will need even more workers as well as support from the General Inner Mission Fund.

The distance between fields is often a very great one. Some pastors have up to a thousand miles to Synod, and only see a brother minister at Conference and Synod. They look forward all the more to the beautiful con

They are also to be found in the midst of the brethren, taking good counsel, receiving many good hints for successful missionary work, and then returning to their lonely post, strengthened with new strength, to uproot, break, destroy, and disturb, according to the word of the Lord, but again also to build and plant.

This year's synodal days were once again beautiful. In the opening service, Vice-President J. Hilgendorf preached on the words of Paul, Rom. 1:16, and answered the question: "Why we should not be ashamed of the Gospel of Christ. First of all, we should not do this because God Himself has revealed this doctrine to us, and secondly, because the gospel makes men blessed."

In his synodal address, our new President J. A. Rimbach showed how the word "reconstruction" is on everyone's tongue. One wants to rebuild things that have become obsolete because of the war, but not as they were before the war, but one wants to redesign them and adapt them to the new conditions. The Church, too, is to be reconstructed, remodeled, but often in a way contrary to God: instead of preaching the Gospel, a religion of this world is substituted for it. A certain reconstruction of the Church, however, is taking place in our circles, and that is the transition from German to English. In clear and simple language, the necessity of this transition was pointed out, the school law of the State of Oregon, which forbids the teaching of religion in a foreign language in all our parochial schools, and the dangers which are often connected with the change of language, and in conclusion we were strongly exhorted not to let our parochial schools go. This presidential address deserves to be read by all members of our synod.

Our former president L. Stübe led the doctrinal discussions. The following paper was presented to the Synod: "The first Christian congregation in Jerusalem - a model for our congregations today". Because of the thoroughness of the work and the lively participation in the proceedings on the part of the Synod members, only the following three points could be brought to a conclusion: The origin of the church, the preaching ministry in it, and the ordinances in public worship.

In the afternoon sessions, business was transacted and the reports of the individual commissions were received. The mission reports were quite encouraging. Several mission congregations became independent, new fields were taken up, and new workers were employed. Here and there churches were built or purchased. Here and there the mob sought to hinder the Lord's cause, but the words of the pious singer were fulfilled, "His work none can hinder, His' work shall not rest." To carry on the mission in the district, \$6624.24 was expended last year. In view of the words of the Lord, "A workman is worthy of his hire," and in view of the expensive times, the salaries of our missionaries have been increased to P960 a year. Should not this good example of the Synod also stimulate the individual congregations to increase the salaries of their own servants accordingly?

In these meetings Vice-President Hilgendorf reported on the state of the individual funds and their needs, on the individual teaching institutions and missions of our dear Synod.

May God grant us all a right willingness to sacrifice, so that our coffers will not have to record a deficit, so that the necessary repairs to the teaching buildings and the necessary new buildings can be carried out and the individual missions can be run even more vigorously!

Our school system was discussed in detail; especially the weal and woe of our own district institution was discussed. Everyone emphasized that our school is necessary and important for our district. We should therefore diligently recruit pupils and gladly do everything possible to raise and expand our institution. To this end, a Lutheran Educational Society was formed at several special meetings.

In a synodal service Fr. W. H. Koß preached a heartfelt school sermon on the words of Christ: "Feed my lambs!" On Synod Sunday, Fr. E. H. Brandt preached in German on the basis of Apost. 5, 34-42 and in English Fr. C. Braun on Luk. 6, 39. In the pastoral service Fr. Fr. Dobberfuhr gave the confessional sermon and Fr. Fr. Westerkamp the pastoral sermon. The choir of the congregation sang appropriate hymns at the services, and the Initiieren Choral Club, under the direction of Prof. Blankenbühler, contributed by a church concert to make the stay of the Synodicals in Portland pleasant and unforgettable.

A memorial is also to be set up here for the worthy women of the above-mentioned community. They had ensured that the whole congregation could eat their lunch together in the schoolroom. A congregation makes a great sacrifice when it feeds a synod free of charge for a whole week.

So then we have been strengthened and fed both physically and spiritually. May God therefore continue to give us his grace, and grant us courage and strength, wisdom and skill, perseverance and willingness to sacrifice, that we may labor unceasingly in his vineyard, that the last living stones may be added to the great and glorious temple of God, and that by his grace we may attain to the place where we shall see with our eyes Christ our Savior, in whom we now believe and for whom we now labor.

F r. Toe.

Lutheran Charities Conference.

Within the boundaries of the synods that make up the Lutheran Synodical Conference of North America, there are two kinds of institutions. One we call synodical institutions and the other charitable institutions. The Synodal Institutions are those which have been established and are maintained by the Synods themselves. Their purpose is that in them young men are prepared for the church and school ministry. For the chief work of our synods is the propagation and preaching of the Word of God, and this involves men. For this purpose the synods build and maintain their institutions, which are otherwise also called seminaries for preachers and teachers and grammar schools.

The charitable institutions were not built and are not maintained by the synods themselves, but were built and are maintained by the synods themselves.

of Christians who belong to the synods. In individual places Christians join together and form a charity and establish an institution to further their purpose. The purpose of these charitable institutions is twofold. First, they are to serve to alleviate physical misery and to provide in a physical way for people who cannot provide for themselves. Secondly, they are also maintained so that they may be places of mission, and that people may be brought under the sound of the gospel who would otherwise not hear of it. These charitable institutions are therefore true places of blessing for body and soul.

The number of charitable institutions within the Synodal Conference is at present 53, namely 15 hospitals, 9 orphanages, 13 children's homes, 9 homes for the aged, 1 institution for the deaf and dumb, 1 institution for the feeble-minded and epileptic, and 5 hostels. In order to run these institutions beneficially, great care and much thought is required. Just as the synods hold their annual meetings to discuss the welfare of the church and to strengthen each other in their zeal for the cause of Christ, so also the representatives of the individual charitable institutions meet annually to discuss the management of the institutions, to help each other with good advice and to encourage each other in the work that has been begun. This meeting is called the charity conference.

Such a conference was now held this year, from the 15th to the 17th of July, at Fort Wayne. They were busy days, for each day there were three sessions: in the morning, in the afternoon, and in the evening. But they were also beneficial days; for each delegate learned from the lectures and discussions how the institution he represented might be the more beneficially conducted, and all were spurred on to greater zeal for the works of charity. Indeed, it was a splendid meeting!

The meetings themselves were opened by a solemn service in the Emmaus Church. Fr Wambsganß preached the sermon. From the church they then moved over to the hall of the Emmaus congregation, where all the meetings were held. The main work before the conference was the formation of a Deaconissen Society. Herzberger, in association with other brethren, had prepared a constitution. This was thoroughly discussed and finally adopted with some changes. After the adoption of the constitution, the foundation of a society was started, in order to establish an institution for the training of virgins, who on the one hand could take over the service in our charitable institutions, but on the other hand could also provide services for the sick and helpers in the homes of our congregations.

After this matter, which related to the founding of the Deaconess Society, was concluded, other matters were discussed. Prof. J. Schmidt gave a long talk on benevolence within our American Lutheran Church. He set forth how charities began to be established soon after the Lutheran Church became strong in this country. Blessed Fr. J. Fr. Bünger of St. Louis was the pioneer in this respect. Although much has already been done in this direction within the Synodical Conference, much still remains to be done, and it would be nice if the participation of

in such works would become a more general one among our Christians.

In a lecture, Lehret Klein explained the duties of a state "probationary official" and showed how such an official, if he is a Christian, can do much good.

P. Feiertag, superintendent of the sanitarium or hospital for consumptives at Wheat Ridge, Colo, near Denver, pointed out the great distresses which prevail in that hospital. The tents, which were erected fifteen years ago for the accommodation of the sick, have become useless. If the institution, which has already done so much good, is not to perish, a permanent building must be erected. The erection of tent houses, on the other hand, would only be a waste of money. The Administrative Board of the Hospital, however, does not wish to proceed with the erection of such a building, which will cost about \$100,000, until the greater part of the building sum has been collected. The administrative authority therefore asks all Christians to give their mite for this hospital, so that the blessed work of this work of love does not falter or even have to be abandoned.

In addition to these principal labors, the sessions of the conference included discussions on individual branches of charity, such as the work in the city mission, in the hospitals, in the homes for the aged, and in the children's homes. One evening an Indiana state official gave an instructive talk on the charities carried on by the state.

Before closing this report, however, we must commemorate the charity exercised in the good city of Fort Wayne upon the members of the Benevolent Conference itself. At night the delegates were most kindly sheltered by families, and at noon and evening they were fed in the Ennnaus Hall. Members of the Lutheran Women's Associations had taken over the latter work. And that this work was performed to the greatest satisfaction of all, the speeches and resolutions of thanks testified to the dear Lutheran women of Fort Wayne. May God bless them for their labor of love! Yes, may God also bless our Charity Conference and make it more and more a blessing to our Synodical Conference!

Bro. St.

Joy and sorrow on the East Indian mission field.

Missionary Zucker writes in his report, "On two Sundays last month, February 16 and 23, I baptized the first of our adult catechumens in the Trivandrum District, 23 members of the Chullinanoor congregation and 15 members of the Arianadu congregation. Both of these congregations are not among the first to be planted in our district. Chullinanoor was begun by Brother HarmS in 1913, and after a few months was handed over to me. Arianadu was founded by Brother Nau in 1912, and was ceded to me when he went home in 1914. While we would have liked long ago to baptize the catechumens we had on hand, or at least the best of them, there were always serious obstacles, especially this, that in times of need many people had again fallen away to their accustomed devil's service. Even lately this has been repeated in some of our places. The plagues of the

Influenza and cholera were a heavy temptation to most of our people. Add to this the high prices of food and clothing, temptation, threats and ridicule from unbelieving neighbors and false Christians, and it is not at all humanly surprising that some of our ignorant people fell in the temptation. But I thank God from the bottom of my heart that our people in Chullinanoor stood firm, even though they were the hardest hit by influenza of all our communities. So it gave me great joy that, as far as people can see, this congregation has thoroughly broken with devil worship and turned to the living God and remained faithful to Him in such severe adversity. I hope to baptize more during the year. The church in Arianadu is small, the smallest of all my churches. But these people are less inclined to immorality and laxity in marital matters than most of the rest of our people. The people in Arianadu belonged to the Shanar caste. We have boys from here at the Institute, and we hope to have better material for teachers and catechists in them than in the Pariah boys." Missionary Zucker then goes on to report that he has translated a portion of our Catechism, containing the Ten Commandments, the Three Articles, and the Lord's Prayer, that this booklet has left the press and is being sold to the people for a penny.

Almost in parallel, Missionary Görß reports on joy and sorrow. "On February 2," he writes, "I baptized 8 and confirmed 15 pupils of our boarding school in Nagercoil and one young teacher. Two of the young men who had already been baptized were admitted to Holy Communion the same day. It was a day of rejoicing. The children gave a good account of their faith, answering splendidly, with few exceptions, the almost innumerable questions I put to them. Two catechists present expressed their astonished joy at the trial of these young people, and I myself was in the highest degree gratified. God now also keep them faithful to the truth they had discerned! On the basis of Revelation 2:25-28 I gave them the serious admonition to hold fast to the truth and to stay with the words of Jesus for eternal life. On 30 March I confirmed another class of 9 in Vellamadam. These are all people from the village who had never attended our boarding school. Since they had not had the same instruction, they could not respond in the same way as the pupils of the boarding school, but they made a good confession of their faith and hope. We thank God for this joy and ask Him to keep these new Christians.

"The past quarter, however, was not without its sorrows. At the beginning of the year cholera raged in various villages of South Travancore. Among other villages it had also broken out in Thovalali and had carried off a considerable number of Christians and pagans. Thovalali had been spared from cholera for several years. When it broke out this year, the devil was blamed, not only by the pagans, which is not surprising, but also, sad to say, by most Christians. To atone for his wrath, everyone decided to offer sacrifices to the cholera devil. As soon as I heard about it,

I immediately made inquiries, but could not find sufficient evidence, as the accounts differed greatly, because people tried to keep themselves at a respectful distance from the truth. Later, people from the village came and complained to me that some men were "harassing" them, that they had to contribute to various things, including a sacrifice to the cholera devil. They told me that the people had really gone and offered sacrifices; they had also chopped down the trees that stood in the village out of fear of the devil. They believe that the devil lives in these trees. So I had to investigate. They admitted that they had cut down the trees out of fear, but denied that they had sacrificed anything to the cholera devil. When I reproached them that cutting down the trees out of fear of the devil was strong evidence of their sin, and exhorted them to confess their sin and repent, some of them ran out of the church in great anger because I would not believe their self-contradictory words. This happened just before I left for Kodaikanal. Before I came here I had a talk with my catechists about how best to carry on the matter, and instructed them to go and negotiate with the people. It seems that the people did not find it so difficult to confess before them as before only; for they confessed that they had sacrificed lodges to the devils, and also admitted that they had thereby grievously sinned against the first commandment, and asked forgiveness, and besought me to pray for them, that God would also forgive them their sin. It was a great joy to me when I heard this. But at the same time I was very saddened that not all of them had made a confession. The catechists told me that some did not want to sign the confession because they were afraid that a punishment would be imposed on them. It will not be difficult to deal with them now that the truth has come to light. It would grieve me greatly if I had to exclude so many; but that cannot fail to happen if they persist in their impenitence. I hope that they will also still repent and abjure."

That is how it goes in mission: joy and sorrow. In older, orderly Christian communities, it is not so very different. God gives us such joyful experiences so that we do not lose heart. He gives us such afflictions, so that we do not forget that we are not yet in perfection, but still in the world, where there is no lack of sin and misery. E. P.

To the ecclesiastical chronicle.

Our Commission to Europe. The readers of the "Lutheran" know that the writer of these lines was appointed to travel to Europe with Father W. Hagen and Mr. W. Schlote, to visit our fellow believers there and to investigate the ecclesiastical situation. The Commission was fully prepared for departure, after the last necessary preparations and passport matters had been settled in New York, when 24 hours before the departure of the steamer the writer of these lines was called back to St. Louis by two reliable physicians as a result of the sudden serious illness of his wife. The other two members of the commission left on August 2.

And now await their office in Europe. A Brie written while still on the ship, but sent to Europe, has reported their happy arrival. The writer of these lines had told them that he would follow them if possible, and had also immediately made the necessary arrangements for this. However, after lengthy and careful consideration and consultation with others, he has now decided not to follow them. The main reason for this was the following: There are now two representatives of our Synod over there who can and will do very well what must first be done, namely, to take a look at the church situation, to visit those who have asked us to come, and to report on the physical distress over there to our New York Commission. The writer would not have been able to meet them until about five weeks later, and therefore, after it had been verbally agreed that they should stay in Alsace for the first two weeks, he cabled them to go ahead and travel on at their own discretion. - In addition to this, according to the latest news that arrived in August, the reorganization of the ecclesiastical situation will probably be rather protracted, and at the present time not much more can be done than to observe the situation on the spot. For this purpose, however, we have above all the members of the European Free Church, who are already connected with us, and with whom our two commissioners will take counsel. - Finally, the writer of these lines had also accepted the commission to travel to Europe, on the condition that at least part of the time necessary for this would fall within the institution holidays. Now the situation is such that his departure would almost coincide with the beginning of the new academic year at our institution, and he would hardly be able to return before Christmas. At the request of the officials concerned, he remains a member of the Commission and maintains contact with the two members in Europe, but resumes his closest professional work, including taking care of the editorial business of the "Lutheraner", and therefore requests that all submissions for the "Lutheraner" be sent again at the address: Lutheran, c. u. Prof. L. Fuerbrüger, 2619 Winnebago St., St. Louis Mo.. As not a week passes without business matters concerning the paper being sent to him, he at the same time reminds us that all monies, all new orders for the paper, all changes of address of the readers, are not to be sent to him, but to the Concordia Publishing House, St. Louis, Mo. as is also stated at the end of each number. The European address of the other two Commissioners is: C. o. Equitable Trust Co., 23 Rue de la Paix. Paris, France.

In addition to the above, we would like to give you some information about the ecclesiastical situation in Europe, which at the same time substantiates what has been said there. Fr. Stricker from Strasbourg in Alsace writes the following to his brother, who is pastor in the Ohio Synod (which we take from the "Lutherische Kirchenzeitung"): "I have had American visitors again, now the third American delegation in France and Alsace. They are in front of the National Lutheran Council. They want to see what America can do for the Lutheran churches of Europe. I told them: For the time being, nothing for us, except that they help us to restore destroyed church buildings. For the rest, we have to deal with ourselves. That will come after the separation of church and state. If you, as Lutherans, want to help the Lutherans, you must not turn to our official church nor to the church authorities - for they are liberal - but only to us, the outspoken Lutherans of Alsace. I think to myself, there would also be a divorce of the Lutherans from the liberals in the separation of the church, and our church, as it has been up to now, will disintegrate." - Pros. J. A. Morehead, the chairman of the

This same commission of the National Lutheran Council, composed of members of the United Lutheran Church, the United Synod of Norway, the Iowa Synod, and the Ohio Synod, makes the first report in the *American Lutheran Survey* on

the activities of his commission. This covered the Lutheran Synod in Paris, the Lutheran Synod in Montbeliard (Mömpelgard) in eastern France near the Elsat and Switzerland, and the Lutheran Church in Elsat-Lorraine. He believes that the separation of church and state in the Elsat will not take place for another three to five years, and also emphasizes what has always been known, that the church in Elsat-Lorraine is falling apart in two directions, a positive, believing one, and a liberal or, as he puts it, "radically rationalistic" one. To the obvious question whether the 70 positive or Lutheran pastors and their congregations should not immediately separate from the present state church and form a Lutheran Free Church, he replies that the "most prudent and conservative" Lutheran pastors advised against it, because the loss of parsonage salaries from state funds would create too critical a situation, because grotesque endowments of money would remain in the hands of the liberals, and because after a longer period of co-operation among the Lutheran circles, now still separated and isolated, it might be hoped to unite a larger number of them in a Free Church. Prof. Morehead, though immediate separation would give some "greater peace of conscience," yet thinks this the "statesmanlike plan" (more statesmanlike view).

In this article, Prof. Morehead also mentions our synod, since he knows that we also have relations with Alsace. Since so many different directions were already found there, it would be very unfortunate, in his opinion, if another American Lutheran church fellowship were to work in Alsace. "For the sake of the cause of our dear church and the kingdom of God, I hope our Missourian brethren will withdraw." There is, he goes on to say, ample room and opportunity in Europe, with its nationalism and religious indifference, and the coming general separation of church and state, for both the National Lutheran Council and the Synodical Conference. - We note the following in this regard: We have long, for more than ten years, been represented in Alsace-Lorraine by the fact that the European Free Church, which is in church fellowship with us and which we support with men and means, had a congregation and a resident pastor in Mulhouse, who also served preaching places in Stratzburg, in Lembach, and elsewhere. In addition, we have been asked by other pastors in the Elsat to visit them; one of these, k. Lienhard in Schillersöorf, has already left the national church and entered into church fellowship with us. We do not intrude or impose ourselves anywhere; we bear witness by word and scripture to the pure Lutheran truth, to which also belongs the divorce of church and state, and wait for call and calling; but when we are called, we also go according to duty and conscience, in general we have also in the whole European matter other principles and habits than the National Lutheran Council. The synods behind this Council have ever been in some connection with the national churches of Europe, the General Synod even with united bodies, the General Council with the "General Lutheran Conference" composed of members of the various national churches, the Norwegians with the Norwegian national church, etc. So also do their commissioners now act. Prof. Morehead informs us that his commission has also made official visits to the liberal and rationalistic church officials of the various synods of France, handed in their cards, etc.,

even if it had only fraternized with the faithful circles. He knows without a doubt that the church regime in Alsace is quite liberal, that only liberal professors have taught at the regional university in Stratzburg, some of whom have now returned to Germany. From such, however, nothing can be expected for a healthy Lutheran Free Church. Our Synod, on the other hand, has for nearly fifty years broken completely with the national churches, and has always pointed to a Free Church independent of the State, and has had connection only with the Free Church which has already existed for nearly fifty years. And if it has now sent a commission to Europe, this has been done in the sense that it should inform itself exactly about the ecclesiastical situation in this time after the war, that it should represent the right principles in the approaching separation of the Church from the State, wherever opportunity offers, and that it should assist with advice and action and offer a helping hand so that a healthy Free Church congregational system may come into being, based on purity and unity of Lutheran doctrine. But after all the history and development of things so far, one can hardly cherish too great hopes for the future.

Our brothers in the European Free Church welcome with joy the sending of a commission. In response to the first news, Fr. Michael in Copenhagen, Denmark, wrote to our Commission for Inner Mission Abroad already on February 26: "I was very happy to hear that you are planning intensive mission work in Europe. May 23 he wrote about this matter: "The situation is not yet clear. Ruhland is a great chaos. In Germany everything is still unsettled. However, I will immediately contact Fr. Stallmann" (the then President of the Free Church) "regarding the visit of a commission." On May 27 he announced that he had not yet received a reply from Germany from Praeses Stallmann, but expected such in the next few days, and added: "Should haste be necessary, I will cable. Before the protection of the peace, the Commission's journey is not advisable and perhaps not even possible, as far as I can tell. On the other hand, no time must be lost. In all probability the Church will be separated from the State in Germany. But no one can say today what will happen tomorrow." On June 3 he had received an answer from Praeses Stallmann, and cabled, "A commission is desired. The trip seems possible. The Free Church will meet on July 13. Probably a doctrinal meeting will be held with the Hanover Free Church." (Thereupon our Commission for Europe began to make preparations for the journey, which, however, could not be fixed until August 2, owing to the difficulty in obtaining passports and the rush for dmpfer). In a letter of July 29, Fr. Michael then briefly reports on the meeting of the Free Church and adds again, in case his earlier communications had not been received, that the sending of a commission to Europe was desired and awaited with joy.

The report on the meeting of the Free Church, as it appears in the August 3rd issue of the "Ev.-Luth. Freikirche", which we have just received, can only be read with deep emotion. It is too long to be given here in full; we will highlight the main points. The meeting took place from the 13th to the 15th of July in Hörpel, a quiet heath village in Hanover. It began on a Sunday, on which at the same time a mission festival was celebrated. The number of festival guests was 600 to 700. In the various services PP officiated. Meyer, Löffler, Lange, Schmeckenbecher, Nau, Reuter, H. Stallmann and candidate Rilli from Körnten, who recently passed his examination before the Synod's examination board.

and now Father A. Stallmann is helping out in East Prussia. The collections amounted to 1900 Marks. On the following two days the actual synod took place. Present were 18 pastors with voting rights, as many congregational deputies, 9 advisory members and a number of guests. According to the report of the "Freikirche", Fr. H. Eikmeier gave "a very important and exceedingly timely lecture on the question of how we as Christians should judge the political upheavals of the present time and take a stand on them". "The unhappy outcome of the war was described as a righteous judgment of God upon our nation, the revolution was duly denounced as sin and rebellion against God's order on the basis of Rom. 13, but in the process it was also shown that we as Christians are guilty of being subject to the authorities who now have power over us, of honoring them for the sake of their office, and of asking God to give them wisdom and understanding to execute the office aright." In the general pastoral conference held after the close of the Synod, Missionary Nau presented a paper on the subject, "Do the changed ecclesiastical conditions of Germany open up prospects and opportunities for our Free Church to engage in missionary work?" This question, since there was not enough time, will be further dealt with from the smaller pastoral conferences and in the synodal bulletin - a proof that our brethren are aware of their issue in the present. Concerning the financial situation of the Synod, it could be reported that the Synodal treasury not only shows no deficit, but a balance. This is due to the fact that some congregations no longer needed so much support, others increased their synodal contributions, and especially because the mission congregations in Alsace and Denmark could no longer be supported from Germany due to the changed political situation. They were recommended for direct support from America, which they have already received. During the discussion of the financial situation, the need to improve the salaries of pastors and teachers was also emphasized, and an unnamed, generous member of the congregation immediately provided 10,000 Marks for a one-time cost-of-living allowance for all pastors, candidates and teachers. In order not to have to increase the subscription price of the "Freikirche", which would otherwise be unavoidable in view of the greatly increased production costs, the paper is to be kept in as many families as possible; and here, too, a member of the congregation held out the prospect of a grant so that the paper could be printed in double circulation and sent out free to interested persons for a time. From New Year's Day 1920, Fr. M. Willkomm takes over the editorship of the paper in place of the long-serving, faithful, aged Fr. O. Willkomm. At the same time it was suggested that a theological quarterly be published, and H. Stallmann, who as Vice-President has also taken care of the presidential business of the Synod since the retirement of Praeses Kunstmann, was entrusted with the editorship of the same, if the publication comes about. He is one of the oldest members of the Synod and has been unable to attend only one of the 41 annual meetings of the Synod. Father Löffler in Hainburg was elected President of the Free Church, Father M. Willkomm in Niederplanitz Vice-President, A. Stallmann in Königsberg Secretary, and Mr. O. Beer in Auerhammer Treasurer. Particularly gratifying is the news that doctrinal discussions between the Synod and the Hanover Free Church have been taking place for some time. For a larger doctrinal discussion, which is to take place in November in Ulzen, 10 pastors and 10 congregational representatives were elected.

This report closes with **some personnel news**. The vacant congregation in Mulhouse in Alsace, where Fr. M. Willkomm stood until the spring (but who had to return to Germany because of political circumstances and is now assigned to the Ge

Lienhard, who has also held services in Strasbourg and Lembach. Since he also has to care for the congregations in Schillersdorf and Obermodern, which have left the regional church with him, he is assisted by Fritz Müller from our synod, who traveled to his homeland there in the spring for a visit and has now been granted a year's leave of absence by the mission commission of our Texas district for such all-round assistance. O. Willkomm lives in retirement in Bühlau near Dresden; he as well as Father Kern in Chemnitz could not attend the Synod because of their physical condition; the latter, as a message just received reports, passed away on August 6 after a long, severe illness to the rest of God's people at the age of 65. - The last mail has also finally brought news of several of our Indian missionaries staying in Germany. Missionary Nau, who was on leave in Germany at the outbreak of the war, worked as a medical orderly and interpreter during and after the war, rendered good service to an American officer, as the latter informed the writer of these lines directly, and continued to study Indian languages in the time otherwise available to him, so that on the basis of these studies he was able to acquire a doctorate in philosophy at the University of Halle. Missionary Stallmann, who had to leave India during the war, used the involuntary respite for medical studies from the University of Giessen, which is close to his home, and passed his first examination, was then also in the medical service and on the Western Front in two very bloody battles, but was preserved. Both are willing and ready to rejoin the Indian missionary service if and when this is possible, and the above studies will stand them in good stead in their missionary work. Missionary A. Hübener taught for a time at the High School at Kolberg, retired some time ago from the Mission and also from our Synod, and has accepted the position of successor to his father at the separate congregation in Kolberg. From the senior pastor Angerstein in Lodz, Poland, known to many in our Synod through his trip to America and through the assignment of his emigrating parishioners to our congregations, has recently arrived a Brie written on July 8, in which he also expresses himself about the expected reorganization of the church situation in Poland. L. F.

According to the *Lutheran Church Herald*, an excellent synodal resolution was passed by the Canada District of the Norwegian Lutheran Church. In the report of the meeting of the district it is said that the Christian education of the youth was the subject of thorough and earnest negotiations, and during the whole meeting nothing had so moving and impressive an effect as this, that the whole assembly rose from their seats and, standing, passed this resolution: "Confessing our sin before the throne of grace, and seeking mercy, we confess that we, as parents, church members, and pastors, have in manifold ways failed in one of the very holiest and most important duties which the Lord has laid upon us, namely, the care of the spiritual and eternal welfare of our children. We beseech God to forgive us our sins by grace, and to give us wisdom and resolution for this work." We desire that all church communities which still have and cherish the gospel of Christ may also make this resolution theirs. Just as they seek to win the children of the Gentiles to Christ through Christian schools in the mission to the Gentiles, so they would also like to establish Christian church schools for their own baptized Christian children for the preservation and cultivation of spiritual life.

and preserve it! But we too, all of us together, want to stand up and join in the decision and repent of our many failures in this matter. - The "German Lutheran" reports from his circle, an area of the former General Council, of a congregation that has had its parish school closed down, and of another congregation whose teacher has been called away, thus calling into question the existence of the school. He then reports of an old, large congregation of our Synod which has closed its parochial school, and remarks: "The Missouri Synod has always been proud of its parochial schools; but the number of the same has been steadily diminishing during the last few years. We have been informed that the cause of this is to be found in your want of suitable teachers." Yes, God be lamented, it is true that our schools have declined in many places during the last few years; and that the reason for this has been want of suitable teachers is also the sad truth. At the last distribution of appointments we had scarcely half as many candidates as were desired by appointing congregations, to say nothing of those who should have been desired besides. And the candidates were not there because we had not trained them. The Synod has built and maintained teacher seminaries at great expense, but we as parents and congregations have not filled them with studious young men. - The lack of suitable teachers also comes from the fact that so many teachers resign. Certainly many a teacher has resigned for good reasons and with a heavy heart. But whether all resignations have been for reasons that may be seen in the sight of God? "In the last years" - those were war years. There the parochial schools were not popular in a special degree, especially because they were known as "German schools." There was hatred and hostility. Was there too great a cross of shame for the sake of office to bear for the sake of Christ? "The last years" were years of dearth and of numerous opportunities to obtain remunerative work in earthly professions. Was the temptation too strong? Did the greater reward seem so even desirable? Everyone knows that we have members in our congregations to whom the parochial school is not a precious commodity, but a burden which they would gladly be rid of, an institution for which they have only constant censure and senseless ridicule. Has, perhaps, disinterestedness, or something worse, united with the hatred and scorn of the world, and made the poor teacher's burden so heavy that he despondently took the wrong step? Or has a community left the teacher starving and destitute at this costly time, that then it is not so much he as others who are to blame, that he sought a more remunerative employment in what may have been a fatal way for the school? So also among us there is reason enough on every side to accuse ourselves before God and to repent. To harm the prosperity of the kingdom of God, to spare the devil the harm that bites most, that he should not have the youth, but that they should grow up in the grace and fear of God - this is no small matter. - A confession of repentance, if serious, is followed - and must be followed - by correction. If we all, as we can do for the good of the truth, are guilty of many failures before God, then we should and want to show all seriousness in saving our Christian school before it is too late. The devil would like to rob us of it. But the devil has never robbed the church of anything where Christians had not allowed themselves to be robbed by indifference. If we can rise up with Christian energy...

fill our teacher seminaries with students in order to save what can still be saved. Then teachers who do not have a cheerful conscience outside the office for which they have surrendered to the Church and been trained by the Church will make themselves available to the Church again in this grave situation. Then the teachers who still remain will rise to increased fidelity. Then all of us will not make the office of the teachers difficult or unbearable and become tempters for them to flee from office, but will love and honor them for the sake of their office, support their arms and carry school and teachers on caring, praying hearts. Then we shall not fall under the sentence which the "German Lutheran" still passes at the end: "And now the reverse! Next to every Catholic church there is a schoolhouse. The number of pupils in the Catholic parochial schools in the city of Philadelphia and the adjoining suburbs (counties) amounted to nearly 80,000 during the last school year. We have made inquiries at the official place. The number of these 'Catholic schools' is increasing from school year to school year. What can the Lutherans or, to draw an even wider circle, all Protestant parishes show in comparison? Do the non-Catholic Sunday schools in the Protestant city of Philadelphia number 80,000 pupils? We hardly think so. Now for another picture! Thousands of Jewish children now go to the Hebrew school for two or three hours every morning during the school series. There they are taught in depth by rabbis the Hebrew language and religion. Of course, the parents have to pay for this, a dollar a week. We know of many cases where the Jewish teacher comes to the homes and gives private lessons to the children. How many of our wealthy and prominent[^] Germans do the same? One sends the children to a German Sunday school and thinks that is enough." .

E. P.

No, this is not reprehensible "ecclesiastical intolerance," but faithfulness against God's Word. A number of Lutheran synods were gathered in their representatives some time ago to join together in common work. In doing so, they established a number of principles about Lutheran doctrine and practice, including this sentence: "The Lutheran Church does not believe, nor does it make any claim, to be the holy Catholic Church or the 'all-holy' one. On the contrary, it believes that true Christians are found in every church community which still has as much of the beatific truth of God's Word and teaches that children of God can be born in it. But the Lutheran Church believes that in all essentials it is the apostolic church, possessing the Word of God pure and pure, and the sacraments according to the institution of the Lord. Therefore she deems it necessary that her members should attend the services of her own church, that they should have their children baptized by their own pastors, and seek Holy Communion at their own altars, and that pulpit and communion with pastors and members of other denominations should be avoided, because this is contrary to true and conscious Lutheranism." This does not fill the Methodist "apologist" at all. He is incensed as follows: "That the conference exhorts the members of the denominations represented in it to remain faithful to their own church, no one can blame it. But that it forbids its pastors and members pulpit fellowship and even communion with all who are not called by their own ecclesiastical name is unpalatable narrow-mindedness and falls like a glaring sour note into the ever more general effort to grow closer together as ecclesiastical fellowships."

and, where possible, to find a common ground which, if it does not lead to an organic union, can nevertheless be a ground of alliance for united activity for the kingdom purposes of our God. As long as opposition to true and conscious Lutheranism, or any other churchmanship, is regarded as the good to be preserved above all others, the spirit of Christ does not seem to us to have yet come to presentation. This is a bigoted churchmanship, not to say Christianity, which refuses to have communion with those who believe in the Lord Jesus and seek to follow and serve him from the heart. . Are those alone the children of God? They do not claim to be, according to their resolution. How then can they, as children of God, refuse to appear with other children of God at the table of the Lord, refuse to have table fellowship with other children of the one Father? What will the heart of Him who offered Himself for all, and instituted the Lord's Supper as a memorial and communion for all His children, feel?" Such should not be the argument among Christians, as is done in this sentence: "In these days, when so strong a tendency to union is evidently manifest in ecclesiastical circles, it is the more distressing when a Protestant communion manifests an intolerance bordering on bigotry, and that even against such ecclesiastical communions as essentially agree with it in fundamental doctrine." - That our age, drowned in unionism and indifference, cannot suffer holding above the purity of doctrine, we are well aware. But the Church of Christ is not a "reed which the wind blows to and fro"; Christians are "no longer to be children, and to be weighed and swayed with every wind of doctrine by the craftiness of men and deceit, that they may deceive us," Eph. 4:14. The church is rather "the house of God, which is the church of the living God, the pillar and foundation of the truth," 1 Tim. 3:15. The place where it was instituted is clearly indicated in the resolution of that conference by a "Therefore." Why then does the Lutheran Church exhort its members to attend the services of their own church and to avoid the assemblies of other believers? Earlier it was said, "The Lutheran Church believes that in all essentials it is the apostolic church, possessing the Word of God pure and pure, and the sacraments of the institution of the Lord gemäzt." If this presupposition is false, then it is necessary to prove it, to show the false doctrines of the Lutheran Church. But if the presupposition is right, then inevitably follows the sentence with its "Therefore." And what may be the feeling of the faithful "heart that offered itself for all," we know. He said, "If ye continue in my sayings, then are ye my true disciples," Joh. 8:31. To this we also command all consequences. Admittedly, it pains us to have to separate ourselves from many dear children of God who exist in other communities. This has already been stated in our confession: "It is hard to want to separate from so many countries and people and to lead a special teaching. But here is God's command." But the separation is made considerably easier when we think of the groaning of the children of God in most of the Protestant churches of today over the ground-breaking false teachers in their own midst, whom they cannot avoid because they have allowed them to grow over their heads in perverse forbearance. A Protestantism which manages to invite even the papacy as it is, without repentance and without reformation, to the formation of a great universal church - such a Protestantism is not capable of instructing Christians rightly on the question of the unification of the churches. What most Protestant communions sorely need is not further union, but divorce and thorough purging.

E. P.

The Bible.

The statesman W. E. Gladstone, who passed away in 1898, known to the English people simply as "the grand old man," was a devout, Bible-believing Christian. What he said about the Bible is worth reading by many.

"The Bible, which has been translated into hundreds of languages," he once said, "removes the curse of confusion of languages; it restores one language to the world and makes separated mankind one great family, understanding one another. Like a supreme message, charged with spreading consolation, admonition, and light, its contents break through into the souls of men. Its sound has gone out into all lands and its words into all the world. Not only from the professor's chair and the preacher's pulpit, but in the simplest hymn, which, sung under the lowest hut roof, reaches God's ears, to the most elaborate cathedral choir, as in a thousand other silent ways, the Bible will carry out its holy mission. Where is there a calamity, a distress, a crisis in life, in which this inexhaustible treasury denied her help? Where is a profession, a position, which could not daily and hourly enrich itself from her words, these words which never weaken by repetition, which bear the stamp of eternal youth upon them, as they did from the days of their first revelation? When the solitary inquirer ponders her words and draws from their source, how does she reward his labor!

"Alone in still more hidden pastures, in lonely chambers, in the silence of the night, on the sickbed, in the face of death, the Bible is there to comfort, to heal, to orient, and to soothe with its messages. Nay, even more than this. In the throng and tumult of life, in the royal court and in the market, in the streets and alleys, the hunted soul may, by the help of some blessed word, take wings of the dove to fly away 'unto the place of rest.'"

Neighborly Handout.

It is always comforting and edifying for the children of God to be able to perceive in their experiences how it often happens in God's household and in His government that one can, as it were, grasp it with one's hands, and how often a Christian, while he first seeks to comfort and edify himself, may unconsciously also serve another for blessing and comfort. This is how it once happened to the sender.

For all sorts of reasons I had become very fainthearted and weak in faith, got up one morning at four o'clock, and after I had finished dressing, took up my instrument and sang to it several verses of the Gerhardt hymn: "Swing yourself up to your God." Across the hall from my room lived a poor, God-fearing widow, M., who was recovering from a long illness. When I arrived in my room after 11 o'clock from my work, she beckoned to me with a radiant face, asking me to come over to her quickly. "How the neighbour looks so merry to-day," I thought, "what does she want of you?" As I entered her humble little parlor, she came out to meet me, and immediately greeted me with the words, "I can't help it, I must tell you what such a great benefit you have done me this morning, for which I can't praise God enough." Astonished, I held out to her, "How, what are you saying? I don't know anything about it!" She: "Yes, I want to tell you.

but say: I have been so depressed and downcast for some time, but especially last night and the night before, that this morning I wet my bed with tears. Then you begin to play and sing: "Arise unto thy God! Oh, you can't believe it, how all my melancholy is blown away! I thought God himself had called to me from heaven, and you must be the mediator; I thought the angels were singing to me, and I couldn't bring myself to tell you!"

The deaf churchgoer.

A poor deaf woman who had not heard a sound for years still went to church regularly. One would have thought that this was not necessary and that she would have been better off staying at home. Someone who was surprised once asked her why she always went to church, since she could not hear anything. She answered: "I go to the house of God because I love it. It gives me many a good thought about the hymnal and the Bible text when my neighbor has shown it to me. Also, I feel more near God and the church there, and above all, I think it my duty, yea, my privilege, to serve God in his house as he hath ordained."

What a reproach is the example of this deaf woman to all who miss the service for the sake of trifling causes! Someone once rightly said, "Every little child who goes to church regularly helps to swell the stream of general custom in that direction." And how necessary that is!

The cross from the churchyard.

On a Christian cemetery belongs the cross, which is unfortunately only too rarely found in the cemeteries of our country. Instead, many graves are adorned with often quite meaningless, often pagan figures and symbols on the tombstones.

The cross that adorns the graves testifies that one has triumphed.

Even the inscriptions on the gravestones and monuments seldom reveal whether a child of God or an unbeliever lies buried beneath them. How gladly one reads on the gravestones a word of Scripture or a verse of a song as an expression of the faith and hope of a departed child of God and of his relatives who memorialized him! Such gravestones are silent yet eloquent preachers to cemetery visitors. Christians should keep away from the resting-place of their departed in the Lord all pagan forms, as well as those dictated by time and fashion, and faithfully adhere to the ways of the pious fathers.

Obituary.

Walter Hilgendorf was born on February 18, 1891 in Arlington, Nebr., the son of J. Hilgendorf and his wife Johanna, née Siebert. From 1905 to 1914 he studied at our institutions in St. Paul and St. Louis. In September 1914 he was appointed as a traveling preacher for Havre, Mont. and Um.

ordained and inducted in the area. He began his missionary work on about three bases. These places had about 60 to 70 souls. Two years later, under his blessed work, there were 4 churches and 12 preaching points with over 500 souls. He traveled an area about 140 miles long and 75 miles wide. Just imagine what it means to seek out and visit the people in such an area. Most of the distance the missionary could travel by rail, but how many a mile was inland by slow wagon or even on foot. New settlers in their little huts, often hard to find and lying on roads as yet little travelled, had to be sought out. Tirelessly and undauntedly this faithful missionary went about his work, for which the good Lord had given him wonderful gifts. He knew how to find his way quickly into the various situations and circumstances. In his dealings with others he was kind, friendly and very considerate, but also just as resolute and unyielding in the face of error and wrong practice. Under such blessings he could no longer manage the work alone. The parish was divided. Three and a half years had he labored in this field, when he found himself compelled to accept the call to Edgeley, N. Dak. But there again he stood on a large field, and a quite beautiful relationship had formed between pastor and congregations here also. It was, however, short-lived. In April 1918 he had been introduced; on December 6 of the same year he fell ill with influenza. On the 8th he was still preaching at La Moure, about eighteen miles from Edgeley, and in the evening at Edgeley. The sickness increased, pneumonia joined it, and with the words of his Saviour on his lips, "Verily I say unto thee, this day shalt thou be with me in paradise," he gently and blessedly fell asleep on the 21st of December. A funeral service was held at Edgeley on December 23, with Father Klünder officiating. Thereupon his relatives accompanied the body to Seward, Nebr. where it was buried in the ground on Dec. 27. Father Becker preached in German and Prof. Welker in English. He leaves his widow, Laura, nee Albert, two children, his parents, three brothers and two sisters. Jul. Clöter.

New printed matter.

All books, music, pictures, etc., displayed at this place may be obtained through the Concordia Publishing House, St. Louis, Mo., at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

American Lutheranism. Vol. I: Early History of American Lutheranism and the Tennessee Synod. By P. Bente. Concordia Publishing House, St. Louis, Mo. 1919. 237 pages 5X7^{1/2}, bound in cloth with spine and cover titles. Price: tzl.25 postpaid.

A very short time after the publication of the second volume of *American Lutheranism*, the first is now available, a very estimable gift especially at the present time. It deals, as the second title indicates, with the early history of the Lutheran Church in our country in the seventeenth, eighteenth, and about the first half of the nineteenth centuries, and the particular history of the Tennessee Synod. The history itself is preceded by a valuable introduction on Christianity, the invisible and visible church, Lutheranism, and the Union, with the proof that the Lutheran church alone can lead to the right union. The entire presentation in this work is calm, factual, and equipped with the necessary proofs, which is precisely why it is so valuable. Now it is important that this work, of which two more volumes will appear, be bought, read and distributed, so that the extremely diligent and faithful efforts of the author and the zeal of the publishing house will bear the right fruits. The third volume will bring the history of the Ohio, Iowa, and Buffalo Synods, and of the Scandinavian Synods; the fourth, the history of our own Synod, and of the bodies connected with it in Synodical Conference.

L. F.

Anniversary Booklet for the Twenty-fifth Anniversary of the Lutheran Indian Mission of the General Synod of Wisconsin, Minnesota, Michigan and Other States, Northwestern Publishing House, Milwaukee, Wis.. 70 pages 6/sX9/>. Price: ! 50 cts.

This book, interesting in its contents, and beautifully furnished with many pictures!" The book was published by the Commission on Indian Missions of our sister Synod of Wisconsin, and was written by the chairman of that commission, Rev. H. Koch, has written it. The first 43 pages give the history of this mission and its four stations in distant Arizona; then follow 27 pages of brief narratives from this difficult mission, quite a number of them written by the gifted, self-sacrificing missionary Harders, who was unforgettable to all who knew him, and who died blessedly two years ago. No one will read the book without being moved. The mission now numbers 84 baptized Indians, and 156 Indian children are taught in the four mission schools. L. F.

The HErr is King. Psalm 93. cantata on the feast of the Reformation for mixed choir by F. Q. Dulcken. Pilgrim Publishing House, Reading, Pa. 14 pp. 7X10. Price: 25 Cts. the dozen \$1.75.

A somewhat larger, but otherwise not further difficult, swinging piece with independent organ accompaniment, a bass solo, German and English Bible text. L. F.

Ordinations and introductions.

Ordained on behalf of the respective District Presidents were:

On the 7th Sunday, Trinity: Kand. A. Matins for the missionary service in South America at St. Paul's Church, Little Rock, Mo. by Rev. F. W. Horstmann. - Kand. D. Oberdick at Christ Church, Augusta, Mon. assisted by Bro. Kollmorgen, by Bro. L. Reith.

On 9 Sonnt, n. Trin.: Kand. K. 5). Sheep in St. Luke's Church, Reno, Nev. assisted by P. F. H. and W. E. Menzel of P. F. E. Mary's. - Kand. H. H. Kühn in the Immanuel church at Bristol, Conn. assisted by the 4th Steege and Kavasch of P. O. Düsseldorf. - Kand. A. G r e v e at Bethlehem church at St. Louis, Mo. with the assistance of the Henkel and Röttgcr of P. J. H. C. Fritz.

On the 10th of Sonnt, n. Trin.: Kand. W. V andre in the church at Altamont, Ill, by P. F. W. Brockmann. - Kand. A. Schlobohm at the church at Alton, Ill, by k. N. Torgler. - Kand. A. F. Michalk at St. Paul's Church, near Bishop, Tex. by P. A. E. Möbus.

On behalf of the respective District Presidents were ordained and inducted:

On the 7th of Sunday, A.D.: Kand. H. Harthun at St. John's parish, Merrill, Wis. by H. Daib.

On the 8th of Sunday, A. D.: Kand. A. C. Hallmann in the church at Deerfield, Kauf. assisted by Kand. K. Schaaf by P. R. Heike zun.

On the 9th of Sonnt, n. tritt.: Kand. W. Opitz at Zion Church, Maple Grove, Mich. assisted by Rev. F. Rutkowsky, by Rev. F. Bickel. - Kand. P. G. Kaase in the congregation at Brownwood, Tex. by P. L. Karcher. - Kand. A. C. Weber in the parish at Rolla, Mo. by P. Hy. 'H. Frohn. - Kand. G. l u r k s z a t in Zion Church at Boston, Mass. as Lithuanian missionary for the Nenenglaud States, assisted by Prof. Daus and the Kories, Mayer and Pfeiffer, by P. H. S. Brustat.

On the 10th of Sonnt, n. Trin.: Kand. W. S ch u l k e at Trinity Parish, Coal Valley, Ill, assisted by Bro. Piehler of Bro. F. E. Mayer.

On the 11th of Sonnt, n. Trin.: Kand. P. Krey as assistant preacher in Trinity parish at Springfield, Ill, by P. Fr. Brand. - Kand. J. H. Nau in the .At. lloün's Ollurc-ü, Townsend, Wis. by P. D. Markworth.

Introduced on behalf of the respective District Presides were: On Sun. Exaudi: P. P-Beinke in the Zion parish at Pevely, Mo., assisted by the Telle and Birner of P. J. Frenz.

On Trinity Sunday, Rev. E. Bertram at St. John's Parish, Vernon, British Columbia, Can. by Rev. J. E. Herzer.

On the 6th of Sunday, A.D.: Rev. H. H. Kum nick at the First Lutheran Church at Missoula, Mont. assisted by Rev. M. M. Hudtloff.

On the 7th of Sunday, A.D.: Rev. A. L. Kreyling as associate pastor at Our Savior's Oüuroü, Perth Amboy, N. I., by Rev. V. B. Skov.

On the 8th of Sunday, A.D.: Rev. R. Election in the Missionary Parish at Elbow, Sask., Can. by Rev. W. A. Bpäler.

On the 9th of Sonnt, n. Trin: P. A. C. Hallmann in the parish at Shockey, Kans. voy P. R. Heike zun. - E. W. l a h n in Trinity parish at Edwardsville, Ill, assisted by P. Gsch' by P. O. Rothe. - P. C. H. Schaaf in the parish at Fallon, Nev. assisted by P. W. E. Menzel.

On the 10th of Sunday, A.D.: P. M. A. meeting in the parish at Amherst, Wis. by P. A. F. Brcihan. - V. Bartling in the parish of Bismarck-Driscoll, N. Dak. by Rev. J. Brandt. - P. H. A b r a m

in the parish at Alpha, Minn. assisted by Bro. Neunaber, by Bro. A. Paul. - W. Piehler in the parish at Sherrard, Ill, by F. E. Mayer. - H. A. F i s h e r in the mission parish at Pocattello, Jdaho, by H. C. Schulze. - P. B. O. Judge in the L>t. Btarkus parish at Symco, Wis. by P. R. A. Karpinsky. - P. G. H. Peters in Trinity parish at Onekama, Mich. by P. F. Sievers. - M. Stoeppelwerth as assistant pastor in St. John's parish at Whiting, Ind. by P. J. Bopp.

Introduced as teachers in parochial schools were:

On the 9th of Sonnt, n. Trin: Teacher W. Bütke as teacher in the Bethlehem parish school at Altamont, Ill, by P. F. W. Brockmann.

On the 10th of Sonnt, n. Trin.: Kand. H. Brüning as teacher in the school of the Immanuel congregation at Kingston, N.P., by P. F. T. Schröder.

On the 11th of Sonnt, n. Trin.: Teacher A. Meyer as teacher in the school of the parish at Osmond, Nebr. by P. A. W. Brueggemann. - Teacher W. H. Nagel as teacher in the school of the Nazareth congregation at Chicago, Ill, by P. F. Worthmann.

Groundbreakings.

The foundation stone for the new church was laid:

On the 6th Sunday after Trinity, the Zion congregation at Pevely, Mo. - On 9, Sunday, Trin: The Immanuel congregation at Shady Brook, Kans. (P. L. C. Hermerding). Preacher: O.

Heerwagen and P. Pennekamp (English).

Inauguration.

On the 10th 'onnt. a. Trin. the St. Paul's congregation at P 0 tter, Nebr. (P. O. A. Brunswick), dedicated their new church (30x48 feet) to the service of God. Preachers: Prof. Welker and P. Bölling (English).

Conference displays.

The Middle Conference District of Northern Illinois will assemble, w. G., from Sept. 30 to Oct. 2, in P. Bösters parish at Chicago, Ill. papers have Kuring, J. Bünger, Rupprecht, Ullrich, J. I. Müller and Prof. Köhler. Confessional address: Fr. Loth (Fr. I, F. Müller). Sermon: Fr. Ltting (Fr. Bartsch). Registration with the local pastor by September 20. H. C. Gübert, Sekr.

The Special Conference of S ü d o st - M i n n e s o t a will meet, w. G., on Oct. 7 and 8, at Bro. Köhneke's church at Rushsord, Minn. Work: Exegesis on 1 Cor. 15: 1P. H. Schulz; on ch. 16: P. M. Weinhold. The doctrine of the means of grace: P. J. C. Meyer. Pension: P. Köhneke. The judges of the Old Testament: P. R. Gaiser. Polygamy in the Old Testament: kP. Zitzmann. vutaaüatioul visours* on tü" Seaond vommundumnt: Milbrath.

Confession: Fr. Milbrath (Fr. Rolf). Sermon: Fr. Zitzmann (Fr. Affeldt). Please notify the local pastor of your arrival or departure, including time and place.

W. F. Milbrath, Secr.

The S ü d w e s t - N e b r a s k a - Special Conference will gather, w. G., from October 7 to 9 in Fr. Pebler's parish at Bertrand, Nebr. Confessional address: Fr. Ramelow. Preigt: k. Werning (Fr. Gülder).

G. Viehweg, Secr.

The Northern and Western Michigan Teachers' Conference will meet, w. G., from the 8th to the 10th of October, at Richville, Mich. Practical Work: Review catechesis on the ten commandments: Teacher Wyneken. Christ's entry into Jerusalem: teacher H. Meyer, k'irst l'sson on Last ventral States: teacher Wachholz. ^onZitnäe and Dirne: teacher Neuenkirch. Theoretical Works: Lattle ot tüe lVildorness to l'etersdui^ and he trant and Vee: teacher J. G. Weiß. Oorreetion ok Ln^isli VVritten 4VorR: Teacher H. Eirich. Further education of a teacher: teacher A. Winterstein. Life of the pedagogue Comenius: Teacher Zeile. Furthermore, the local teacher should have his students perform a song, either before the conference or in the church service. Registration desired by September 20. No registration, no quarters! People should report to teacher J. C. A. Winterstein, Richville, Mich. M. G. Gräbner.

Syno-al ads.

The Kansas District of our Synod will meet, w. **G.**, from the 8th to the 14th of October, at Immanuel Church, near Bremen, Kans. (P. O. Mencke). Those coming by the üurUnxton railway from the west or from the east will be picked up by Odell, Nebr. all others by Bremen, Kans. Registrations stating the time and place of arrival must be made immediately. Do not forget the decision of the Synod to raise a collection to cover the travel expenses of needy Synod members. H. Müller, Sekr.

The Southern Illinois District of our Synod will meet, w. G., October 15-21, at Collinsville, Ill. paper, "The Good Works." Speaker, Prof. Bro. Streckfoot. The credentials of the deputies must be signed by the pastor and at least two overseers, and are to be read at the close of the opening service on Wed.



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No. 19.

Forgiveness of sins and love.

Many sins are forgiven her, because she loved much:
but to whom little is forgiven, the same loveth little.
Luk. 7, 47.

To this word of JEsu belongs a story. It was in the house of the Pharisee Simon, with whom JEsus was a guest. It did not happen often that JEsus was invited by the Pharisees. They were not JEsu's friends. Nor was it love and friendship that moved Simon the Pharisee to ask JEsu to be his guest. He did not pay him the usual honors of welcome on entering the house. He did not put water before JEsu's feet, did not give him a kiss of welcome, did not give him oil for his hair, and thus proved that he did not love and respect JEsu enough to consider him worthy of such honors. How different from this Pharisee was the great sinner who came in during the meal, and stepped from behind at the feet of JEsu! She wets those dear feet with the tears of grateful love, dries them with her hair, kisses them, and anoints them with delicious ointment. We do not know who this sinner was. At any rate, she had met the Lord before and had been allowed to experience His love for the Saviour. Some consider her to be Mary Magdalene. The act of this woman, who made up in her own way what Simon had neglected to do in welcoming the Lord, might have put the Pharisee to shame, if he had not been so proud and proud of himself. It is not shame, however, that the Pharisee feels at the sight of the woman, but greater contempt of the Lord. "If this man were a prophet, he would know who and what manner of woman this is that toucheth him; for she is a sinner," says his heart. The Lord awakens him from his evil thoughts by saying, "Simon, I have something to say to you." What Jesus has to say to Simon he clothes in a parable. A usurer had two debtors, one of whom owed 500 pennies and the other 500 pennies.

50 was owed. Since they were both insolvent, he gave them the debt. The Pharisee is now to make a judgment as to which of the two debtors will probably have loved the generous creditor the most. Simon guesses on the one who had been given the most. This judgment is applauded by the Lord Jesus.

Now JEsus Himself makes the application and compares Himself with the creditor. All men have become indebted to him through sin until they are unable to pay. He compares Simon and the woman with the two debtors, but not in such a way that Simon was the debtor with the 50 pennies and the woman with the 500 pennies. The fact that Simon was the worldly respectable one and the woman the shameful one was only coincidental and depended only on the external circumstances. In his heart Simon was just as great a sinner, indeed probably the greater. But as far as the remission of sins was concerned, there was a difference. First of all, there was a great difference in the love of the two debtors for Jesus. JEsus clearly points out the difference. What Simon had lacked in love for the Lord, the woman had more abundantly replaced. And now JEsus draws an incontestable conclusion on the basis of this revealed fact and the judgment given by Simon earlier: He who loves much proves that many sins are forgiven him. The woman has loved JEsu much, but Simon has shown him little and no love at all. Consequently many sins are forgiven her, but none to Simon. The Lord Jesus does not go further in his conversation with the Pharisee. How it came about that Simon had no forgiveness, he does not say. But Simon could learn it from what Jesus said to the woman. He said to her, "Your faith has helped you; go in peace." Simon lacked faith in the Saviour and His redemption, and therefore lacked justification, and therefore lacked love to JEsu.

With Simon we should all open our ears and listen to what JESus has to say to us here. We are all JESu's debtors and without his forgiveness eternally lost. JESus still walks in and out among us. He is among us in his poor and needy. He is among us with the needs of his kingdom. What good you do to his kingdom and to his poor, you do to him yourself. Not that JESus needs our help and our sacrifices. All the gold and silver of the earth is his. An innumerable host of holy and strong angels are at his beck and call. He has no need of us for the building of his kingdom and the support of his needy brethren. But he has left the matter to us and entrusted it to us, so that grateful hearts may give vent, may have an effect. Love is of a kind that it must work for the beloved. This quality of love was taken into account by Jesus, who left something for us to do for him. And now this is a simple conclusion: where there is much love and gratitude, there must be much assurance of forgiveness and much faith.

This is a beautiful thing, and all Christians have good reason to rejoice when a congregation is rich in good works, when it sacrifices much for the kingdom of God and the needy. Not so much for the sake of helping the kingdom of God. God's kingdom comes even if none of us embrace it. But the rich thank offerings of a congregation are evidence that the people have rightly understood and grasped the gospel, that they have accepted it in faith, and now have the assurance of the forgiveness of their sins. The pastor of a congregation diligent in good works may say to himself that his ears are not deaf, that he has not preached in vain, for there is much thankfulness in his congregation, and therefore much forgiveness.

But this is a wicked thing, when a congregation is lazy to good works. Then the pastor must ask himself: Have I preached the gospel rightly? Why is there so little faith among us? But above all the people must ask themselves, Have we hitherto heard the gospel aright, or have we not rather despised it through unbelief? Why is there so little forgiveness of sins among us? It is not because of God and his gospel that we have no forgiveness, for forgiveness is for all. It must be because of us: we lack faith; that is why we have so little forgiveness, and that is why there is so little love among us.

God grant us grace to receive the gospel aright, and to believe it. Then the gratitude in our hearts will become great and overpowering. Then the Lord Jesus and all pious Christians will be able to rejoice in our willingness to sacrifice.

Of these, 98 are in the first class, 176 in the second, and 116 in the third, since in addition to the new students, there are two from last year who had to interrupt their studies soon after they began. Of these, however, 54, namely 12 from the first and 42 from the second class, will be doing substitute work in the church and especially in the school throughout the year, so that, as 8 will have to sit out for other reasons, partly for health reasons, there will be 326 students here. The shortage of teachers for our parochial schools is so great that we consider it our duty to enlist as many students as possible from our large second class for such service. To the substitutes themselves such practical exercise, as years of experience have taught, is of great benefit. As we write this, September 15, no less than 85 requests for helpers have come in, about all the helpers that could be sent having already been sent out from our institutions at Springfield, River Forest, and Seward. Of these requests, 54 have been filled by students from our institution, 4 have been satisfied in other ways, and 27 are still waiting to be filled. In more than one case, a school has been saved through the intervention of a student; however, the existence of a number of schools is still in jeopardy unless temporary helpers step in. For this very reason we ask parents to allow their sons to become vicars. - The academic year at our St. Louis Seminary was opened on September 10 with an address by the president of the institution, Prof. I. F. Pieper, and on September 11 the lectures began. The new entrants are all from our preparatory institutions: 25 from Fort Wayne, 24 from Milwaukee, 21 from St. Paul, 18 from Concordia, 13 from Bronxville, 7 from Winfield, 2 from Conover, 3 from Oakland; in addition, one more has entered who studied elsewhere. Among the new entrants is one who has his home in Germany, one who is from Argentina, and one who is from New Zealand. Our institution has begun its eightieth school year with this academic year, and in these eighty years has prepared 2488 candidates for the ministry of the church. Who can measure the blessing that has come from this institution alone?

There is also good news from our other institutions. In our practical seminary in Springfield 30 new students have been admitted, and the total number is 154; 17 of them are in the vicariate. Among the students are 24 foreign speakers: 21 Czechoslovakians, 1 Lithuanian, 1 Pole and 1 Italian.

We are also especially pleased with the growth at our teacher training colleges. Director Kohn of River Forest writes: "Our enrollment this year has been better than last year; nevertheless, it is not yet large enough to meet the need for teachers in the future. We have the following to report: Newly admitted: 51; Temps: 18; Pupils: 210. Though, indeed, we are heartily thankful to the good Lord for this blessing, and by no means wish to grumble, yet, by human reckoning, it seems to us that a pupil body of at least 260 is necessary." - In our teacher training college in Seward, Nebr... Nebr. new entrants are 28 boys and 6 girls; the total number has risen to 117, and

Our teaching institutions.

God has again blessed our institutions of higher learning with a beautiful and large number of new students and pupils. Our seminary in St. Louis has an even greater number of students than last year and has the largest number in its history. 114 new students have entered, and the total number of

2 more boys are already enrolled and will certainly enter. In Seward, as has already been announced, girls will also be trained as teachers from this school year on, a step which seems justified to us in view of the great shortage of teachers which will probably continue for years to come. Already this year inquiries for female teachers have reached us here in St. Louis from various quarters, in which we have been able to give only a few fillings. Three of the girls who have entered Seward come from the circles of our Norwegian brethren and are to be used one day by them for service in parochial schools. Our seminary in Seward was recognized by the state some time ago, and its graduates receive a state certificate. News has just come that our teachers' seminary in River Forest has also been accredited by the state as a "normal school in good standing."

From our colleges, the preparatory institutions for our St. Louis Seminary, come the following:

	Newly recorded.	Total.
		210
Fort Wayne	46	165
Milwaukee	51	150
St. Paul	47	115
Concordia	29	126
Bronxville	51	160
Winfield	58	52
Conover	17	41
Oakland	11	

Principal Bunger of St. Paul remarks: "Our institution opened its 27th school year on Wednesday morning (September 3) in a solemn manner. Dr. Sigurd C. Ylvisaker, appointed by the Norwegian Synod of the American Ev. Lutheran Church, was introduced by the Vice-President of the same, Rev. J. A. Moldstad of Chicago, and Assistant W. Luke of our St. Louis Seminary by the Vice-President of the Minnesota District, Rev. A. H. Kuntz. I had opened the new school year by speaking before this double act. We have 47 new pupils, including 4 former pupils who have returned, and 9 from the Norwegian Synod, two of whom are in the upper grades. From our Progymnasium at Portland, Oreg. 3 entered the second upper class. If quite a few more, whom we expect to return from last year's, the total will amount to 150." - Principal Luecke of Fort Wayne adds the following remarks to his communication, "Newly admitted: 46; total number of all pupils: 210. We expect quite a few stragglers. 28 primans left here in June, but 25 pupils of the other classes did not re-enroll at the opening last Wednesday. Of these 25, 5 have entered at Springfield, one at Bronxville, three have suspended on account of sickness, and the remaining 17 have not returned for the most part because they have found profitable work. This latter fact must fill us with sorrow, for it presents a threatening danger to our church. It becomes more difficult from year to year to recruit Schiller for our institutions from the cities. On the other hand, there are still Christians who are blessed with earthly goods and who let a poor pupil study from their means alone. Our institution has four of them." - Director Kreinheder of Conover remarks that of the

52 students there, half are girls, and that some students are still expected. He adds, "Our people here in the Southeast are showing greater interest in the institution and are willing to do more for it. Recently, communities in Catawba Co. have turned to the asylum through P140. An Educational Society in the interest of our College has been formed. A number of our people have decided to erect a dormitory building for girls; hitherto they have been housed in private families. When the land and building are paid for, the property will be deeded to the Synod." - Principal Brohm of Oakland remarks: "The interest in the ^California- and NevadaDistrictj is very lively." - In Portland the school year will not open until September 15, but we are tentatively informed that 8 new pupils are expected and the total will be 16. - At Winfield, among the 160 pupils, 23 are girls.

If we add these various data together, there are 1877 pupils and students (not counting the female pupils) in our 13 synodal institutions, who are preparing themselves for the ministry in church and school in the overwhelming majority. Thanks be to God for his rich blessing! May He help them to reach the goal! May he hold his protecting hand over all our institutions, give to teaching and learning diligence and faithfulness, prosperity and success, give everywhere the right fear of God and skill for the high, holy, glorious profession! All depends on God's blessing.

L. F.

Iowa District Convention.

The Iowa District assembled from August 20 to 26 in the midst of the Immanuel congregation at Klinger, Iowa; but the synodical delegates were drawn from the congregations of the

L. Jockey to Klinger and H. Maas to Readlyn fed.

Mindful of the many tribulations that have befallen many congregations in our district in recent years, Praeses Pfothenhauer preached a heartwarming sermon on "The Church's Comfort and Security" in the opening service based on the 46th Psalm. He showed that the church always seeks comfort and help from the Lord, that God has always been the church's weapon of protection in the past and will continue to be its faithful refuge in the future.

In his presidential address, District President Th. Wolfram encouraged us, on the basis of Ps. 46:5, 6, to confidently continue in our work in the kingdom of God in spite of all the enemies of our church. The Christian church is God's city. "God is with her within, therefore she shall prosper."

Exceedingly interesting and instructive was Dr. P. E. Kretzmann's paper on the subject, "The Feasts of the Jews; their Significance to the Old Testament Church, and their Example to New Testament Times." 1. General on Jewish worship: a. Tabernacle and temple; b. the daily worship in temple and synagogue; e. the sacrifices. 2. the Passover, or feast of unleavened bread. 3. the feast of Pentecost, or the feast of weeks. 4th The Feast of Tabernacles, also the Feast of the Firstfruits of Oil and Wine. 5. the lesser

Feasts: a. The Day of Atonement; b. The Feast of the Seventh New Moon; c. The Feast of Purim; d. The Feast of the Church"; o. The Feast of the Wood Bringer.

Following the report on the 26 mission fields in our district, it was decided that the missionaries should establish weekly schools where possible; that the minimum salary of the missionaries should be P1000, and that our district should contribute P5000 annually to the General Mission Fund. For the Mission in our District, during the past three years, <1136,195.94 has been collected, and for the General Inner Mission, H5786.65. In the service of the Inner Mission is the Church Building Fund, from which interest-free loans are made to the mission congregations for churches, schools, and parsonages. However, this fund is empty and therefore needs strong support. It was decided to leave all the money collected for this fund in the district for the time being.

In reference to the school system in our state, the following resolutions were passed: 1. That we work diligently to develop and build up our schools; 2. That we advise the congregations to employ another teacher as soon as circumstances require; 6. That the Synod take legal steps to invalidate or remove the existing school law, as we deem it unconstitutional; 1. That we recommend to our congregations to have their teachers and school-keeping pastors take a summer course in the State Normal School, that they may obtain a state certificate; 5. That the Synod take steps now to employ a school superintendent.

The administrators of the student treasury reported a richly blessed year. 66 students were supported. Since a larger number will have to be supported in the coming year, larger sums of money will also be necessary.

From the report of our treasurer, Father F. Fiene, it was evident that during the last three years a quarter of a million dollars had passed through his hands. In various ways the Synod showed its appreciation for his faithful and laborious service.

The General Praeses, F. Pfothner, was given half an hour each morning to inform us about the teaching institutions and the missionary work of the Allgemeine Synode. According to his report, there are in the service of the Inner Mission 561 missionaries, 42 teachers, 7 women teachers, and 38 students, and these together serve over 140") churches and preaching places. In the army and fleet 22") men from our synod were serving as chaplains and missionaries; they visited 360 camps, naval stations, hospitals, etc. 40,00") young men from our synod were in war service, including 10,000 in France. About 800 fell on the battlefield or died elsewhere.

In order that studying in these expensive times should not become too costly for the students, it was pointed out by Praeses Pfothner as well as by representatives of individual teaching institutions that we must do something to relieve the budgets of our institutions as much as possible. A recommendation to this effect to the General Synod was passed with great unanimity. And because just now the old' evil enemy is displaying great power and much cunning in order to rob us of the delicious jewel of our parochial schools, representatives of our teacher seminaries at River

Forest and Seward emphasized that we should therefore make the greatest effort to recruit new students for these institutions right now.

The Synod listened with greater interest to the report 111 E. F. Melchers on the gratifying progress of the Negro mission. This had seen an increase during the war time of 800 baptized, 13 workers, 6 schools, and 900 pupils. For the Negro College at Greensboro, N. C., 30 new scholars are enrolled. A residence is to be erected for the teachers to be trained at this institution. For this purpose, gifts or collections should be sent in as soon as possible.

Our district has been divided into eight new visitation circles, so that each circle includes 16 to 19 parishes. If each visitor visits only six parishes each year, he will be able to make the rounds in three years according to the synodal order.

Our synodal report this year will be of very special value. In addition to the usual content (presidential address and report, paper on the Jewish festivals, etc.), it will contain the following: the opening sermon of Praeses Pfothner on the 46th Psalm, an extract from the business negotiations in English, and the instructive English lecture of Dr. Kretzmaun on the subject: "Our Christian Day-schools in the Present Crisis."

Synod gratefully accepted the invitation of the Benton County congregations to meet there in 1921.

To the hospitable congregations at Klinger and Readlyn wnrde the hearty thanks of Synod voted.

At the community mission feast at Klinger's, which was attended by 2500 "Seele" from ten churches, H880 was collected for the mission. God bless the kind givers! May He also make us willing and skilful for all good work! A. H. Lange.

From the shores of the Pacific Ocean.

The California and Nevada District of our Synod gathered in the midst of St. John's Parish in San Francisco from July 23 to 29. The opening sermon by General Vice-President F. Brand on John 15:16 encouraged us to work tirelessly in the kingdom of God. Then came the beautiful Synodal address, rich in life and comfort. The presentation of 1'. Schlottmann on Joh. 17 strengthened us in knowledge, faith and life.

Much time was taken up in our work in the Inner Mission. Our congregations are mostly small, and as the Synod has decided to increase the salary of the missionaries to an average of H77 per month, this work will require about H12,000 per year. According to the resolution, steps will be taken for a missionary to be "appointed" for the State of Mal. It is high time that our church there should also be strengthened.

But our Oakland institution submitted a detailed report to the Board of Supervisors. In spite of the war turmoil, classes continued undisturbed. It was again expressed that every community would like to send boys who would

The church is also interested in those who wish to enter the church who are preparing themselves for the preaching ministry and those who wish to acquire a higher education. The budgetary funds require about PMOO annually. This and the building fund still have a debt of ^10,440.

The Synod decided that in the future all funds should be merged into one fund. All expenses of the district as well as the district's share of the expenses of the General Synod are to be paid from this. The district treasurer was assisted by two financial secretaries whose main task was to draw up the budget, distribute it to the individual congregations and encourage them, even the smallest and poorest congregation, to contribute their share.

A District Journal has been established. It is to be published monthly in both German and English.

The Synod encouraged every congregation to establish a school, and if it already has one, to maintain it with all diligence. A step forward was taken in this matter by authorizing the Missionary Commission to assist financially in the establishment and maintenance of schools.

Prof. Theo. Brohm son. preached the pastoral sermon on 2 Tim. 1, 13. 14. In the mission service Fr. Wyneken preached on Luk. 5, 10. The school sermon was preached by the undersigned on Mark 10, 13-16.

The officers for jthe next two years are: Praeses: P. G. A. Bernthal; 1st Vice-President: l>. J. W. Theiß 2nd Vice-President: UP G. Mieger; Secretary: B. B. Lange; Treasurer: Mr. C. Claußen; Visitators: the ?!'. H. Haserodt and N. Jensen.

Vice-President F. Brand represented the General Synod. He gave a detailed report on the work that our Synod is doing.

With singing and prayer the meetings were closed. Will's God, we will meet in Los Angeles in two years. G. H. Smukal.

The care of our invalid church servants and their widows and orphans.

Every Christian heart in our synod must rejoice and thank God for the renewed and revived interest in the physical care of our retired professors, pastors and teachers and their survivors. Hitherto, as a result of the rapid growth of our Synod and the expansion of our institutions and missions that this has necessitated, this interest had been pushed back here and there. In the rush of work, many a weary man remained unnoticed, many a widow of Christ's fighters who had fallen in the Holy War was overlooked. But since the Synod in 1917 took the work of care into its own hands and appointed a general authority, and since in 1918 the Lutheran Laymen's League decided to devote itself especially to this very work, more has been written, spoken and done in our Synod for these often forgotten and abandoned than ever before. Our congregations have begun to collect more regularly and more abundantly for the Provident Fund, a portion of the proceeds of our

A printing press has been granted for this purpose, individual Christians have given larger gifts to this cause, and under the leadership of the Laymen's League a sum has been raised by our Christians for a capital stock such as has never before been collected by us in so short a time for any purpose. To be sure, we are still far from the goal. Some congregations, some individual Christians, do not yet seem to have fully grasped the importance and necessity of this work. But we have made great progress, and with God's help and by untiring labor we shall come nearer and nearer to the goal, namely, that the earthly subsistence of all who have done their duty in the service of our Church, and of their dependent survivors, may be sufficiently provided for.

The authority entrusted by the Synod with this work held its second annual conference with the representatives of the district supply authorities from August 4 to 6 in the hospitable congregation of Father Werfelmanns in Chicago. Diligent work was done. Seven sessions and one service were held during the two and a half days. Among the items submitted to and discussed at the conference were: 1. "Provision for Missionaries" (speaker: Teacher Welp); 2. "Claims of Such Ministers of the Word Employed by Private Companies" (speaker: G. Wolter); 3. "Revision of Questionnaire for Applicants" (speaker: B. W. C. Meinzen); 4. "Personal Contributions of Servants of the Word" (speaker: P. Ad. Vartling); 5. "Pension System of the Norwegian Synod" (speaker: P. E. F. Härte!); and above all, in accordance with the mandate of the General Synod, 6. "Systematic Provision or Pension." On this subject four sittings were spent, and several plans, prepared by an actuary, and explained by him in person, were gone over at length. It was not possible, however, in the time allotted, in spite of strenuous work, to consider all the details. A committee was therefore elected to deliberate further in. It was therefore decided that a committee should be appointed to continue its deliberations in conjunction with the General Authority, so that a well thought out plan, appropriate to our circumstances, might be presented to the next General Synod. Anyone interested in the preliminary plans as presented to the Conference may obtain a copy from the undersigned.

One thing became clear to all members of the conference on the basis of the available statistics, namely that the demands on our synodal supply will continue to increase from year to year for a long time to come, and that significantly. The great majority of our workers are still in their prime. The average age is only forty. The number of those who become incapacitated for service through old age or sickness, and the number of widows and orphans, will increase with the average age. This is proved by our experience during the last three years, during which the amount needed has increased from P55,000 in 1917 to ^75;000 in 1918 and ^95,000 this year. As Joseph once gathered a supply in Egypt for the time of need, so it seems to us that we should now make an adequate reserve for the future supply of our veterans, so that our Church may then be able to do its duty.

Our dear congregations, according to the report of the General Treasurer, during the first five months of this year, have

collected about H35,000 for the Provident Fund, and we are of good confidence that the missing ^50,000 will be in the hands of the District Treasurers in the remaining seven months, that is, by December 15, 1919. No congregation, no Christian, will owe the contribution to the Provident Fund, if they "consider" what is involved. Consideration for our charges forbids us to publish their private circumstances. However, in order that everyone may know for what purpose his or her gifts are used, I will take the liberty of mentioning one of our more recent cases.

A pastor in his prime, who served our synod as a . Traveling Preacher, and later as Pastor and Syuodal Clerk, served faithfully and successfully on a small salary, Suddenly falls ill with influenza. Miraculously he escapes death, but his strength is broken. The severe bleeding in the lungs refuses to subside, and the doctor diagnoses tuberculosis. Cure can only be hoped for in a mountain climate. Eleven children are present, the twelfth is expected. The pillar of the family, the eldest son, is preparing for service at the seminary.

of our synod and is itself in need of support. None of the children have any merit to speak of. The church must call a new shepherd, and cannot possibly bear twice the burden. Now, on what shall the terminally ill husband, the helpless wife, the seminary student, the band of young children live? Where shall the expenses of the long journey to the mountains, of the sanitarium, the doctor, the rent, the food, and the clothing be met? A hundred dollars a month does not go far in these times. But we could only grant half of that, because the treasury is too badly off. Does not your heart constrict, my fellow-Christian, when you think of such heaven-sent need? And I could add a whole series of equally poignant cases to this one, if space permitted.

Despite frugal housekeeping, our treasury is now P10,612,03 in debt. Fifty dollars a month is the highest amount we pay out to a family. On an average a family receives H21 a month. We should give more in almost all cases, but must wait to see what you, dear reader, -and your fellow Christians, will do for this purpose in the next few months.

We calculated at New Year's that so much should come in from each parish this year that 17 cents should fall to each communicating member. This is the least that should be expected. Many churches will certainly do more this year, and none will withdraw; you will help to see to that.

You wealthy Lutherans, however, remember that the demands will always increase; therefore, put a larger sum of your abundance into the common property or fund. To late generations you may, as some have done in our Synod, thus make friends with unjust Mammon among those who are worthy of twofold honor. A nobler purpose cannot be served by a bequest or endowment. Do it today, while you are still stewards, before the Lord takes the office from you.

God forbid!

On behalf of the Supply Conference

F. G. Kühnert, Chairman.

Mission news from Texas.

Among the extensive mission territories in Texas is the new territory in the central-western part of the state. It extends over five counties. More than three years have passed since God, against all odds, opened one door after another for us here, so that now in this new mission field the saving Word of God is being preached in seven different places.

The area is wildly romantic on the outside. Mountain ranges cross it in all directions. On the same and in the intervening uninhabited valleys, cattle and deer still have unlimited pasture, and cattlemen own large ranches. Hence this part of the State also has remained more or less uninhabited, and the missionary work more disregarded.

The missionary in this area, Fr. L. Karcher, first serves the Christians in Menard. The town itself is located in a horseshoe-shaped valley, surrounded by rocky-



Teachers and children at the mission school near Menard,

mountains, except in front of the northern entrance of the town, where the famous magnificent San Saba River flows by. In this little town the missionary preaches to an audience of about 45 souls. The services are held in an Episcopal church. Since Lutheran services had never been held here before, it is surprising that some of the people still held on to the Lutheran confession and faith. It was therefore a true joy to their hearts when a Lutheran preacher held services for the first time. The preaching of the divine word became a noble treasure to them, from which they would not part under any circumstances today. Soon the Lutheran families living on the ranches were informed that a Lutheran preacher was holding services in the town of Menard. So these came me, some twelve to twenty-five miles, to hear God's word. And the small, hopeful mission congregation gradually grew.

But as in almost all mission places, things did not always progress joyfully here; the arch-enemy of the Church of JESUS CHRIST energetically set about doing "mission" as well, but in the opposite direction. He used and created many opportunities, on the one hand, to attack his own.

The lodge system, which had infested the people in this remote corner, also took up arms. The lodge system, which had infested the people in this remote corner, also took up arms. There was nothing left but to draw the weapon of the double-edged sword. And God blessed the testimony of His Word. Some who had been entangled in the Lodge tore themselves away from it, and now faithfully adhere to Word and Sacrament. And may God give those who still belong to the Lodge enlightened eyes of understanding, so that they too may learn to recognize the soul-destroying evil of the secret societies in the light of the Gospel and cling solely to the Savior!

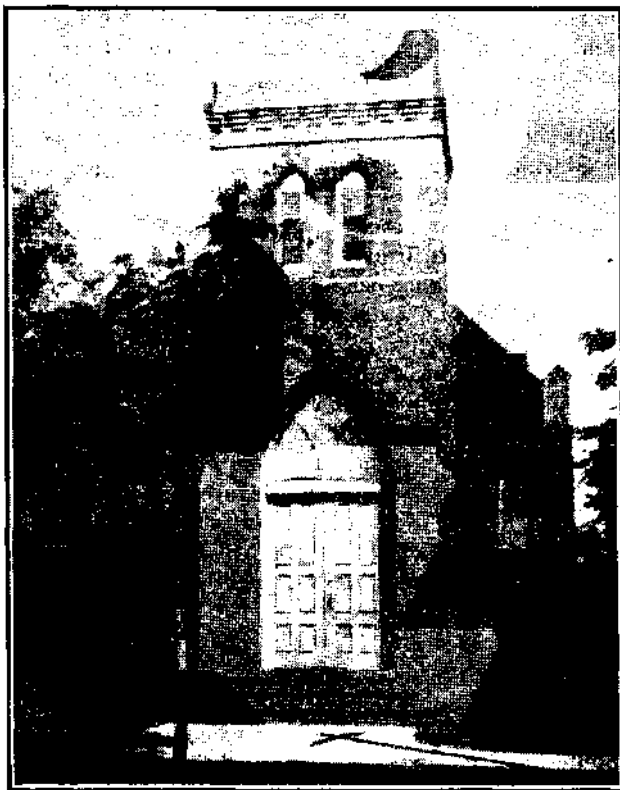
School is also held in Menard. Although it is not yet a proper parochial school, a group of children is taught Christian doctrine and secular subjects. This school is probably one of the



The rectory in El Paso, Tex.

Missionary summer school and during the ordinary school hours Sunday school. There is plenty of missionary work in this place, too. Yes, Menard and Eden alone occupy a man's time and strength. But to these are now added Brownwood, San Saba, Brady, and Saltbranch, near Bangs. At Brownwood the audience is still small, but the future hopeful, especially as a large oil field is developing there. Here also they have not yet come to a building of their own. Services are held in a Baptist church. Now a candidate has been appointed, -

In the well-known city of El Paso, Tex. in the immediate vicinity of the Republic of Mexico, separated from it only by the Rio Grande River, stands our missionary Father J. H. C. Sieck. In one of his last reports he says: "It is quite surprising to see how the people come to our services. We are only a small flock, and our church is not large and very remote, but Sunday after Sunday it is full, especially during the evening services. Our Sunday school is coming along nicely. Every Sunday the children line up almost full. I have now started a Saturday school as well. It is my experience that my confirmands have almost no knowledge of the catechism. But I hope that with more work, zeal and prayer, the Lord of the Church will help us to finally win an independent congregation of the true confession in this distant western city, which is so completely remote from our other stations, and to which our Christians have been directing their work and money for years. This may take years, however, for we have mostly sick people here who are staying in El Paso for health reasons; but they are people who appreciate the fact that the Christians of our Synod have taken care of the preaching of the pure Word here, in spite of great sacrifices and little success so far. Thus our 40 communion guests raised over \$106 for the chaplaincy fund last fall. And when the salary question came up, they were unanimously de-



The church in El Paso, Tex.

It is the smallest in our synod, with only four students. It is located on a ranch where the missionary used to live. Here he taught two years. One of his former pupils has volunteered to prepare for the preaching ministry and is now studying at one of our institutions. So even this little mission work is not time wasted and money thrown away!

But besides Menard, this mission field counts six preaching places that are almost as important to us.

A promising preaching place is the town of Eden. It is situated in the midst of a fertile farming region, where Lutheran families have settled in recent years. These turned to us for pastoral service. Here the missionary estimates the number of souls at about 60.' They give gladly and willingly for the kingdom of God, notwithstanding they have had two years of successive failures. They also intend to build a church as soon as possible. Here the



Church and school in Battle, Tex.

...to do something righteous. ... El Paso is a city where nothing is more highly valued than a merry life, dancing, theatre, 'nickel-shows', etc. Never have I heard of

of a city where people run around and let money fly as much as they do here. The danger is that our young people will also become entangled in this nature. We are therefore endeavoring to provide them with Christian entertainment. Hitherto we have gathered in the homes of the members. But these no longer hold the multitudes that are coming in. What is to be done? If only we could build entirely anew in a better situated place!"

We have now reported in several articles about our Inner Mission in the State of Texas. We hope that the reader has gained at least a small insight into our mission work. And we commend our great missionary work to the intercession and support of our fellow Christians.

Texas District Mission Commission.

To the ecclesiastical chronicle.

Domestic.

What about our mission feasts? We will say **only** a brief word about them today, and give only a few figures that were added to the missionary feast notices received by the editors, all from small congregations. One pastor reports as the total of the mission feast collection \$126.30, and adds, "This does not seem a large sum, but considering all the circumstances, it must be said that the Word of God has worked on the hearts of these people. Six years ago this church celebrated its first mission feast in fellowship with another mission church, and at that time the collection was a little over seven dollars. Since then this church has become independent, has erected a fine school building, and has contributed P406.d1 to the three million dollar fund. - I share this with you because it may serve to encourage you to give quite abundantly to the Mission. Without help from the Mission Fund, nothing would ever have come of this. The few Lutherans who were here at the beginning would have been swallowed up by sectarianism. At that time it was said to the Lutherans' faces in mockery: 'The Lutherans run around like swine in the woods/ What was meant was that they had no house of worship. But now, after the good Lord, we owe it to the missionary friends and the church building fund that we have the second most beautiful church property in the whole county. May the good Lord continue to warm the hearts of his Christians, that they may sacrifice quite abundantly for the work of missions out of their earthly good I' - Another small congregation has collected P460, and the pastor remarks: "This is the largest collection ever made; P2.64 comes on an average to every communicating member." - A third pastor-his congregation numbers 125 communicant members-shares that the collection amounted to tz195, and adds, "This is a significant advance over the previous feast (P120). I preached two preparatory sermons." - "Your example has provoked many," says the apostle of his church of the Corinthians, 2 Cor. 9:2,

L. F.

Church bulletins as organs or mouthpieces of a church or synod presuppose unity of faith. The Northern Baptist Church, at its meeting last year, had decided to establish a

sheet to be issued, which was to belong to the church and be its mouthpiece. The competent authorities were instructed to carry out the decision. There was no lack of the necessary money to buy out the already existing papers published by private individuals or societies. But another insurmountable difficulty presented itself. While one paper after another agreed to sell out, the *Watchman Examiner*, one of the best known Baptist papers, refused to merge with other papers into a single paper belonging to the church. Its main reason was that it would be impossible to carry out, since it was impossible to say what direction the new paper should take, because "the fellowship is too various and diverse. There were conservatives, that is, the right-wing Baptists of the old sort, who held Baptist doctrine to be divine truth, and generally adhered to the Bible and the main articles of Christian doctrine, and wanted them taught. But there is also a large party of liberals, that is, of those who are attached to the so-called newer theology, who criticize the Bible, to whom something is by no means divine truth merely because it is written in the Bible, but who hold that enlightened reason, so-called Christian wisdom, especially theological science, must determine what of what the Bible teaches is divine truth and in keeping with the times, and therefore to be taught and believed. Then there would also be in their church a large number of neutrals who would not be touched by the controversy, who only wanted to be left alone. Thus the same condition which in Germany was called "different directions" in the national churches. Now which direction was the new paper to take as the organ of the Church, and how would it go about it? "If the organ is liberal, then a great majority in the community will fight it. If it is conservative, then an equally vigorous opposition, only not so numerous, will rise. If it is neutral, then it will become contemptible to both parties, and is not viable." The *Presbyterian*, observes, that by this the *Watchman-Examiner* has given the

The same difficulty, the same sad state of affairs, existed in most Protestant churches. And this same difficulty, this same sad state of affairs, existed in most Protestant churches, and this was the real cause of the divisions and schisms. New lines of connections and divisions were beginning to appear. The conservatives, the more old-time believers, who at least still believe and have held fast the main truths of the gospel wo len - the conservatives in the various church fellowships are closer and more attracted to each other than the conservatives and the liberals in one fellowship. So it goes in church fellowships where unity of faith is not held, doctrinal discipline is not practiced, where error and dissent are tolerated until it grows over one's head. In the end, there is no longer a unifying bond, there is no longer any cordial cooperation and collaboration possible. One can no longer confess with one accord and with one mouth, because one no longer has anything to confess together. Then all kinds of papers of different tendencies come into being, three or more parties united only by the one ecclesiastical name, who in their hearts are separate and divorced people. An ecclesiastical paper as a common mouthpiece, if it is to be a mouthpiece at all, presupposes unity of faith, if it is to speak out about matters of faith and doctrine and not keep silent about them and instead engage in allotria, things that do not concern the church as such at all. The faith may in some respects be erroneous or quite wrong, but the mere cooperation and confession of faith presupposes unity in the faith. Even a

A band of robbers must be united in their aims and aspirations. If it is to be a godly working together and a godly confessing together, then, of course, it must be a unity in the truth. - Our "Lutheran" bears on its cover the note: "Published by the Evangelical Lutheran Synod of Missouri, Ohio, &c. States." And our *Lutheran Witness* goes out into the world with the inscription on its forehead that it is the official organ of the Missouri Synod. Both statements express the same thing: namely, that neither is a private paper, in which one hears only the voice of the writer, who alone is responsible for what he writes, which some in the Synod believe, others disown or let stand, but both papers belong to the Missouri Synod, they are its mouth, and what appears in its columns is its doctrine, its confession, its judgment. This is so taken for granted among us, that most of us have never given it serious thought, I suppose, what grace it is. None of us is anxious to see what heresy the next number of The Lutheran or *Witness* will bring. Everyone expects that one organ as well as the other will bring God's Word and Luther's teaching. Why does it say that? Because God has given us the grace to be of one mind in faith, and right faith at that. We have no different directions among us. The writers of our papers are committed to God's Word and the Lutheran Confession, and they gladly allow themselves to be so committed. And our Synod - that is, our congregations, our Christians - will not hear or tolerate anything else. Thanks be to God for this unity in the Spirit! God preserve it to us! Satan begrudges it to us. Our own flesh and evil example endanger it. Watch and pray!

E. P.

Abroad.

About Alsace-Lorraine, which has now been reincorporated into France, we hear that the Lutheran Church comprises 820,000 souls in 210 parishes. These, however, are for the most part in Alsace. According to the church calendar for 1919, there were 205 pastors; of these, however, twenty or more had been deported by the French government during the war. Two-thirds of the pastors were "liberal"; some even denied the deity of Christ. In the Protestant faculty of the University of Strasbourg, all the professors were "liberal". Under present circumstances, however, it was a delicate matter that commissioners from outside wanted to deal with the internal questions of the Lutheran Church in Alsace. Finally, the Commission recommends: 1. that the National Lutheran Council take a "watchful waiting" attitude toward the Lutherans of France; 2. that the National Lutheran Council give careful consideration to the question of effective cooperation with the Lutherans of France in the fundamental enterprise of establishing a satisfactory system of church education, including an institution for the training of pastors; 3. that the National Lutheran Council make a small effort to establish the Lutheran Church in Alsace. That the National Lutheran Council acquire a small, carefully selected library of Lutheran tracts and books, suitable for the use of the people and pastors, and suitable for translation into the French language, and turn it over to your Publication Committee, and have it distributed by the Chairman of the same, D. Henry Bach.

(Lutheran Zion
messenger.)

Zionism and the Future of Palestine, on Zionism and the Future of Palestine, D. Schneller writes: "Through two millennia the Jews have made the attempt, just as so many other peoples, Goths, Vandals, Lombards, to sink in the general sea of peoples. At first they were disenfranchised among the Christian peoples, and thus compelled by

to remain separate from them. Then, in the last century, they often received civil equality and called themselves Germans, Frenchmen, Englishmen, Hungarians, and so on. But even then it became evident that the Jew nevertheless remained a Jew. A divine doom rests upon this people, which its own prophets have repeatedly stated with great unanimity: the Jewish people must not perish. . . . From the delusion that they could dissolve in the flood of nations, the Jews of the whole world were stirred up for the first time when twenty years ago, at the first Zionist Congress in Basle, the Jew Dr. Herzl sounded his call to gather and return to Palestine. . . . Three thoughts gave the movement its character: 1. the Jewish people remains the Jewish people, even if its members call themselves a thousand times Germans, Englishmen, Frenchmen. 2. the Jews must return to their old homeland Palestine, otherwise they will never find peace. 3. Judaism is not a religion, but a race; therefore, in the politico-social movement of Zionism, God and religion must not be spoken of at all, according to the statutes. Zionism is spreading through the Jewry of the whole world with the victorious force of an irresistible thought. . . . An entirely new role is being played by Russian Jewry, which numbers five million. . . . Plus powerful rallies of the great American Jewry. . . . Even Jewish high finance, which with its untold millions dominates the United States, has thrown itself like a man behind Zionism. . . . It is, whether consciously or unconsciously, the eternal background that looms behind Zionism to an eye trained in the Scriptures. It is God's hand that is behind the changing fortunes of Judaism. . . . Now has this time of Israel's return dawned in Zionism today? I for one do not believe so. For wherever the prophets speak of that hour, they tie its dawn to a single but inevitable condition: Repentance, conversion, the turning of Israel to its God. Unfortunately, there is no trace of this in today's Zionism. It fails because of the contradiction that the Jews should return to Palestine, but not to their God. This is not God's way, but a way of their own devising, which must lead to new misfortunes." - And yet it is so, that already in the prophets of the Old Testament the Jewish people are told again and again that all misfortunes befall them, especially the dispersion among all nations, because they have forsaken the LORD their God. And the promise of redemption and restoration is always made conditional on Israel's return and repentance. Christ tells them in advance that the last judgment will befall them, "because thou knewest not the time wherein thou wast visited," Luk 19:44. The sentence, "Behold, your house shall be left unto you desolate," is all that remains until Israel repents and turns to their God and His Messiah. "For I say unto you: Ye shall not see me, till it come to pass, that ye shall say: Blessed is he that cometh in the name of the LORD," that is, until ye know me to be the Messiah. Until then, the way to hell is no farther from Palestine than from any place of dispersion among the nations.

E. P.

"The harvest is great!" It is supposed that in India 150 million people are still without Christ, and therefore without hope in life and in death. Half of the Japanese population is made up of country people who have hardly heard the gospel until now. There are 95 cities with a population of 10,000 and more without a missionary. In China there are 2033 walled cities, and only 476 of these have missionaries; thus 1557 cities are still without messengers of the gospel. It is accurately estimated that 150 million

Mohammedans have not yet heard the saving word of the cross. The Edinburgh Assembly noted that there are 119 million people in Asia and Africa to whom the Church has not yet sent missionaries. Millions of these poorest people still exist in other countries. From this it is evident that at the present time there are still 500 million people who have not yet heard the good news of the Saviour of sinners. It is time to make great efforts to send more missionaries and to give more gifts, and above all to pray more fervently: "Thy kingdom come!"

According to reports in Italian newspapers, an **unusually large number of Jews have recently converted to Christianity** in Budapest. Already many hundreds of Jews are said to have converted to Christianity. The reason for this is that the Hungarian proletarian republic is, so to speak, run exclusively by Jews, who exercise their reign of terror with genuine Oriental cruelty. Now that the days of this blood government are evidently numbered, one reckons with tremendous persecutions of the Jews afterwards. The fear of these impending persecutions is supposed to be the sole reason for the change of religion which is taking place with such nervous haste among the 400,000-strong Jewish population of Budapest. Bela Kun (Kohn), the much-named Hungarian President, is himself a Jew, and his government has since been overthrown. (Wbl.)

From World and Time.

Prof. Ernst Hæckel, professor of zoology at the University of Jena, died there on August 9. Hæckel was one of the main apostles of unbelief, and with his world fame he has become a seducer to many through his books translated into many languages. He built up the Darwinian doctrine of the evolution of species, including man from lower species, into a formal denial of God, and became a rabid enemy of Christianity and all religion. His gospel was monism. He denied creation and a Creator. Eternal, he said, was the substance that evolved by itself into higher and higher forms of existence, thus finally the ape to man. In his book "The World Riddles", which has been translated into twelve languages and has found an immense circulation, he even brought the - of course fantasized - picture of the "primeval ape-man", which his followers of course considered and should consider as genuine. The English translator of the book was ashamed of this dishonesty and would not allow the chapter to appear under his name after the fifth edition. Famous naturalists, such as Dennert, accused Hæckel of deliberate forgery before the whole world. In the English edition another, more truthful chapter was inserted. In the German edition it simply remained. Hæckel also drew from his denial of God the natural consequences for the doctrine of morals. If there is no God, then there are no commandments of God, no moral world order, no sin, no judgment, and no retribution. Since man is not a creation of God, consisting of body and soul, with a rational, immortal soul and with a conscience that is conscious of its responsibility before God, but rather nothing more than a lump of matter that has made some progress in chemical development, it makes no more sense to hold man responsible for his actions than it does to punish a clock for going wrong; so, therefore, the order of marriage should exist among men no more than in the chicken yard; so it should be permissible to punish feeble new-born children and sick adults who are full of life.

How we shorten the suffering of faithful dogs and noble horses that have served us for years and that we love. Because Hæckel had a world fame, he had no lack of followers among such people, who, in order to soothe their evil consciences, like to be persuaded that there is no God, no sin, no responsibility, and no eternal retribution, but that one lives as one pleases, and with death everything is over. Thus he did not live to bless man.
E. P.

To make a loud protest against the terrible lynching system, especially in the South of the country, a meeting was recently held in New York City. Lynchings were rightly described as one of the blackest stains on our American life. In thirty years 3224 people are said to have fallen victims to these lawless, violent criminals, including 2834 in the South. The assertion that lynching will put a dam against the rampancy of crime is proved false; on the contrary, crime is thereby increased. As long as we have such mischief in our midst, we have no cause to throw stones at other nations.
(Wbl.)

Just one more time.

In the lonely churchyard in the corner of the forest there is a fresh grave. A few withered wreaths lie upon it; a single flower-stalk adorns it. At this grave stands a man; he is still young. His hat, skirt, and shoes are dusted. A travel bundle hangs at his side. He is returning from a long walk. Too late. Eight days ago the faithful mother's heart was embedded here. How it had longed for the distant son, how urgently it had begged him: "Come, come! I will forgive thee, if thou hast also broken my heart with thy evil mind!" "It will not be so bad," he meant. Now here he stands, too late! He'll be sorry. It was the only heart in this world that loved him. He sinks to his knees. "Oh, this is my fault! Mother, mother, hast thou forgiven me? O, could I once more look thee in the eye, Once more hear thy voice I Could thou once more lay thy hand upon my head, As thou didst me when I was a child! Just once more!"

2 There lies a young man on his sickbed, which shall soon be his deathbed. He is well aware of this. "So this was life!" we hear him say. "Instead of long years - short days! Instead of honour and dignity - shame and disgrace! Instead of peace and joy - unrest of heart and bitter regret! Instead of the pleasure of the world which it promised me - sickness and pain! Instead of the friendship and faithfulness of men - abandonment and desolation! And whose fault was this? Oh, Lord, do not judge me! Just once more healthy, once more! How should things be different in my life!" But too late.

Behind the iron bars in the narrow cell stands an old man. His eye looks down into the prison yard. There the children of a guard are playing with dolls, with little stones, with flowers, as children play. And the mother comes and brings them their afternoon roll, takes one after the other in her arms, strokes and kisses it. And the children eat happily and play happily on. Bitter tears roll down the prisoner's cheeks. "Such a child were you, too. Such a mother's love also did you cherish and care for. And how now? For twenty-five years already in this cell, and so until

to die! Ah, the unhappy passion! The unhappy protection that robbed the poor forester of his life, and me of all my life's happiness! Return, thou happy time of my childhood! Only once more!"

Dear reader, have you not heard some human child say "Just once more!?" It doesn't have to be a prodigal son, a murderer who's behind bars. Or have you not already spoken it, or at least felt it, as a poet so beautifully says:

Just once more let your eyes shine on me. Ray, let thy voice be heard Just once more!

And it was too late. Your wish will never come true, for the ray of your eyes is extinguished, the dear voice is silenced forever. But there is one thing I wish for you and for me: that we too may not once have to stand at a closed door, not behind it like the poor prisoner there, but in front of it, and cry out, "Lord, Lord, just once more open the door to eternal life, so that I too, a lost and forlorn child, may enter!" and the answer then be, "Too late! I have never known you!"

A strange touchstone.

An American ship's captain, who sailed a great deal in the waters of the Far East, once took lodgings in Singapore with a rich Malay merchantman. One day the latter asked him to lend him some of his English tracts. "What do you want with them?" asked the American, astonished. "You can't read English. What do you get out of it?" "I can't read them, of course," replied the Malay, "but they are useful to me in my business." "You don't sell them on, do you?" asked the American. "Not that; but every time an Englishman or American comes to me on business, I see to it that I put one of these pamphlets into his hand, and then keep a watchful eye on him. If he reads it with interest, I conclude that he will not deceive me. But if he brushes it aside with contempt or even a curse word, then I know who I have before me. I will not enter into any business with such a one, nor may I enter into any connection with him, because I cannot place any confidence in him."

"JEsus lifted up his eyes, and said, Father, I thank thee that thou hast heard me."

Joh. 12, 41.

The prayer of JEsu before the grave of Lazarus is an expression of the: high priestly:: Sense and compassion in which the HER JEsus still stands. Such high priestly intercession He does continually in view of all over whom the Father has given Him power to bestow eternal life, and yet who must pass through death and the grave into life. Thy Spirit, O Lord Jesus, remind me always of thine eyes and hands lifted up at the grave of Lazarus, when I also stand before an open grave and bear witness to the Christian hope that the Lord Jesus will stretch forth his hand also to this grave, that the glory of God may be revealed in it also.

(K. H. Rieger.)

Hosanna! Lord, help!

The pious Prince Wolfgang of Anhalt, who became fond of Luther and his Gospel at the Diet of Worms, had a painted coffin hanging over his bed during the last fifteen years of his life, under which the words were to be read: "Help, Holy Trinity!" When, on the day of his death, March 23, 1566, it was read to him from the 118th Psalm, "I will not die, but live," he added, "I will sleep." With that he passed away in blessed faith. This was a joyful hosanna, a delicious help from his God.

Obituaries.

Missionary E. Ludwig, whose death has already been reported in No. 8 of the "Lutheran", was born on June 5, 1893 in Milwaukee, Wis. where his parents are still living as members of one of our congregations there. He studied at our college in Milwaukee and then from 1912 to 1915 at our seminary in St. Louis. With real joy, in the certainty that the Lord was calling him to the work of the Gentiles, he followed the call to India and landed there in December 1915 as our last missionary to gain entrance. Only three and a quarter years did he minister there. A deadly fever carried him off in Ambur on March 31, after he had already been seriously ill the previous autumn, although everything that medical skill and good care could do was done. On April 1 he was laid in his grave at our mission homestead there. Missionary Hamann spoke on Hebr. 13,7; likewise the resident catechist John Sundaram with a "voice often choked with deep movement". - His untimely death means a great loss at all, and especially now in the critical condition of our Indian mission. His co-workers are unanimous in their judgment of his efficiency and faithfulness. One writes: "In Ludwig we lose a true missionary. Not only did he faithfully do the work to which he was called, but, what is more, he did it gladly, he loved it. His missionary zeal was evident to all who came in close contact with him. He understood well the Tamul language and had passed the first two examinations of the South India Missionary Society 'with distinction'. All who came in contact with him gained a lasting impression of his childlike faith and unfeigned piety. This often gave him a manner of detachment from the world not often found in men so young." - Of his last days the same missionary writes: "In an extraordinarily calm and collected manner he took leave of us, asking me to write to his bride and to his parents, and to pray with him. He confessed his faith in his Saviour, and committed his soul into God's hands." His name shall be remembered in our missionary history. - The roads to India are now being reopened in a beginning way, though all difficulties are not yet lifted. Where are the younger pastors who are willing to take the place of the departed one, to preach the gospel to the heathen, and to help our promising mission in the worst situation in which it has found itself since its existence?

L. F.

Father Emeritus Gottfried Markworth died in faith in his Savior in New Palestine, Ind. He was among the aged. His funeral orator could say of him, "The whole history of our dear Synod falls within his lifetime." Born

he was born July 26, 1840, at Altenburg, Perry County, Mo. on the place where the first Synod teaching school stood. After completing his studies at St. Louis, he was ordained by J. F. Buenger in 1864, in the congregation at Danville, Ill. and installed in his ministry at that congregation. After six years' service to that congregation he was compelled to resign his office on account of a neck lcid, and was out of office one year. In 1871 he accepted a call to the congregation at Wyandottc. Mich. After fifteen years he answered a call from the congregation at White Creek, Ind. In this congregation he was able to celebrate his fimfundanzigjährigcs jubilee in office, and at the same time his jubilee in marriage, having entered into matrimony with his wife, Mary, nee Brinkmeier, soon after his ordination. To this congregation at White Creek he served with all fidelity, and to the synod as visitator of the Southern Indiana district, until a heart ailment, which had long plagued him, compelled him to resign in 1903. He then went to live with his daughter in New Palestinc, Ind. where his son is pastor of the church. He assisted him in preaching and pastoral care as much as his strength permitted; most of the time he preached by his quiet, humble, truly pious manner. Of his twelve children, seven preceded him into eternity, as did his wife three years ago. On April 3 of this year his heart disease put an end to his earthly wanderings. On April 6 his body found its resting place in the bosom of the earth. At this the l'l> officiated. J. D. Matthias and F. Wambsganh.

E. P.

On August 13, it pleased the Lord of the Church to take Martin Gustav Christian Töwe from the church in conflict. He was born on 20 Oct 1843 at Tcchentin, near Ludwigslust, Mecklenburg-Schwerin. On the 16th Sunday after Trinity, 1870, he was ordained and inducted by Rev. W. Denker, at Leland, Mich. after attending the practical seminary at St. Louis for a year. Since that time he has served with brief interruptions as a preacher in the kingdom of God. Even in the latter years of his life he continued to minister to a small congregation in New York State. - With his surviving grieving widow, Wilhclmine Luise Hensclien, to whom he was united in marriage in 1873 at Arenzville, Ill, also mourns his only son, Martin, pastor at Humbcrstonc, Out., Can. The deceased's sick bed lasted about a week. On the 17th of August he was laid to rest. He brought his age to 75 years, 9 months and 23 days. May his memory remain among us in blessing I S. B. Ei x.

If the man who comes to faith in Christ has also never heard of Calvinists, Synergists, Romanists, and Enthusiasts, that is, has heard that there are people who reject universal grace or 'grace alone' or the efficacy of God through the external means of grace. Were these errors to enter into his consciousness, and be held by him in his consciousness, they would have prevented dre formation of faith. This has also been so expressed: Every Christian is born orthodox when he became a Christian. We have seen that a man becomes a Christian by the fact that in his heart, through the action of the Holy Spirit, arises the confidence that God is gracious to him - to him personally - for the sake of Christ's merit. He does not even think that God is only gracious to 20 percent of the people. But if this false Calvinistic thought were in his heart, instead of believing, he would doubt that God was gracious to him. Only in the absence of the Calvinistic error of particular grace, and in the self-evident presupposition of universal grace, can faith, whereby a man becomes a Christian, arise. Likewise, every Christian is born right-believing with respect to *sola gratia*. We saw from Scripture how things are in the conversion of a man. After a man has been 'smitten into heaps' by the law, or driven into terror and despair of himself, at the preaching of the gospel, that is, at the preaching that God is gracious to sinners for the blood of his Son, there arises in his heart, by the operation of the Holy Spirit, the confidence that God is gracious to him also for Christ's sake. Nothing is further from his mind than the thought that God accepts him not only by grace, but in some respect also in view of his right conduct, or in view of his lesser guilt. But if this false syncretistic thought were in his heart, he would, instead of believing, doubt, because he would first have to state that he was less guilty than others before he could dare to refer God's grace to himself. Only in the absence of the synergistic error of lesser guilt and right conduct, and with the self-evident presupposition of 'by grace alone' (*sola xratnu*), can the faith by which a man becomes a Christian come into being. Likewise, every Christian is born right-believing with respect to the doctrine of the means of grace. After the terrors of conscience (terror68 aon "vientina) have arisen in a man through the law, there rises in him, through the word - the outward word - of the Gospel which he hears or reads, the confidence that God is gracious to him. Nothing is further from his mind than the thought of Zwingli and Calvin that God does not offer his grace through the outward word of the Gospel. But if this rapturous, Zwinglian-Calvinian error were in his heart, instead of believing grace, he would doubt the grace of God, and wait for a supposed immediate communication of grace. Thus every Christian is indeed born orthodox when he became a Christian. What the Lutheran Church holds and confesses against Calvinism, synergism, and zealotry, namely, common grace, grace alone, and grace by the word or outward means of grace: this is what every Christian believes, even though outwardly in an erroneous camp. Thus the Lutheran Church is the mouth of all Christendom on earth. In this sense we speak of a general Christian or ecumenical character of the Church of the Reformation. To elaborate and substantiate this in detail has been-the purpose of the theses hitherto treated." To read this further exposition, and the exceedingly clear and comprehensible reasoning, carefully and repeatedly, will be a matter of regret to no one. Above all, no pastor or teacher should fail to study it thoroughly. But at the same time it is written in such a plain way that all other members of the congregation who are capable of judgement will see why our dear Synod teaches and defends the way it does. - The rest of the report is also of great interest. X.

Seeds of Prayer. A pocket booklet for evangelical Christians. By Wilhelm Löhe. Wartburg Publishing House, Chicago, 111. 493 pages 4X5s4, cloth bound with cover title. Price: 85 Cts.

A new edition of the well-known prayer book, which has gone through 33 editions in its original European edition, and of which the author said in the preface to the first edition: "These prayers are called seeds because they are small, like seeds, because, like seeds, they are products of life and in turn carry life forces within them. They are not from yesterday, but just as one often found long-hidden seeds that were still suitable for sowing - even after centuries - and bore much fruit, so too these prayers have not lost the power of their homeland. God grant them blessing and prosperity, that they may become dear to the Christian people like the prayers of Avenarius" (Habermann)! This has come true.

L. F.

Jesus, Lover of My Soul. By *Hugh Osterhus*. Boston: The Gorham Press. 1918. 80 pages 5x7/4, bound in cloth with gilt and teckel titles. Price: About 50 Cts.

A small collection of appealing poems by a pastor of our synod, in pleasing decor. The well-known hymn, "Jesus, Lover of My Soul," has given its title to the collection, and is a puffing designation of its principal contents. The individual -poems are arranged in four divisions: The Lord. God's Word and the Church Year. Faith and its fruits. Nature and other objects.

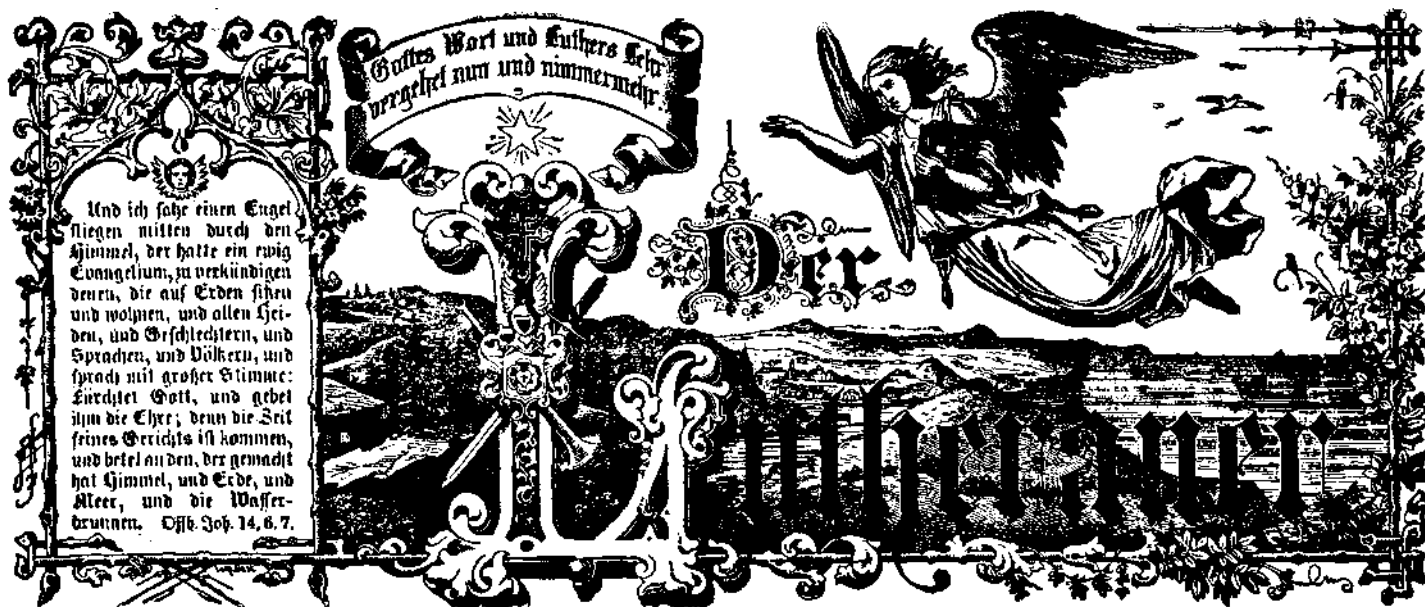
L. F.

New printed matter.

All books, music, pictures, etc., displayed at this place may be obtained through the Concordia Publishing House, St. Louis, Mo. , at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Synodical reports of the Missouri Synod. Series 1919. no. 1: Atlantic District. 84 pp. Price: 28 Cts. Concordia Publishing House, St. Louis, Mo.

The speaker, Prof. D. F. Pieper, dealt with the "General Christian Character of the Lutheran Church in Doctrine and Practice." The lectures on this (pp. 9 to 59) may be called a short summa of the theology of 11- Pieper. He himself, pp. 41 and 42, thus summarizes the main content of his paper: "As is well known, the view is widely held that Lutherans, Calvinists, Synergists, and Romanists agree in the doctrines which underlie faith in Christ, stand on common ground of faith^ns. Only in later, more remote doctrines, which have nothing to do with becoming a Christian, in so-called 'nivo points', did differences arise. We have proved in Theses 2 to 4 that this is a completely erroneous view. We have proved that already at the origin of the Christian faith in the heart of a man Calvinism, synergism, and every form of works doctrine, as well as all rapture, are actually excluded. This is the case,



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No. 20.

From Europe.

Our Commission for Europe, Father W. Hagen and Mr. W. Schlake, is in full activity. Besides a private letter, we have two detailed reports, one on the ecclesiastical situation to our Commission for Inner Mission Abroad in Chicago, and one on bodily support to the Commission in New York charged with this. We share from the reports and letters the main things.

After landing in France, the commission traveled immediately via Paris to Alsace, visited the fellow believers in Mulhouse, Leimbach and Strasbourg, and held conferences with various Alsatian pastors, especially with Pastor Lienhard in Schillersdorf, who had left the national church and was very close to us. Fr. Hagen preached on two Sundays in Mulhouse and on one Sunday in Leimbach, and also led the vocational matter in this parish, which had been vacant for half a year. Fr. Fritz Müller of Sealy, Tex. who comes from Alsace and has been staying in his homeland there for several months, has been called, has accepted the profession and was to be introduced in Mulhouse on September 3 by Fr. Hagen. "For our parish here," says a letter, "our journey has certainly not been in vain; I do not know what they would have done if we had not come." There are small groups everywhere: in Mulhouse itself 60 souls, outside Mulhouse 26 souls, in Leimbach 40 souls, in Strasbourg 18 souls. The report says of the congregation in Mulhouse: "We have gained the firm conviction that all of them, men and women, young and old, are well grounded in knowledge, faith and love, and form an excellent nucleus for any further work here. They owe this in part to the whole course of development which the Lord has led them through, and in part to the fact that the Lord is their Lord.

But it was also certainly due to the faithful and efficient work of their pastor, whom they loved dearly. It was for us an undreamt-of refreshment and ample compensation for the hardships of our journey to be able to socialize in these circles, even if only for a few days." The congregation at Mulhouse has a parsonage with a church hall; but a considerable debt still weighs on the property; also it is situated in a suburb. The congregation in Leimbach also has a small church hall, furnished in the house of a member of the congregation. Such a hall is lacking in Strasbourg, and the frequent changes in the church location have had detrimental consequences. The Commission recommends that the parish be strongly supported, since "political developments after the war mean that Free Church congregations located outside the German Reich are cut off from fellowship with the Free Church in the Reich and are dependent on us in America." She considers the relocation of the church in Mulhouse from the suburbs to the city proper highly desirable; "for the congregation itself this would be better, and only in the city could one count on strangers attending the services and possibly being won over." In Leimbach, the parishioners themselves are already collecting for a property, but will also need our help. Finally, the commission considers it desirable that another man be placed in the field, so that with Müller and Father Lienhard, who is already close to us, three men would be active in Alsace. And this third man should be resident in Strasbourg. This seems desirable already because of the great distances, then because of the isolation of the area from the Free Church, but especially because of the ecclesiastical situation.

This ecclesiastical situation in Alsace is described in detail in the report. "The ecclesiastical situation in general here is exceedingly muddled and confused. . . . The so-called

The Lutheran Church of Alsace-Lorraine had about 210 pastors before the war. The majority of them were and are liberal, even radical. Then there were those in the regional church who wanted to be orthodox, positive, Lutheran. Finally, there are those who have to some extent broken away from the Landeskirche, so-called protest pastors and protest congregations: but they still stand in some relation to the Landeskirche and in some dependence on the church authorities. Out of protest pastors and more earnest Landeskirchers the so-called 'Lutheran Society' had then been formed. . . . Now about 70 pastors, especially for the sake of the 'university question', that is, in order to force some consideration for the new professorships (at the University of Strasbourg), came together to form an 'ecclesiastical right'. Our commission had a meeting with some pastors of this Lutheran tendency, although they had been expressly warned not to receive our commission; but these pastors, as they said, had reserved full liberty to examine. One of them will soon come to America with two Lutheran pastors from Paris and two from Mömpelgard, and will probably also visit St. Louis.

What are the prospects for the future of the Lutheran Church in Alsace? "Opinions differ about the probable development of the ecclesiastical situation. Almost all wish for the continuation of the connection between Church and State. Some hope that the separation will not take place at all; others think that the government will not dare to implement the French separation law here until after Jabre; but then it is also said that much will depend on the outcome of the next general elections; if the radicals were to come to the helm, the separation law would certainly be implemented. . . . It would therefore be desirable, indeed necessary, that the pure confession should be well represented here, that the beginning which has been made and the existing good nucleus should be used for an attempt to rally the flag." For this very reason it seems so desirable to our commission to place a third capable man of the best age, of mature experience, capable scholarship, gift of leadership, and also a talent for languages, in order to acquire the Alsatian dialect and French, for example in Strasbourg. In addition, an ecclesiastical journal for Alsace would be very desirable, which would have to devote its attention to the conditions there and be distributed as widely as possible. "The 'Free Church' must not be allowed into the country, and the 'Lutheran' can take too little account of local matters and must bring too much that is of no interest here." Furthermore, "the supply of books and periodicals for Alsace will have to be considered, since the supply of German books from the Reich remains closed for the time being. A consignment of Bibles, prayer books and tracts, which we have requested from the Commission for bodily support for distribution in the Münstertal, will, if granted to us, do much to make our cause known." The physical support in Alsace has just been mentioned. Our commission visited the devastated Münstertal with pastor Lienhard, inquired about the plight of the shot-up village of Sultzern from the pastor there, "who lives in a makeshift hut and takes good care of the physical needs of his people," and sent a detailed report about it to our New Year.

York Commission. This report has already been published in various weekly newspapers ("Rundschau", "Amerika"), so we can refer to it. The need is great, and our European Commission has therefore appointed an Alsatian support committee, which, in addition to three laymen, includes the two pastors Lienhard and Müller, to take the whole matter of bodily support in hand and to see to the conscientious distribution of the incoming funds. It has placed at the disposal of this committee, in the first instance, a sum of 50,000 francs (according to the former rate of exchange about P10,000, according to the present about P6250), and deposited it in a Strasburg bank. This support committee is to give bodily aid in special cases, which will be carefully examined; for the rest, it is always to be kept in view that the Government should and will provide for its subjects. "At any rate," says one letter, "we shall find worse conditions further east in Europe; but there we shall probably find it even more difficult to bring help, because it is necessary to help not with money but with materials. Perhaps, however, the rumors are unfounded or exaggerated. Here, too, it is impossible to obtain unanimous reports on events and conditions; one contradicts the other." For this very reason our commission, after having substantially completed its task in Alsace on September 3, planned to travel further east, that is, to Germany and Poland. While Father Hagen was attending to the last ecclesiastical affairs in Mulhouse, Mr. Schlake was again in Paris to make this onward journey possible. "A new order of things makes it necessary to obtain permission from the military authorities beyond through our American legation." That's the latest news from September 1. Where our commission is at present, we do not yet know. God continue to guide them and give blessing and prosperity to their important, difficult task! L. F.

Our laymen were right.

Lack of information concerning the financial needs of our Synod, and an inadequate system of collecting funds: these two items were given by our laity at the Synod of Delegates in Milwaukee two years ago as reasons why the 21,886 communicant members of our Synod do not give even a whole dollar a year - or two cents every week - to the various coffers of our Synod.

Our laity, of course, did not mean to imply that the above two pieces alone - instruction regarding financial needs and a system of fundraising appropriate to those needs - would remedy the lack of money in our synod. No! The gospel of the grace of God in Christ, the Saviour of sinners, is the only right means by which Christians can be stirred up and enticed to right Christian giving. But this is what the laity wanted to say: Our Christians should know what needs their loving activity claims; and the necessary funds should be collected in a systematic way from each individual Christian in our congregations.

It is precisely in these pieces that we have been lacking, said our laity. Who, familiar with the circumstances of our Synod, would deny this? How many of our Christians know what the financial needs of our synod are, how much money is necessary for the synodal treasury, for the General Inner Mission, for our mission among the Negroes, in the East Indies, in China, among the Jews, the deaf and dumb, the foreign speakers in our country, for the synodal building treasury, etc.? But all this, they object, is printed in the synodal reports and in the "Lutheran," where our Christians can read it. True! But how many of the 621,000 members of our Synod read the Synodal Reports or even the "Lutheran"? Well, says another, they do, but surely every pastor will repeatedly call attention to the financial needs of the synod in the congregational meetings. Perhaps! But if so, only the voting members attend the congregational meetings, and of these, by no means all regularly. A third person says that there is ample opportunity to reach the individual Christians in the church services - in the avoidances, in the sermons, and especially in the missionary sermons. Yes, all could hear it there, but even there not all hear it, for not all members attend every service; especially in the larger congregations a large number, often half of the communicating members, are missing almost regularly - - unfortunately! - And not all attend the mission feasts, especially when the weather is unfavorable. The fact is, then, that the individual members of our Synod are seldom or never made fully aware of the demands that the financial needs of our Synod make upon them. Should this surprise anyone very much, considering that the individual members of our congregations are often not even familiar with the financial needs of their own congregation? And to this must be added the fact that very often, indeed almost always, we have neglected to see to it that every communicant member of our congregations is urged to contribute regularly to the congregational budget and for synodical purposes. As a result, over the years we have lost hundreds of thousands, even millions, of dollars that we could otherwise have used for the building of the Kingdom of God.

When we hear what sums are needed for our synodal funds, for our charitable institutions, and for the budgets of our congregations, we will soon realize that they are not unaffordable sums. On the contrary, we will then have to be ashamed that we have not raised the very small sums. If every communicant member of our congregations were to give regularly five cents a week to our synodical coffers, it would amount - even if we reckon only on about 500,000 instead of 621,886 givers - to the handsome sum of P1,300,000! But we did not collect so much even in 1918 with the addition of the money for our chaplaincy fund and for the Red Cross - which alone amounted to nearly H350,000. - Yes, some will object, if that were all, namely five cents every week for synodal purposes and other charitable activities, then that would be a trifle, but one should not forget that our

Christians have their own church budget that makes great claims on their giving. If that were true! Again, it is a fact that our Christians do not even give an average of twenty cents each week for their own church budget. Any one can do the arithmetic for his own congregation. There are perhaps very isolated, commendable exceptions to this rule, but they are exceptions, and they are so isolated that they do not come into consideration in our calculation.

How does this work? asks this person and that person whose eyes have opened. God has blessed our Christians abundantly over the years, even in earthly things. Yes, our congregations do not consist of many poor people. There has never been so much prosperity among us as in our own time. In the city and in the countryside our Christians have been allowed to reap the earthly blessings which God has bestowed by grace upon our richly blessed country. Those who once came to this country as poor German immigrants from over there have not remained poor. We even have quite a few rich people in our communities who have to pay not insignificant sums as income tax to the federal government. But where is it lacking among us? Is there a lack of love, of good will, of proper gratitude? Yes, who would deny it! We Christians, too, are still struggling with sinful flesh and blood; it clings to us and makes us sluggish to do good works. Therefore we must always help with the word of God, punish with the law, provoke and entice with the gospel, and encourage Christians and try their love to see if it is right, 2 Cor. 8:8, 9. Let us not fail to do this! - But it may also be said to the glory of God, that his word is not preached among us in vain. This also makes our Christians willing givers. They would not be Christians if this were not so. But we have often failed to teach our individual Christians about financial needs, and have also failed to provide a good system for collecting funds from each communicant member. Many years ago the so-called Tetroit resolutions were passed and printed, but they have not been generally carried out. Nor is anything new to be set in motion among us by them, much less anything that would not be according to the word of God; the apostle Paul has long since served us as a good businessman in the kingdom of God even in this matter. He once wrote to his congregation at Corinth: "Let every one of you lay up for himself a sabbath, and gather that which seemeth him good; lest, when I come, the first thing that is to be gathered is the tax", 1 Cor. 16:2. Even in the Old Testament, God had prescribed to His people Israel a precise order for the gathering of money for the church. Although in the New Testament we no longer have to pay tithes, and although it would be lawful to demand this, this does not mean that in the New Testament the collection of funds for God's kingdom is not to be done in an orderly manner. Our laity have now, in regard to this very point, again stirred up the matter two years ago. We are glad that our laity in particular have for once quite spoken out on this not unimportant matter. And they are right

had. After pointing out that in spite of our large number of members and their ability to give, not enough money is coming in, they said: "which points partly to a lack of understanding of our synodal needs, partly to inadequate methods of collecting in many congregations.

That this is so, we were able to experience here in St. Louis. In accordance with the decision of the Synod, last fall - we should have done it sooner - we called a meeting through the visitor of our representatives to the Synod of Delegates in Milwaukee and one representative from each congregation in our visitation district. At this meeting the resolutions of the laity at Milwaukee, which the Synod had made theirs, were first recited, and the whole matter talked over. Then it was concluded that not only the finances of the Synod, but at the same time those of the individual congregations, should be raised for their own budgets. Another meeting of these representatives was held, and then finally a third one in fellowship with the boards of all the congregations of our visitation district. After the whole matter had been discussed at length and with the invocation of divine blessing, we agreed on the following resolutions, which were presented to the congregations and then also adopted by them:

1. the whole financial situation in our congregations and in the synod should be thoroughly examined and discussed.

2. to acquaint each communicant member with the state of affairs, and then to solicit regular weekly offerings for the church budget, for Liebestätigkeit, and for synodical purposes. (The last two purposes were joined, so that only for two particular general coffers and offerings were asked). The gifts for outside purposes are then to be distributed according to some budget.

(3) That every municipality be encouraged to adopt the weekly double envelope system for the year 1919 if it has not already done so.

4. that an educational campaign be launched. Each pastor should be asked to preach a sermon on Christian giving on a particular Sunday, taking into account the current financial situation in our congregations and within our synod. Also, on the occasion of congregational meetings, women's club meetings, youth club meetings and others, the matter should be presented and brought to the people's attention. A very brief pamphlet is to be written for general distribution. The individual members are also to be made acquainted with the enterprise of the congregations by letter communication. Not a single communicating member is to be overlooked in this matter.

(5) On a certain Sunday, in the afternoon, by members of the congregation appointed for that purpose, men and women, young and old, a so-called *house-to-house canvass* shall be made, addressing each communicant member personally, and soliciting his signature for regular weekly offerings. Previous to this, all members are to be requested by the mail to remain at home that Sunday afternoon until the collectors of the under

The canvassers have visited them. Also, in the morning service on that Sunday, attention is to be drawn to the matter once again and the hearts of Christians are to be warmed for the same by God's Word.

(6) Each congregation shall see that suitable officers are chosen (a financial secretary and assistants) to take charge of financial matters in a proper manner, so that the matter does not again become bogged down. Delinquent donors shall be admonished and encouraged.

The congregations shall be kept informed of the financial needs of the congregation and the synod. This should be done in the sermon, in the church bulletin, in church meetings and in the meetings of the associations.

(8) All the chosen collectors of signatures shall, before the beginning of the collection (*canvass*), meet for a general assembly, in which they shall be warmed especially to the whole cause, and given the necessary instruction for their work.

As I have already said, the congregations were happy to go along with the whole thing, accepted the resolutions and - which was absolutely necessary for success in the end - carried out the resolutions. Some time ago another meeting of all representatives was held, at which the reports were made. It was gratifying to hear how in all the congregations much more money than before was now coming in for the congregation and for the Synod.*) Encouraged by the glorious success and the blessing which God has laid upon our little work, it was at once resolved to hold another meeting next autumn, and to prosecute the cause further, and, God grant it! - even better and more perfectly.

May we not express the wish that the so-called Detroit resolutions and the resolutions of our laity be carried out in every visitation district of our Synod on the occasion of the Synod of Delegates in Milwaukee? God would certainly give his blessing. We would then be permitted to have the beautiful experience that our Christians, whom God has abundantly blessed with spiritual and earthly gifts, would be moved by the love of God and of our Saviour to offer up to God from their earthly blessings proper sacrifices of thanksgiving. J. H. C. F.

The Canada District

of our Synod held its 27th meeting at P. F. Malinsky's Church in Normanby Township, Grey Co. Ont. from Aug. 27 to 31. In the opening service Vice-President H. P. Eckhardt preached on 2 Tim. 3:14-16. In

*) To this a voucher. In the township to which the writer of this note belongs, the following report was made at the September meeting by the Finance Committee: Compared with the first six months (January to June) 1918, the receipts for the first six months (January to June) 1919 have increased quite considerably, namely, for the township budget from \$3575.98 to \$5149.95, or by 44 per cent, and for out-of-town purposes from \$783.38 to \$1082.86, or by 38 per cent. The increase for the township budget for the six months was \$1573.97 or monthly \$262.32, and for out-of-town purposes for the six months \$299.48 or monthly \$49.91. L. F.

In a convincing manner he explained that the world is presently in a very critical situation, that the children of this world are exhausting all possible means to meet this situation, but that they do not know the right remedy, which alone is able to fight the root of evil, sin, from which all evils in the world arise. He showed that the renewing, life-bringing, sin-conquering Word of God, through which the Almighty Spirit is active, is the one thing that the world needs. On the basis of the text he showed, (1) what a delicious treasure we have in the Holy Scriptures, and (2) what, in view of this treasure, is our sacred duty. He exhorted the Synod members to preserve this treasure, which is also familiar to us, and all the more so because we are surrounded by enemies who try to snatch away or mutilate the pearl from us: the unbelievers, the false believers, the evil spirit of the age, laxity in doctrine, the popular unionism of our time, etc. District President Graupner read the synodical address and report. Theo. Hügli conducted the doctrinal proceedings on "Israel's Apostasy from the HErrn" on the basis of the first chapters of the Book of Judges. He divided his paper into eight theses and after each made a practical application to our present time. It would be going too far to go into the substance of this paper; it will appear in the Synodical Report. Three pastors were received. Father A. Dede was elected assistant secretary.

Interesting and instructive were the communications of the representative of the General Presidium about the various missions at home and abroad, about the various funds, and above all about our teaching institutions. The need for pastors and teachers has not diminished, but increased. In 1918 105 pastors left office partly through death and partly through resignation, and these were matched by only 116 candidates, while 69 more teaching positions had been received than there were candidates available. Furthermore, it was pointed out that due to the increase in the necessities of life, our institutions are not in a position to prepare the meals for the students as it should be done, for the boarding fee that is currently set. In order to remedy this state of affairs, either the boarding fee would have to be increased, or the Synod would have to intervene to help. The former would not be advisable, since it would impose greater financial sacrifices on the parents of the pupils than on the other members of the Synod. In addition, the board money paid by the students not only buys food, but also pays the staff and other expenses. The Synod then decided unanimously to propose to the General Synod next year that only the funds for feeding the students should be paid from their boarding fees, and that all other expenses should be paid from the Synod treasury. With regard to the mission, Vice-President Eckhardt reported that our main mission, namely the Inner Mission, is taking on ever greater dimensions, especially in northwestern Canada and in South America, where greater immigration from Germany is expected in the near future. In India there are at present only eight missionaries in active service, since the English government has refused to admit further workers; but our Synod is in negotiation with that government, and we hope that a favorable result will be achieved.

will be achieved. This is all the more desirable as our missionaries are called upon by the heathen to instruct them in Christianity. The mission in China is enjoying a favorable progress. The negro mission has expanded considerably during the last few years by taking over the mission field in Alabama, but therefore also needs our more abundant support. Reports were also given on the mission among the Jews, deaf-mutes, Slovaks, Poles, Estonians, Latvians, Finns, Italians, etc., on all of whom God's blessing rests. Likewise, the balance of the Synodical funds was reported, and the Canada District was commended for being one of the few Districts which had raised the sum allotted to them. Finally, the representative of the Presidency remarked that two years ago the General Synod had appropriated P26,000 a dwelling-house at the Indian Mission, but that the building could not be executed because little money had been raised for the purpose. The District favored the speedy commencement of this much-needed building, and appropriated for the purpose the sum of \$150. For all the coffers of the District and General Synod, about H10,000 should be raised in our District, or an average of \$1.-60 from each communicating member.

The Commission on the Student and Provident Funds reported on the status of the same, and in response to their inquiries, they were referred to a previous Synodal resolution that only the cost money for students should be granted from the Student Fund.

Our district organ, the "Lutherische Volksblatt," went out January 1, 1919; but a committee has been appointed to make arrangements for it to appear monthly, if possible, January 1, 1920, half in German and half in English.

The examination of the District Mission Report and the discussion of the same took considerable time. It was concluded to grant the missionaries in the cities of Toronto and Stratford a salary of \$1000 each and free housing, and the remaining missionaries a minimum salary of P800 together with free housing. At the same time the Synodical officers were instructed to request those congregations not supported by the missionary treasury to grant their pastors and teachers such salaries as would be in proportion to the present expensive prices of necessities of life.

The deputies held a special meeting and submitted the following proposal to Synod: "We recommend that all congregations be urged to carry out the plan suggested by the Lutheran Laymen's League concerning the collection for a fund for the support of aged servants of the church and their widows and orphans, and therefore to continue to collect so that our district may also contribute its share in reaching the designated sum of P3,000,000." Synod adopted this recommendation as a resolution.

S. B. Eix preached an educational sermon, F. A. Schiemann the confessional sermon, and the undersigned the pastoral sermon.

Finally, it should be mentioned that the ladies of the Normanby congregation sent a rich gift to all the synod members.

and dinner table on the ground floor of the church.

On the Sunday after the Synod, this congregation celebrated Mission Fest, at which PP. Ruhland, Schiemann, Käsmeyer and Hügli preached the festival sermons; P325 were collected.

The next Synod is to be held, God willing, in Ottawa in 1921. H. Landsky.

The Eastern District

of our Synod assembled from June 25 to July 1, in the midst of the congregations at Buffalo, 4! A. The sessions were held in the Church of the Trinity (P. F. Th. Ruhland).

In the opening service Praeses Pfothenhauer preached. On the basis of 2 Petr. 2, 5 he showed that the preaching of righteousness through faith in Jesus Christ, as in the days of Noah, so also in these last, sorrowful times, is the only means by which the Kingdom of God can be built and maintained here on earth.

Two papers were presented and discussed. Fr. H. Schröder gave a paper on the subject, "The Age Before the Flood a Reflection of Our Times and a Warning to the Race of Our Day." Fr. E. Totzke delivered a paper on the subject, "What lessons, warnings, and admonitions war holds for Christians." Both papers are timely, rich in teaching, chastisement, consolation and admonition.

In the course of business, our General Praeses presented the affairs of the General Synod, and in hearty words urged the vigorous and unceasing support of the Synodical treasury, the building treasury, and the mission treasury.

The report of the Mission Commission showed that the work of the Lord in our district has progressed briskly, but also that the salaries of the missionaries must be improved. Upon the recommendation of the deputies, Synod resolved that the minimum salary of a missionary shall henceforth be P85 for single missionaries and P85 together with free housing for married missionaries. It is now obvious that if this decision is to be carried out by the Missionary Commission, all congregations will have to give more generously to the missionary treasury than before.

In regard to our schools, a committee has been appointed to establish regulations for the School Commission.

Since, as was pointed out in a submission, some congregations are unable to send delegates to Synod who are proficient in the German language, Synod resolved that in future the use of the English language at meetings should be recognized as fully legitimate, that the minutes and reports of the committees should be drawn up in both languages, and that short English papers should also be delivered and discussed.

The result of the election was: Praeses: Fr. A. C. Vermiede; 1st Vice-President: Fr. W. Bröcker; 2nd Vice-President: Fr. H. B. Hemmeter; Secretary: Fr. P. Succop; Treasurer: Mr. Joh. H. Th. Stiemke.

Our deaf and dumb institution at Detroit, Mich.

Let us do good, and not be weary: for in his time we shall also reap without ceasing. Gal. 6, 9.

Our deaf and dumb institution, probably one of the oldest charitable institutions in our county, is now located within the city limits of Detroit, about eight miles from the center of the city. Our property contains twenty acres of land, has a pleasant park, a substantial institution building, four teachers' apartments and other buildings; in short, it is a property that provides a beautiful home for the deaf and dumb children entrusted to our care.

"Let us do good!" This is the slogan of Christians/ The greatest benefit one can do to his fellow man is to preach to him Christ their Savior. All



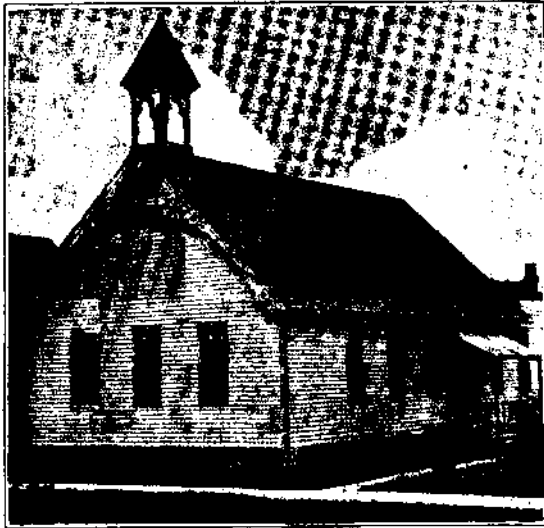
Deaf and Dumb Institution in Detroit, Mich.

The charitable institutions and associations of our celebrated century, however much they may do to alleviate physical misery, are, if they do not at the same time meet the spiritual needs of the weary and burdened, only inadequate crutches and superficial plasters, which cannot heal the original source of all earthly misery. The main piece of true, Christian activity of love is and remains: "To the poor the Gospel is preached."

This is now the purpose of our Lutheran school or institution in Detroit. For forty-six years it has provided an opportunity for the deaf and dumb children of school age within the Synodical Conference to receive a Christian education. The object of our work is to bring the children to the point where they are not only well educated in secular subjects, but above all are advanced in Christian knowledge to the point where they can be confirmed and come to the table of the Lord. In the past school year, 32 children were under the direction of three teachers and one female teacher.

The means of teaching is mainly the phonetic method, but due account is also taken of sign language.

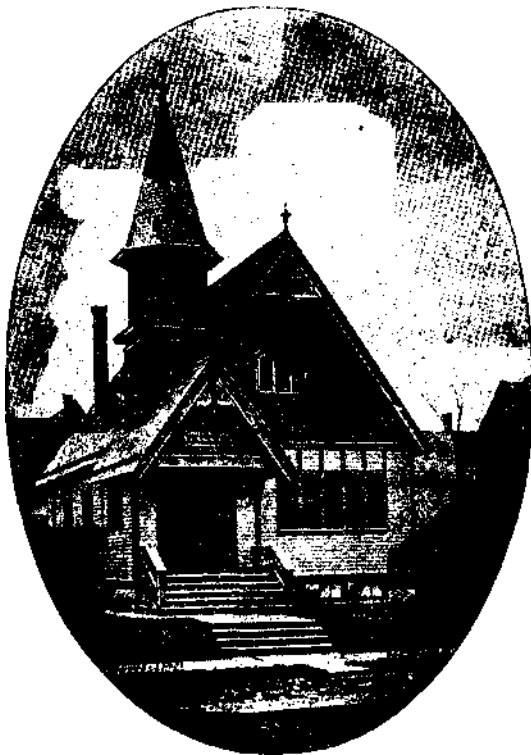
carried. Our institution is almost entirely dependent on gifts of love for its bodily maintenance. Children of well-off parents pay boarding fees, poor ones are kept entirely or partially free, and some are even supported by the charity of the local women's association.



Deaf and Dumb Chapel in Detroit, Mich.

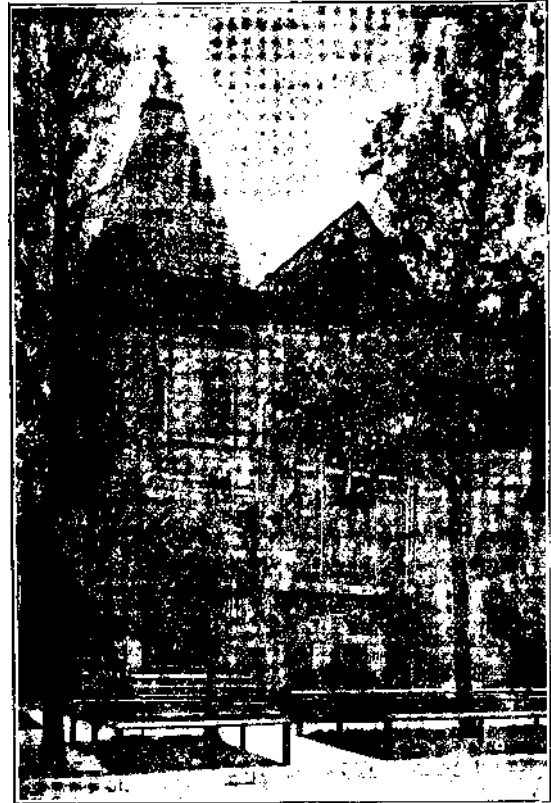
Association for the Deaf and Dumb Institution even provided them with clothing. "Doing good" is the motto of our institute.

But "let us not grow weary!" When a thing is new, experience shows that there is often great enthusiasm for it. However, when the novelty has worn off, and there is an under-



Church of our deaf and dumb community in Milwaukee, Wis.

If the work of the deaf and dumb institution has become a daily affair, the zeal often wanes and the interest wanes. "Let us not be weary!" is a timely admonition for all our work in the vineyard of the Lord, including the institution for the deaf and dumb. After all, it is precisely the Christian school that is a thorn in the devil's side. In addition to this, in the work of the institution there is the



Church of our Deaf and Dumb Congregation at Chicago,

Worry about the dear daily bread in the present expensive times. No wonder that the heart of many a patron of our institution grows heavy and heaves a sigh: Where shall it end?

In spite of everything, God's children look to the future with hope and joy. We must not, we do not want to grow weary. May the Lord find our hands hurried and active when it is time to do His work. "Thy work no man can hinder." St. Paul exclaims, and we with him, "I can do all things through him that maketh me mighty, even Christ," Phil. 4:13.

\$12,000 was needed in the past year to maintain our Lutheran school for the deaf and dumb. We will probably not be able to get by with less in the coming year.

"Let us not be weary: for in his time we shall also reap without ceasing." After the seed comes



Chapel and parish of the deaf and dumb community in Minneapolis, Minn.

the harvest. How often we have been able to experience this in our work with the deaf and dumb children! How fundamental our work has proved to be for further missionary work among the deaf and dumb of our country! The full blessing of our kingdom work is, of course, now hidden from the eyes of men, but on that day it will appear before the eyes of all men. On the Day of the Lord, every servant in the service of the Lord will receive his well-deserved reward, and no gift of love will be forgotten. Faith work will reap without ceasing. God's reward of grace will not escape us.

Trusting in this unbreakable promise of our God, let us then do our work today and tomorrow with all zeal and conscientiousness, encourage one another to greater faithfulness and vigor, never grow weary, and above all carry our dear institution, teacher and pupil, on a praying heart, until even the last sheaf is secure in the house of eternity.
E. C. Fackler, President.

To the ecclesiastical chronicle.

Domestic.

A time of great unrest and excitement is sweeping the world and our country. Almost not a day goes by without reports of strikes and lookouts, of discontent, grumbling, rebellion, and violence. There is almost no daily paper that does not tell of robbery and theft, of murder and manslaughter, of overreaching and fraud, of the setting aside and transgression of divine and human orders; everywhere it is fermenting, and one does not know what else is to come. This is also a consequence of the terrible war and, above all, of the general apostasy from God's Word. In these troubled, agitated times, it is especially incumbent upon Christians to remain calm and sober, to watch over their words and deeds, so that they are not drawn into the wild goings-on, but to keep an unblemished, good conscience. The Saviour says: "Ye are the light of the world," Matth. 5, 14. Christians are to burn and shine in the darkness of this world, to show and prove by word and deed that they are not of this world, to shine spiritually benighted men into the kingdom of heaven, and therefore, as the apostle says, to be "blameless and pure, and the children of God, blameless in the midst of the vile and perverse generation, among whom ye shine as lights in the world," Phil. 2, 15. 2:15. The Saviour also saith unto them, "Ye are the salt of the earth," a salt to resist the spiritual rottenness of the world, and to keep it from everlasting corruption. "But if the salt become foolish," losing its salting power, "wherewith shall you salt? It is good for nothing henceforth, but to be poured out, and let men tread it down. Have salt with you, and be at peace one with another." Matth. 5, 13; Mark. 9, 50. St. Paul writes to a congregation in whose midst there were agitated members: "Strive to be quiet!" and admonishes them "that they work with a quiet spirit," 1 Thess. 4, 11; 2 Thess. 3, 12. And in this time, when the labor question with all that belongs to it has again become so active, two writings are especially recommendable and worth reading, which, though they appeared already 25 and 24 years ago, are not

out of date, but are thoroughly contemporary. These are the two little writings of Blessed D. Gräbner published in our Concordia Publishing House: "On the Workers' Question" and: "The Workers' Associations of Today and the Local Christian Church." In the former writing is treated, "Of Property. Of the kinds and sources of property in general. The power of nature. The power of labor. The capital. The contract between capital and labour. The business entrepreneur. Of the business entrepreneur's duties and rights. Of the rights and duties of the laborer."

The second paper, "The Workmen's Associations of Today and the Local Christian Church," contains lectures on six leading principles or theses. We leave these theses, which are then further elaborated and explained, as they show the right, Christian way in the turmoil of this time: "1. It is the duty of a Christian to put his gifts and powers to the service of God and his neighbor with honest work, and especially the duty of a Christian householder to provide duly for his household members. (2) For the purpose of honest labor, and of seeking and securing favorable conditions for the same, a Christian may associate himself also with worldly men, so long as he is not compelled by such association to sin against truth or love. (3) Against truth are all associations which in their constitutions or declarations of principle advocate the principle that labor is the source of all goods, or pretend that their members stand in a special brotherly relation to one another, or that by such associations the true happiness of their members is established or morality promoted. (4) All secular unions which make it the duty of their members to help their fellow-men before all other fellow-men, to take part in coercive measures against workers or employers or other fellow-men, to exclude those who are not fellow-men from work, or in general to injure their property and possessions and their livelihood, are contrary to charity. (5) It is the duty of a Christian congregation and of all its members to deal according to Christ's and his apostles' instructions with those brethren who, by participating in the sinful nature of worldly associations, make themselves partakers of their sins. (6) It is the duty of a Christian congregation to support with brotherly love those of its members who, through their abstinence from all unworthy associations of a Christian, fall into bodily need, especially also into unemployment, and to assist them in obtaining sufficient means of subsistence, or, in the absence of the same, to supply them with the necessities of life

L. F.

About the new warrior association, "American Legion," what has already been said in the "Lutheran" and elsewhere still applies. We can only advise the former soldiers from our circles and ask them not to join the association. It is still very uncertain what will become of the whole association. The danger still remains that it will develop into an association of a lodge-like character, and the Lutherans among the 4,000,000 soldiers would hardly be able to prevent this. It will be very difficult to eliminate anything religious from the meetings. Even now, in some places, sinful amusements are being set in motion. In the coming weeks and months special efforts will now be made to win all soldiers for the association. All over the country back and forth local clubs, posts, are being formed or have already been formed. Soon in October a State Convention will be held here in Missouri at Jefferson City; the same will be or has been held in other States. In November the National Convention will be held in Minneapolis, at which the Association is to be finally organized. For the pre

preparation for it, a special "American Legion Sunday" is announced here in St. Louis for November 9, and the various pastors of the city will be called upon to preach sermons on the ex-soldier. Plans are being made by the National Executive Committee to have this day celebrated throughout the country as Soldier's Sunday. It is to be expected from the outset that a great deal of false and foolish things will be said, that the soldiers will be made into something special and glorified and idolized as soldiers. This can and will only work to their own and the country's disadvantage and harm. Here, too, Christian, Lutheran sobriety and prudence are called for.

L. F.

"One flock and one shepherd." The *Presbyterian* points out that the people who are working mightily to unite all the churches outwardly, so that all who want to be Christians belong to one visible church body, like to refer to the saying John 10:16, and points out that the English translation of the passage obscures their clear view in this matter. The English Bible translates this passage as if it said, "I have other sheep, which are not of this fold; and these I must bring, and they shall hear my voice, and there shall be one shepherd, and one fold of sheep." It has twice the word "stable," "sheepfold," "fold." It is then interpreted thus: Christ's sheep, His Christians, are to be in a stable, in a visible church fold. Luther's translation is quite exact: "I have other sheep, which are not of this fold; and the same I must bring, and they shall hear my voice, and shall become one flock and one shepherd." These are two different words: another fold, and: a flock. The new, revised English translation, the Revised Version translates correctly just like Luther. The *Presbyterian* rejoices that the *Canadian Churchman* for once translates this passage correctly and interprets it correctly. The *Churchman* says thus: "Let it be known that the Lord is not

says: 'It will become a stable', but: A stable or fold is a fenced and closed space with which the idea of the shepherd of a local flock can be associated. The stable or fence (kolck) best represents the different sections of Christianity with their various denominational fences and their respective overseers. Or it may be applied to the local church, where the word 'pastor' is so usefully employed to denote the pastor. The pastor is the one who, under the one great arch-shepherd, has the care of some part or portion of the flock. People look to him as long as he brings to display the love and care of the good shepherd. But the flock is much, much larger than the sheepfold. Therefore, while a union of the churches may seem desirable in every way today, let us not underestimate the real unity that already exists today in the common allegiance to the one Shepherd who is the Shepherd of them all. All who look to him, hear his voice, and follow his leading are one in him, and are united in one flock under one shepherd." - Christ's word is clear, and Luther's translation has not obscured it for us, but left it in its original clarity. The HErr speaks of Christians from among the Jews, of Israelites who have become believers in Him. They belong to his flock, to his people, are members of his Christian church. But his church also goes beyond the borders of the fleshly Israel. He has other sheep, which are not of this fold, are not of Israel, but are still among the Gentiles. He already calls them his sheep, and he "has" them in the same

In the sense in which he then called out to Paul, who after the experiences he had made in Philippi, Thessalonica, Berea and Athens (Acts 16 and 17), was quite fainthearted, full of fear and great trembling, comforting and encouraging him in Corinth: "Do not be afraid, but speak and do not be silent. For I am with thee, and no man shall presume to hurt thee: for I have a great people in this city," Acts 18:10. 18:10. The Lord has a great people in Corinth, which is still quite a Gentile city, as he has sheep in general outside the sheepfold of Israel, in a foreign land. These are his elect, whom he has and knows from eternity. And he is the God who "quickeneth the dead, and calleth him that is not, that he may be," Rom. 4:17. Therefore he must bring them in by the preaching of the gospel. And when these elect from the Gentiles hear his voice and believe in Christ, then they are also his sheep and belong to his flock. And there will not be a second flock, a flock of Christians from the Gentiles, but there will be one flock under one shepherd. The believers from Jews and Gentiles form the one church and Christianity, the one people of God, the one bride of JEsu ' Christ, the members of the one body of Christ, of which He is the one and unifying head. A very instructive passage about the true unity of the church, and what the unifying bond is, is Acts 15:11. 15, 11. The apostles are gathered in Jerusalem together with the elders of the church in Jerusalem. These are all Christians from the Jews. Before them a delegation of a Christian church appears under the leadership of Paul and Barnabas, which was gathered in Antioch by Paul from the Gentiles. They want to complain to the apostles and the mother church about people who came from Jerusalem and want to mislead them and persuade them: "If you are not circumcised after the manner of Moses, you cannot be saved", Apost. 15,1. 15,1. These Christians from the Gentiles stand before the Christians from the Jews. Then Peter, the apostle of the circumcision, together with the other apostles and the church in Jerusalem, stood in line with the brethren from the Gentiles and thundered at the deceivers: "Why then do you tempt God by putting a yoke on the necks of the disciples, which neither our fathers nor we have been able to bear? But we believe by the grace of the Lord Jesus Christ to be saved, even as they also," v. 10, 11. And before this he said, on the basis of his own experience, how God Himself dealt with those who were converted at His preaching: "God, the Saviour of hearts, testified concerning them, and gave them the Holy Ghost, even as He did concerning us. And made no distinction between us and them, and purified their hearts by faith." This is God's church, God's one church, all who from Jews and Gentiles, from all nations, have believed in Christ, believe to be saved through Christ, and have been gifted with the Holy Spirit. And this is the uniting bond: the one faith in the one Saviour Jesus Christ, the sealing with the same Holy Spirit to the one hope of glory with Christ. In this all Christians are already one. He who is not one with Christians in this does not belong to Christ's church, God's people, at all, does not have Christ's Spirit, and is not his, Rom. 8:9. "We alike as they also." "One body and one Spirit, even as ye also are called unto one hope of your profession. One Lord, one faith, one baptism, one God and Father of us all, who is over you all, and through you all, and in you all," Eph. 4:4-6. One flock under one shepherd. This is the unity which God is concerned about, which the Son of God prays for in his high priestly prayer, John 17, and which already exists among all true Christians: they are all one in this: "We believe through the grace of the LORD JEsu Christ to be saved." This unity

in the Spirit we cannot in all cases express outwardly, because many Christians, children of God, in simplicity of heart, beguiled and deceived, are stuck in false-believing fellowships, into which we are forbidden to follow. But how many of their JEsu belong to Christ, are comforted by Christ the Saviour, do not belong to the false teachers who cause division and offence, but to Christ, belong with us to the one flock under thy one Shepherd, because they believe by the grace of the Lord JEsu Christ to be saved as we. "The Lord knoweth them that are his," 2 Tim. 2:19.

E. P.

The attempt to unite the Methodist Episcopal Churches of the North and South has been "pretty much fruitless," according to the report of the "Christian Apologist." "The conviction has been variously expressed by such as are intimately connected with the developments, that they are now farther from the union of the two churches than they were two years ago." Little hope, then, is apparently placed in the report of an advisory committee of fourteen members, which is to meet at Richmond, Va. on Nov. 3. The race question presents insuperable difficulties. The Southerners take the position that the negro race is still in its infancy, still immature, and should therefore be given missionary status. The Northerners recognize the legal right of the colored members, and are zealous not to widen the gulf between the races. Why, then, work mightily toward an organic union?

E. P.

Abroad.

The German Free Churches, with the exception of the European Free Church, which is connected with the Missouri Synod, have united into one federation. The local synods thereby remain in existence for themselves, but all together form one church, which has all institutions, such as seminary, etc., in common. Of the statutes or by-laws of the Association of Evangelical Lutheran Free Churches in Germany, the following paragraphs are of particular interest: "1. The undersigned Free Churches, hitherto associated in the Convention of Delegates, unite to form an Association of the "Evangelical Lutheran Free Church in Germany". This union confesses the Holy Scriptures as the sole source of faith and the confession summarized in the Book of Concord. 3. the purpose of the Union is to act together on the basis of prior brotherly consultation and understanding. (4) Common matters to be considered at present are: training of theologians, diaconia (inner mission), reconciliation of differences, elimination of double congregations in the same place, winning over other free Lutheran congregations, relationship to the regional churches, position toward the state, and others." Since there was no agreement of faith between the now united churches, and also now no doctrinal negotiations preceded the unification, the otherwise good confession under 2. is nevertheless not sufficient.

E. P.

The center of Mormonism in England is South Tottenham, from which 400 converts, mostly females, have been collected and sent to Utah. At the instigation of the London Anti-Mormon Society, secret police are at work gathering evidence of how pernicious the work of this sect is to the country. The evidence collected is said to be beyond all expectation.

(Wbl.)

Two innovations for which there is a desire in the Catholic Church. The Pope has given his consent that in Italy, at Mass, the Sunday Gospels and Epistles shall now be read in the Italian instead of, as heretofore, in the

should be read in the Latin language. The innovation will certainly please. And other peoples will certainly soon desire the same, that God's Word be read to them in their own language and no longer in a dead language that is incomprehensible to them. Such have already come forward. Will it not then soon be demanded that the entire Mass be said in the vernacular? And from Bohemia a petition signed by 30,000 married women was presented to the Pope that he should give his permission for priests to be married to parishes. E. P.

Miracle of a Papal Saint. "An English Catholic lady, Miss Naish, confirms from Lourdes in the London *Universe* that in connection with the canonization of Bernadette Soubirous her body was dug up for the second time and found perfectly intact. That was last April. Bernadette has been dead forty years." So the piteous "Pray for us!" will not be long in coming.

E. P.

Princeton University, the principal Presbyterian teaching institution in the world, is thinking of conferring upon Cardinal Mercier, Primate of Belgium, the honorary degree of Doctor of Letters. - Perhaps Princeton would also confer upon the Roman Cardinal the degree of Doctor of Theology, if he would accept it.

E. P.

Something about the so-called laws of nature.

Here is a story about the blessed Prof. Lange. On a sea voyage he noticed that one of his fellow passengers was reading Humboldt's "Cosmos". This interested him, of course. It was not long before he was engaged in conversation with him, which became more and more eager, and finally gathered the whole ship's company around them. The person in question asserted that nature had created itself and was also sustaining itself. Prof. Lange asked, "What do you mean by 'nature'?" This already puzzled the gentleman somewhat. "Well," Lange said, "you do understand by it what we perceive around us, don't you?" "Yes, sir," said the other. "You believe, then," continued Lange, "that the trees and animals and men made themselves?" "O no," replied the other, "they come from others of their own kind." "But whence came the first?" "They were originally made of atoms" (invisibly small particles of dust)."

"Well," said Lange, who now had him where he wanted him, "let us suppose that a human ear is to be formed. This consists, as the latest anatomists maintain, of about thirty main parts, and these again of as many times a thousand smaller parts. If one of them is not of the right shape, or if it is not in the right proportion to the others, it will not serve its purpose. Now imagine how it happens that, according to your theory, the first ear comes into being. There are millions and millions of atoms floating about in the universe. All of a sudden they get the idea that a human being should come into being, and it occurs to some of them (that is, to a few thousand million), we want to form the ear for it. Quickly they fly together from all ends of the universe. No one need call them; they come of themselves. No one need instruct them where to go; each finds it of its own accord. Some form the eardrum, others assemble themselves into the auditory canal, still others into the auricle. Here some make the tympanic cavity, there others the auditory trumpet. In one place the anvil is made, in another the hammer, and still elsewhere the stirrup. Here the oval window is made, there the round one. Here one makes the labyrinth,

there the atrium, there the semicircular canals. Here the auditory water is formed, there the auditory stones, there the auditory nerve. Here they build the auditory stairs, there the pillars, and in 3000 other places the Corticellian arches, and so on. And when every single organ, even the smallest, is finished, they finally assemble themselves exactly and correctly, and sit down by man's cogs and make up their minds: Here let us stand together. Not one of us, unless there is a substitute for him, may leave his place for ten, twenty, thirty, fifty, seventy, a hundred years, so that the new being, the new man, may yet hear. Don't you think," said Professor Lange, eyeing the stranger sharply, "that these atoms are extremely clever, clever things? Have they not much more skill and insight than the most learned surgeon? And don't you think that they are too sweet, compassionate, loving, self-denying creatures, that they place themselves at the service of man, without it being of any use to them, 'out of sheer love'? Yes, are they not quite energetic?" - But he did not get any further. By this time nearly all the passengers had gathered round him, and the whole company burst out laughing, so that the atoms which were gathering the poor wretch's eardrums nearly broke their patience, and almost burst.

One can see from this what one can achieve if one holds the nonsense that the mockers believe, or at least pretend to believe, right in front of their noses.

Tepidness.

It is not the hatred of the world against Christianity that frightens us, but rather the lukewarmness of many in the church and Christianity. The "folly" of the Gospel should not be preached, unbelievers should be dealt with cleanly, enemies of the confession should not be put to the sword, church discipline should not be practiced, and despisers of the church and the sacrament should not be buried without ecclesiastical accompaniment. In short, one should weaken the holy power of the divine word and deny the cutting seriousness of hell. Instead of urging men to decide for or against Christ, one should avoid the holy strife for souls with good-nature and kindness. What shall become of the church thereby? If the salt becomes foolish, wherewith shall it be salted? Such salt that has become stupid is good for nothing; it can only be thrown out into the street to be trampled under foot. The reputation of Christianity sinks lower and lower the weaker it appears and the more it escapes the hatred of the world.

The house priest.

Good luck, young husband! Only tell thyself also, that when thou hast entered into thine own house, thou hast become a priest of the house. There are many honorary offices in the church and in the state; but what honorary office is equal to the office of house-priest? A small household is entrusted to you; householders are expected to be faithfully instructed, and the supply of God's word and prayer to your householders must not be lacking. Let us see your Bible, which you use in your morning and evening devotions. Ah, you answer: We have a splendid Bible with gold edges; it is kept in the good room, but it would be a pity if we wanted to use it every day.

use. Would that really be a pity? Well, there are simple Bibles then; but in daily use the Bible wants to stand! You do have regular grace, don't you? Jesus himself gave thanks over the bread; even after his resurrection, at Emmaus, giving thanks at table is testified by him. Even when guests are with you, hold steadfastly to the grace of the table! On a famous castle of the ancient world there is a large inscription which begins: "There is salvation in no other"; the same inscription is on the gable of your house! Even if the painter has not written it there, let it be known by the conduct of all the members of your household that the inscription is also valid in your house.

Be, dear husband, priest of the house! Build your house as a Christian house in JEsu name! Since it is now an either-or, let everyone know that the Spirit of Jesus Christ is the Spirit of your house!

The objective.

On the great ocean, no matter how far a ship may be from land, she can still be guided correctly and safely to her destination by compass and chart, even though she cannot see it during the entire voyage.

On the surging sea of life it is no different. The Christian heart does not see the destination of its voyage, and yet it knows that its ship of life is heading for that destination with perfect safety, if it lets itself be driven by God's Word, which is its map, and by the testimony of the Holy Spirit as its compass, and keeps to the One whom it does not see as if it saw Him. When it is no longer far from the shore, it needs the pilot more than ever. But with his help it reaches in due time the harbor of rest and the land of eternal joy.

Obituary.

On August 24, died in faith in his Savior sm. Friedrich Wilhelm Pennekamp in Topeka, Kans. of tracheitis. He was born November 10, 1834, at Barmen, Rhine Province, Germany. As a twelve year old boy he read the curriculum vitae of a missionary among the heathen, and immediately he decided, if it was God's will, to become a heathen missionary one day. But this wish was not to be fulfilled. When he was twenty-six years old, he declared his resignation from the national church, moved to Elberfeld, and applied for admission to the Free Church. Through reading some of Brunn's papers in Steeden, in which the great spiritual need of the Lutherans in our country was described, the desire was stirred in him to be trained for the service of the church in America. He immediately turned to Louis Harms with the request for admission to his institution. When he received the news that the institution was overcrowded and that it was unfortunately necessary to reject his request, he wept bitterly. His mother comforted him with the words: "Don't cry! If the good Lord wants you for the service of his church, he will find you." When Feldner heard of this, he immediately wrote to Father Brunn, who agreed to send Pennekamp to St. Louis the following year with several older brothers. So it happened. After the deceased had begged his travel money in Saxony in accordance with the order he had received, he landed in New York in the summer of 1862 with other sendings of Fr.

Autumn entered the practical department of our institution at St. Louis. After passing the examination in 1864, he received a call to News, Ill, where he served for a little over two years with great difficulty. Here he also married Luise, nee Kohlwes, with whom he lived in happy wedlock for over fifty years. He then served congregations as pastor in the course of the years at the following places: Ballwin, Mo.; Darmstadt, Ill.; Randolph, Ill.; New Wells, Mo.; Orchard Farm, Mo.; Templin, Kans. After fifteen years' effectiveness at the last named place, he resigned his office in 1906, on account of failing health, and removed to Topeka. To his great joy he was still able to preach here as well as in the neighborhood frequently, and to assist in the distribution of Holy Communion until the fiftieth anniversary of his ministry. In the last years of his life he spent much time in memorizing our hymns. As often as the undersigned called on him, he told how many hymns he had committed to his memory since the last visit, and never tired of talking about the delicious contents of them. Especially after the death of his spouse, which occurred four years ago, and the departure of a daughter two years ago, he longed to exchange this miserable earthly life for the heavenly Jerusalem. He brought his age to 84 years, 9 months and 14 days. The bereaved family are three sons and one daughter. On August 27 we laid his body beside that of his companion in the local churchyard. At the coffin officiated Fr. Wm. Meyer, at the grave P. Wm. Wittrock. Six ministers served as bearers. The undersigned preached in German on Luk. 2,29.30, Praeses Th. H. Jüngel in English on 1 Joh. 1, 7, and Fr. Drögemüller read the life story of the deceased.

P. D. Müller.

New printed matter.

All books, music, pictures, etc., displayed at this place may be obtained through the Concordia Publishing House, St. Louis, Mo., at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Compositions for Choirs Sacred and Secular. By A. L. Wendt.

1. *Christmas Carol.* (German and English.) Duet for ladies, schools, and Sunday-schools. Price: 15 cts.; dozen, \$1.25.- 2. *Christmas Eve.* (German and English.) For children's or ladies' chorus, in two voices. Price: 15 cts.; dozen, \$1.25;
100, \$7.00.

As the holy feast of Christmas approaches, we do not want to refrain from pointing out these two compositions. They are pleasing and offer no special difficulties. L.

Tyndale and Luther. A Children's Service for Reformation Day,

Arranged by IV. M. Czamanske. 7 pages 5X7- Price: 5 Cts., 100 copies K3.00.

The second edition of the reformation program previously indicated. L. F.

O sing to the Lord! 9 pages 7X11 **How the stag cries.** 8 pages 7X11- By J. C. Strieter. Price: 25 cts. each; price per dozen: H2.40 and H2.00. To be obtained from Concordia Publishing House, St. Louis, Mo.

For mixed choir, with German and English text. L. F.

Ordained and inducted at the function of the respective District Presidents:

On the 10th of Sonnt, n. Trin.: Kand. W. Going to Stt Peter's parish near Stamford and Zion's parish near Kadoka, S. Dak. by P. G. H. Pullmann. - Kand. E. Bürger in St. Paul's parish at Orlando, Okla. by P. E. Hauer.

On the 11th of Sonnt, n. Trin.: Kand. H. Schumacher in the Redeemer Church at Lockhart, Minn. assisted by P. Köpkes of P. F. W. Janzow.

On the 12th of Sun. a. Trin. cand. H. Storm at St. John's parish, Freesoil, Mich. assisted by the Rev. G. P. Storm. - Kand. K. Heuchert in the parish at Stirum, N. Dak. assisted by P. Eggers' from P. H. Dierks.

On the 13th of Sonnt, n. Trin.: Kand. G. Krach in St. Paul's parish at Froid, Mont. by P. F. E. Brauer, Jr. - Kand. Wm. Loh mann in the mission parish at Luella P. O., Sask. can., by l>. W. A. Bähler. - Kand. P. Brewer in the First Lutheran congregation at Bozeman, Mout. by P. M. Hudtloff.

September 15: Kand. E. Hartenberger at Bethlehem Gcmunity near Fant City, Tex. by P. A. E. Möbus.

On the 14th of Sonnt, n. Trin.: Kand. A. Hinnens in St. John's parish at Agar, S. Dak. by P. W. F. Dommer. - Kand. E. Wildgrube in the parish at Renault, Ill, by P. E. Schuessler. - Kand. C. Krämer in Christ Church at Estuarh, Sask. can. by P. W. A. Bähler.

Introduced on behalf of the respective District Presidents:

On the 10th of Sunday, A.D.: Rev. V. Meyer at Bethlehem Parish, Vancouver, British Columbia, Can. by Rev. E. H. Brandt.

On the 11th of Sun. n. Trin. the Rev. W. F. Hyatt, in the parish at Curt Hill, near Wordsworth, Sask. can. by the Rev. W. A. Bähler.

On the 12th of Sonnt, n. Trin: P. Th. Fehlau in the Polish Trinity parish at Trentou, N. I., by J. Dawidowski. - P. W. Vandre in the parish at Marlin, Wash. by P. P. Gros;. - P. R. Holtzen in Trinity parish at Pincher Creek, Alta. can. by H. Elling. - P. H. F. Hellmann in Bethlehem parish at William Penn, Tex. by 4". B. Miertschin. - P. Th. Eggers in the parish at Havre, Mont. by P. E. A. Huber.

On the 13th of Sun. a. Trin. the Rev. E. A. Schmidt in the parish of Newell, S. Dak. by the Rev. W. Nitschke. - P. A. Rolf in the parish of Grand View, Man. can. by P. K. J. Durdel. - P. R. G o s e as assistant pastor of the Nazareth congregation at Milwaukee, Wis. by P. E. Albrecht. - P. W. Lippmann in the congregation at River Grobe, Ill, by P. F. C. Israel. - P. B. Hein in the Polish Lutheran Immanuel congregation at Scranton, Pa. by P. F. Sattelmeier.

Sept. 17: P. H. K o l b at St. John's parish, Petaluma, Cal. by P. A. Berner.

On the 14th of Sunday, n. Trin.: P. C. W. Schönow in the Immanuelsgemeinde at Frankentrost, Mich. assisted by k>. Bekemeier by k'. G. P. Storm. - P. G. J. Muller in the congregation at Mountville, Minn. assisted by P. A. Hertwig. - P. W. A. Meyer in the parish of Leipzig, Sask. can. by P. M. A. Pfothhauer.

On the 15th Sunday, n. Trin.: P. J. Schönt ng in Zion parish at Wenona, Ill, by P. M. Manteuffel. - P. Th. Hanssen in Trinity church at Bremer, Iowa, assisted k>. Melchers by P. O. F. Koch.

Introduced as teachers in parochial schools were:

On the 9th of Sonnt, n. Trin.: Teacher J. W. Brodhagen as teacher of the underclass at the Bethlehem parish school (103rd St.) at Chicago, Ill, by P. Tr. Thieme.

On the 10th of Sonnt, n. Trin: Teacher E. F. Langrehr as teacher in the school of Trinity parish at Chicago, Ill, by P. A. H. C. Both.

On the 11th of Sonnt, n. Trin.: Kand. Th. Meyer as teacher of the third clover in the Concordia parish school at Detroit, Mich. of 4". R. C. Meyer. - Kand. Chr. Kaiser as teacher in the school of the Zion congregation at Detroit, Mich. by k". W. Lußky. - Teacher W. G. K o h l hoff as teacher in the school of Immanuelsgemeinde at Rock Island, Ill, by P. Ph. Wilhelm. - Teacher W. Bauer as teacher in the school of the Bethanian congregation at Detroit Mich. by P. R. Smukal. - Teacher H. Brummer as teacher in the school of the Bethanian congregation at Detroit, Mich. by P. R. Smukal.

On the 12th of Sonnt, n. Trin.: Kand. M. H. Schwanke as teacher in the school of the Zoar parish at Milwaukee, Wis. by P. A. Hardt. - Teacher E. G l a w e as senior teacher in the school of St. Paul's parish at Cleveland, O., by P. P. Schwan.

On the 13th of Sonnt, n. Trin: Teacher C. R. Schwarz as teacher in the school of St. John's parish at Lincoln, Tex. by P. R. Osthoff. - Teacher G. A. Holtzen as teacher in the school of Trinity Parish at Norborne, Mo. by k". J. H. Ehlers. - Teacher M. P. Schormann as teacher in the school of Trinity parish at Hoag, Nebr. by P. J. H. Schäfer.

On 14, Sunday, n. Trin: Teacher H. In sing er as teacher in the school of St. Jvhannes parish at Ellisville, Mo. by P. E. Buchschacher. - Teacher A. C. Bernahl as teacher in the school of Trinity parish at Chicago, Ill, by P. F. C. Israel.

. Ordinations and introductions.

At the turn out of the respective District Presidents were ordained:

On the 6th of Sonnt, n. Trin.: Kand. A. Horn in the church at Quincy, Ill, by Bro. O. H. Horn.

On the 11th of Sonnt, n. Trin.: Cand. J. A. C. Beyer at St. Paul's Church, Saratoga Springs, N. P., by Bro.



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The gospel the heavenly wisdom.

1 Cor. 2:6-16.

"No word is more despised than the gospel," says our Luther in his marginal gloss on this passage. This is the judgment of the world, that the gospel is the greatest folly. But this is the judgment of God, "Since we speak of, yet this is wisdom with the perfect."

The gospel is the heavenly wisdom, infinitely superior to the wisdom of this world. The best in the world is wisdom. The right rulers of this world are not the kings, nor the millionaires, but the men who search out the nature of things and teach wisdom to their fellows. They are the real rulers of the world, who also render it many a service. But what are these rulers of the world? Even those whose spiritual powers are highly developed and who, as they say, control the whole field of human knowledge, are, after all, nothing but men: Men who can only search the surface of things; men who are constantly subject to error; sinful creatures, who are not only incapable of recognizing the truly good M but also cannot help putting the purely earthly into the service of sin.

The wisdom of this world has its origin in man. But the gospel is the wisdom of God. In it are spoken the thoughts of the wise God. What the merciful God from eternity hath consulted and determined, and in time mightily executed, is therein declared unto us. And as surely as the child acts foolishly who follows his own suggestions and despises the discipline of his father, so surely are those fools who prefer the wisdom of this world to the word of the great God.

The gospel is the heavenly, the true wisdom;

For it maketh our blessedness. The wisdom of this world is folly, for it works damnation. But the necessary success of a plan determines whether wisdom or folly underlies it. And of all who seek their salvation in the wisdom of this world, the word is true, "They perish." The wisdom of this world cannot prevent the perishing of the rulers of this world with their followers; nay, it causes them to perish, to be put to shame, to perish eternally. For when man is occupied with the great question of salvation, the wisdom of this world directs him to seek his salvation in himself; and when God and his own conscience reproach him that by the works of the law no flesh is justified, and the gracious God directs him to JESUS CHRIST, the wisdom of this world teaches men to say, "Crucify him!" The very essence of the wisdom of this world is enmity Against the Gospel. It works condemnation. But the gospel is the wisdom of God, which he hath ordained before the world unto our glory. It points us to Christ, who was made for us by God for wisdom and righteousness and sanctification and redemption. It shows us how in Christ we have righteousness for our sin, life and salvation for our death and condemnation. "There is no word more despised than the gospel, and yet none more powerful; for it justifies them that believe it. Law and works do it not." The outcome will teach it. The world declares God's way of salvation to be foolishness. It has not yet seen anything like it in nature. The thought of substitution and redemption is strange and abhorrent to it. But what no eye has seen, and no ear has heard, and what has not entered into the heart of man, this God has prepared for us. In this way God has made us blessed, in this way he will lead us to heaven. And we shall thank him for ever that he hath taught us the wisdom of heaven.

God has taught us the wisdom of heaven. Otherwise we would not have grasped it either. But heavenly wisdom is taught precisely by the heavenly Teacher. "God hath revealed it unto us by his Spirit." Consider the glory of the gospel! You think you can be sure of your cause if you can appeal to a great scholar as an authority for it? But there is no human authority that is not tainted with error and sin. What the Holy Spirit teaches, on the other hand, is infallible truth. "For the Spirit searcheth all things, even the depths of the Godhead." And he can do what no human teacher can accomplish: he can win the heart to the truth that is foolishness to the natural mind. This he does by creating a new heart in you, so that you may know what is given you of God, and delight in heavenly wisdom, and accept Christ as your Saviour. Consider the glory of the gospel! It is true that the philosophers and theologians who are famous in the world do not deign to teach it, but behold, the great God Himself, the Holy Spirit, has placed Himself at the service of the gospel, and where it is preached, heavenly powers are at work, vain miracles take place, and divine life comes into being.

But how? It is ordinary men who preach in our churches, and the words written in the Scriptures are simple human words. Where is the Holy Spirit there? Yes, they are human words, taken from human languages, and the simplest words imaginable that a child can understand. But these are not words that human wisdom taught the apostles- but they are all words taught by the Holy Spirit. They are divine words. The Holy Spirit speaks them. All the heavenly wisdom that makes us blessed is expressed in them. In them is all the power of God unto conversion and blessedness. He who has grasped these words, and thinks in these very most contemptible words, has learned what no worldly university can teach him. And while the worldly wise will not let him be considered a scholar, the Saviour, on the contrary, says, Ye are taught of God. Joh. 6, 45.

The gospel, the heavenly wisdom, is highly exalted above all human wisdom, and those who have known the heavenly wisdom are highly exalted above all other men. As a rule, the children of the world are superior to the children of God in riches and honors. In useful knowledge both are equal. But one thing makes a heaven-wide difference between Christians and natural men. This is the spiritual, heavenly disposition and efficiency. The natural man is totally lacking in this. He cannot discern the spiritual. He has no sense of the divine, the true, the good. He lacks all ability to judge these things rightly. He is incapable of producing a single good, noble thought. The divine thoughts, the truth of the gospel and the very truth of the law, are repugnant to him. He has understanding only of the worldly, the carnal, the sinful. He is a reprobate creature. But the spiritual man judges spiritual things spiritually. He has a sense of the divine. He has an understanding of the divine thoughts. The wisdom of the gospel is the delight of his heart. He delights in the doctrine of justification by faith. Da-

He praises God for this, and through this he comes closer and closer to God and increases in his ability to do good. Of course, he does not have all this by nature. It is God's gift. Because he has received the anointing, the Spirit, he knows everything, 1 John 2:20. Because God has taught him, he is so highly exalted. For this very reason we have pleasure and joy to boast. For whom God exalteth, he is truly great and exalted. - Consider the incomparable sublimity of the mind and position of the disciples of the gospel! While the natural man has but one thought, to keep as far as possible from God, the Christian has but one aim, to be most intimately united with God; and while the natural man is an abomination to God, God looks with favor on him who fears his word.

Therefore it should not in the least offend us that the world mocks us and our gospel. It is not even able to appreciate our position. "The spiritual man is judged by no man." God and His gospel and His Christians are above the judgment of ignorant, reprobate men, and it must not occur to us to frame our preaching in such a way as to gain credit with the world. Let us therefore never forget what we are and have. The children of the world now behave themselves as wise men, and we must be their rejecters; but "in that day they will have to look upon us much differently, that it was not they, but every Christian, who was emperor and lord over all the lords of the world, not because of his person, according to which he is a man like the rest, but because he believed on the Lord Christ." (Luther VIII, 355.)

One thing we ask of God and one thing we want to do for our fellow man:

Thou fountain, from which all wisdom flows,
Which in pious souls has flowed, Let us hear
thy consolation, That in unity of faith We may
also all Christendom

Teach your true testimony!
Listen, teach,
heart and senses,
- To praise you,
To do good to one's neighbor!

E.

Our schools.

As is the case with our higher educational institutions, good news is also coming in about our schools in these critical and dangerous times. We have made it our business to obtain such news, and we now share with you what we have learned. First of all, we will let the directors of our two teacher training colleges have their say, who were already able to report in the last but one issue of our "Lutheran" about the good reception of new students in their institutions (51 in River Forest and 36 in Seward).

Principal Kohn of Niver Forest adds the following to his statements in this regard: "The reports I have received from various pastors, unsolicited, have been very encouraging to the school system in general. It seems that the more the enemies direct their attacks against it, the more our school system grows. One pastor, for example, writes: 'We have again had such a large intake of new pupils in our parochial school that all the classes are overcrowded and we may be

Having to set up another class/ Another writes: 'God has given us a rich blessing for our school.' Others wrote in a similar vein. In addition, we received 47 requests for helpers, of which we were only able to consider 18 because we did not have more seminarians available. God has awakened the consciousness that our Christian education in our parochial schools is a great blessing for our children, especially through the war and the hostilities. We often recognize the value of a treasure only when it is taken from us or threatened."

Principal Jesse of Seward writes: "Such a large number of new pupils has not been reached for many years. Though we would have liked to have admitted more, and though the number admitted is far from meeting the need of the church, yet it is gratifying to see a turn for the better, especially amid the tribulations of the present time. We see from this that our Christians are still willing to make sacrifices for the sake of the church school, and that they are more and more eager to engage in battle against the enemy. And that is the main thing at this time. We already want to stand up to the enemies from outside in the power of the Lord. What we have to fear most is discouragement, despondency, small faith and unwillingness to make sacrifices. When these evils spread among us, the danger is great. Therefore we rejoice that parents are still willing to sacrifice their sons. Then the congregations will also come more and more to the point that they will seek to preserve to the Lord the sacrifices which the parents have made to the Lord, by placing their teachers in such a way that they will not be challenged and worn down by worries about temporal things and even grow weary of their office. No teacher should give up his office for the sake of earthly things, but not only the teachers but also the congregations have obligations. If both make the sacrifices due to them, all will yet come to a good end."

Early in September we approached pastors, some of them synodical officers, in ten cities in which we have a number of congregations, and asked them to ascertain by canvassing the several congregations how the schools stood, especially whether the new enrollment was good or low, also how Sunday school and parochial school interacted, and what else might be of interest. These were the cities of New York, Pittsburgh, Buffalo, Cleveland, Detroit, Fort Wayne, Indianapolis, Milwaukee, St. Paul-Minneapolis, and St. Louis, that is, places in the most diverse areas of our Synod, such places as we knew in advance that our schools were flourishing there, but also cities of which it was not unknown to us that they must fight battles for their schools. We have not yet received all the reports; from those we have received, we will give you the main points; lack of space does not allow us to give all the details, many of which are very interesting.

It is well known that in New York, because of local conditions, and often because of the internal history of the congregation, parochial schools do not have an easy time of it; also that in some congregations a school has never been founded, while in others the school has disappeared again. Nevertheless, we were able to write the following: "1.

The influence of the war and its accompanying sad counter-current against everything conducted by Germans has made itself felt in the fact that all our local schools have felt compelled much more than before to bring themselves up to the same level as the state schools, even in the elementary subjects, so that most of our local parochial schools can really pass the eighth grade and be dismissed to colleges. Unfortunately, in some schools the German language and its instruction had to be more limited in order to make room for a number of subjects that had become necessary. 2) Sunday schools are necessary under the conditions here, with people moving around a lot. All pastors report that the Sunday School provides recruits for the parish school. (3) As to new pupils entering this year, the unanimous testimony of all the pastors whose churches maintain parochial schools is that never before have so many new pupils entered as this year. Yes, one pastor (H. C. Steup) reports that the number of pupils has just about doubled now, after the war. It is a strange, quite unexpected blessing of God."

Chicago, as we know, is a stronghold of our Synod, where parochial schools have always flourished. From there we have received a detailed statistical report, preceded by the following remarks: "Apart from local conditions, which in some areas cause a decrease in the number of pupils, the parochial school system here generally continues as before. However, in many cases greater efforts are needed than in the past to fill the schools; but God does not leave such efforts unblessed, which is doubly gratifying and worthy of appreciation in these difficult times. In isolated cases German religious instruction has been replaced by English, or German and English religious instruction is given alternately. Here it is thought that there are advantages to be gained by such changes; there it is thought that there are advantages to be gained by retaining the old order. This probably depends on the respective local conditions. It is noticeable that other than originally German-speaking communities do not have a community school. This is probably due in many cases to special difficulties of one kind or another; but it is to be hoped that where efforts are made to establish a parochial school, the efforts made will not be in vain, and that the others will then also gain courage to establish Christian weekly schools. In this way both the congregations themselves and the kingdom of Christ in general would be mightily strengthened by the grace of the One from whose instructions concerning the education of children the words clearly ring out: 'Bring them hither unto me, that I may bless them.'"

The statistical report lists 53 parishes; no report was obtained from 5 of them, but all 5 have parish schools, some of them larger; 12 of the parishes have no parish school (8 English, one each Lithuanian, Polish, Slovak and deaf-mute parishes). With regard to the others, we sum up the data: Only one has admitted no new pupils "because of local conditions"; in the others the new admissions go from 4 to 100. This latter number has been reached in Böcler's school; in P. P. Lückes 72, in K. Schmidts 69, in P. M. Wagners 50, in P. Röckers 48, in I. Lußkys 44, in Böcler's parish 37,

in l>. Mariens', Fr. Alfr. Reinkes, Arth. Reinkes parishes 35 each, etc. On the whole, 959 new pupils have entered. Don the 35 congregations answering the question about the Sunday School, 19 have one, 16 have not; 8 out of the 19 have gained children for the parochial school through the Sunday School, in the following numbers: 31, 10, 8, 8, 6, 2, 2, 1; in 10 this has not been the case. And the prospects for the future of the community school? In 32 cases this question has been answered, and the answers are: twice "brilliant", four times "very good", eleven times "good", once "quite good", twice "quite good", once "satisfactory", once: "uplift expected". In the remaining 10 cases it is "doubtful," or "not hopeful," or "not good," or "declining," and the like; only once is it "bad"; but almost without exception is added as a reason for explanation: "because of local conditions." And everyone knows that in a large city there are constant changes and shifts among the population, which are of importance for church and school. In this neighborhood Jews settle, there Negroes, in a third place Italians, and they displace the other nationalities the longer, the more. Here an area becomes more and more a business district, there a factory district, and as a result people move away and settle elsewhere, especially with today's convenient railway and tramway connections in suburbs. And this affects the school first and for the most part, and only secondarily the church.

We will bring other reports which will confirm the above, that in the widest circles of our Synod people are beginning to think about the blessing which is bestowed upon us by our parochial schools, and are learning to appreciate more and more the threatened jewel. There is a struggling, hopeful streak going through many congregations. If only we can overcome the shortage of teachers! 68 students of our St. Louis Seminary are now serving as vicars, more than 50 of them especially in the school.

L. F.

The events of 1519 in the history of the Reformation.

On October 31, 1517, Martin Luther nailed his 95 theses to the castle church in Wittenberg and with this bold act of faith challenged not only the insolent barker Tetzl, but everyone who wanted to defend the shameful indulgences, to debate with him in public. With incredible speed, as if carried on angels' wings, those 95 theses had, before one knew it, spread through all of Germany, through all of Europe and beyond, had become world-famous and world-famous. Yes, many thousands of anguished hearts, tortured to death by doubts, had greeted the heroic deed of the Wittenberg monk with loud jubilation, seeing in it a long-awaited fulfillment of the divine promise: "Because the miserable are distraught, and the poor groan, I will arise, saith the Lord; I will provide a help, that they may teach with confidence," Ps. 12:6.

The Pope of the time, Leo X., who had at first thought the whole affair a trifling monkish brawl, was soon

Luther had become of a different mind enough and had tried immediately in the following year, 1518/through his Cardinal Cajetan, to persuade Luther to recant by means of threats, but had thereby completely come to the wrong man and had had to learn that Luther only wanted to recant when it was proven to him from God's Word that he was wrong. Undone and thoroughly disgraced, the cardinal had to leave Augsburg again, while Luther returned home to Wittenberg, confident and joyful in the Lord.

After this short historical review we now step over in spirit into the year 1519, in order to look around a little further in this period on the ecclesiastical-temporal-historical area.

1.

The noble Elector of Saxony, Frederick the Wise, had by no means allowed himself to be taken in by Cajetan against Luther, but on the contrary had only been won over more and more to the good cause of the resurgent Gospel. The cardinal was all the more filled with anger and rage over his defeat, especially since in Rome his own impetuosity and clumsiness were blamed for it, and the disagreeable outcome of the negotiations with Luther was attributed to the foolish obstinacy of the papal dignity. What the latter had not been able to achieve with his intemperate rudeness and impudence, namely, to persuade Luther to recant, was now to be achieved by the gentler means of the most ingratiating kindness.

The Roman court saw clearly enough that Luther could not be frightened by threats and that Luther's teaching could not be dampened by force, but it could not and would not leave the matter alone. The failure of the negotiations in Augsburg, which had been so miserable for him, had rather made the Pope very anxious; and after Luther had shown himself so firm and unbending towards Cajetan, the Pope would probably have liked to have proclaimed the curse on him as a disobedient son of the Church and an abominable heretic already at that time, if the consideration of Luther's sovereign, the Elector, had not urged him to extreme caution. The latter was not only known enough as a sincere friend and resolute protector of Luther, but was also at that time, next to the emperor, the most powerful prince of the empire; and since the old emperor Maximilian J. was already ill and after a reign of fifty years died just at that time (on January 12, 1519), whereupon the elector of Saxony became temporary imperial administrator until a new emperor was elected, it was all the more necessary for the pope to have due regard for him. Therefore, immediately after the emperor's death, he tried again to settle the dispute amicably; and this time he seemed to expect better success.

For this purpose, he chose his trusted chamberlain, a Saxon by birth, named Karl von Miltitz, a diplomat who was as fine as he was clever and skillful. First of all, he had to solemnly present a consecrated golden rose, the highest papal decoration, to the Elector, who was now temporarily adorned with imperial dignity, in order to win his heart completely for the "Holy Father". Above all, however, Miltitz, as Nuncio or Ge-

The pope's delegate had important conversations with Luther, whom he had sent to Altenburg especially for that purpose.

When Luther entered Miltitz's house, the latter showed the greatest friendliness, even cordiality towards him, greeted him with special kindness, and then negotiated with him not as a severe judge, but as an apparently dear friend. For a hundred years, he said, no trade had caused so much distress in Rome as the present one, and gladly would a thousand ducats be given there to cut off a further progress of the same. With tears he accompanied his complaints of the harm already done to the Church. The papal envoy was harsh in his treatment of Tetzel and openly declared that he should be called to account for his puffery in promoting indulgences.

But, he continued, it was precisely because of Luther's appearance that great strife had arisen, and the danger lay close at hand that the Church of God would be completely divided by him. The doctor certainly meant it honestly and well, but to err was human; the matter, which could lead to the worst misery, must be settled in goodness for Luther's own good and that of the church. Luther, therefore, in order to prevent greater misfortune, should let himself be asked and help to bring about peace, for which he himself, the Nuncio, also wanted to persuade the Pope.

By such and similar notions he at first really attained his purpose with Luther. Luther, with all his yielding, held fast to justification by faith without merit of works, but excused himself for his vehemence and declared himself ready to do anything that he could do in good conscience, without prejudice to the truth of the gospel of Jesus Christ, which he had only confessed, and he also knew how to confess in a humble letter to the pope that he had acted somewhat harshly, and to vow that he would recant as soon as it was determined by a learned bishop according to Scripture what he should recant; After much persuasion he finally even let himself be persuaded to promise that he would keep silent in the future about the question of indulgences, even if his opponents would not attack him again. Highly pleased about this, Miltitz fell around Luther's neck and showered him with the most tender flattery, by which, however, he was by no means carried away.

Incidentally, Luther tells us that Miltitz had actually been ordered by the pope to have him, as "the son of the devil and the child of perdition," extradited to Rome by the elector, or else expelled from the country, but that he had been defeated on the way by God, that is, deterred from his plan by the great multitude of those who were favorably disposed toward Luther. Therefore he changed his hostile and violent attitude into a very cunningly feigned benevolence. But, as Luther reports, he betrayed to himself before me what he had thought and decided in his heart, when he said: "O dear Martin, I thought you were such an old, worn-out theologian, sitting behind the stove and disputing with yourself; but now I see that you are still a young, fresh, strong man. Even if I had with me an army of 25,000 men, all well armed, I would not dare with them to bring you from Germany to Rome. For

I have inquired now and then on this journey how the people would be minded, and what they thought of you; so I noted this much: where one is on the pope's side, there are probably three others on your side Against the pope."

So the two parted from each other in the friendliest way, after Miltitz had had Luther to his table in the evening, had admonished him with tears, and had dismissed him with a kiss, which Luther, of course, took for a Judas kiss, explaining further that he had also posed at his part as if he did not understand these French tricks and crocodile tears.

Thereupon the papal nuncio went to Leipzig and summoned the infamous Tetzel, who had already withdrawn into the quiet of the Dominican monastery there, threatened him with an accusation before the papal see because of his many gross sins against the sixth, seventh, and eighth commandments, and frightened him so much that he soon fell ill and died in August of the same year. No one took pity on the wretched man, who now saw himself forsaken by God and man, than Luther, who addressed a letter of consolation to him, preaching also to him the saving grace of our Lord and Saviour JESU Christ. If he took it to heart, this deeply depraved servant of sin, who had preached so many thousands of people into hell with his evil words and equally evil examples, was allowed to enter heaven himself.

In accordance with his promise, Luther wrote (in March) a respectful letter to the pope, in which he pledged obedience anew to the "most holy father" and declared, among other things: "I testify before God and all creatures that I have never been willing, nor am I today, to seriously presume to attack the Roman church and your holiness in any way or to break off anything with any cunning. Yea, I freely confess that this church is authority over all things, and that nothing, either in heaven or on earth, may be preferred to it, but JESUS Christ the Lord over all."

Luther would thus have gladly kept the peace; and if the work of reformation had depended on his own resolutions, who knows whether he would not have preferred peace and quiet to a grueling struggle. But God watched that his contending hero should not prematurely lay down his arms. The enemies themselves could not find peace, but drove and dragged the fighter of God, who was so hated by them and at the same time so much feared by them, against his will again to the battlefield. If they had hitherto and still later, with all their fury against Luther, used all possible enticements to draw him to themselves again and to extinguish the fire that had been kindled in the church, yet all this was in vain, as they said among themselves, as indignantly as indignantly: "The German beast looks neither to money nor to positions of honor." Luther, with his 95 Theses, was only to have made the beginning of a real reformation of the Church. Thus the Lord willed it; and the enemies, against their will, had to help him accomplish his counsel. For just as everything was preparing for peace, in the same year a powerful opponent called Luther forth to a new battle, in which the good fighter of Jesus Christ only recognized more and more clearly that the Roman pope was the Antichrist prophesied in the Holy Scriptures.

Fr. S.

North Dakota and Montana District Assembly.

The North Dakota and Montana District of our Synod assembled June 18-24 in the beautiful church of the congregation of l>. Beerwagens at Dresden, N. Dak. In the opening service Vice-President J. Hilgendors preached a glorious sermon on the words of Paul Rom. 1:16. His theme was, "Why are we not ashamed of the gospel of Christ?" 1. Because it is not of man, but of God; 2. Because it is the power of God, which makes blessed all them that believe it." District President T. Hinck based his synodal address on the words of the Apostle Paul to his disciple Timothy: "O Timothy, keep that which is trusted in thee!" and showed that we are to hold fast to the pure doctrine of the Word of God, which is sure and able to teach, especially in the present time, when the devil, the world, and our own flesh are eager to take away the pure doctrine from us.

The speaker this year was W. Hartmann. The subject of the lecture was: "Our testimony against false doctrine". The lecturer treated the following propositions and further explained: "1. Heresy has its ground in the wicked, cunning devil and in the haughty, rebellious man. 2. false doctrine is a poison to the soul. The church of God, the church of the Reformation, our dear Lutheran church, in its testimony against false doctrine, has always observed the will of God, sought the good of the kingdom of God and the glory of its Lord. (4) Combating false doctrine is unpopular, but it has a beneficial effect in addition to the unpleasant. 5. We must be unwearied in our testimony against false doctrine, continue boldly, and put our trust in the God of grace alone." It was a beautiful work the speaker delivered, and of great blessing to us all.

In the afternoon sessions the reports of the individual commissions were received. The mission in our own district was especially discussed. It was quite gratifying to hear that in spite of all the difficulties of the past year, our mission has made blessed progress. Glory to God alone for that! About 175 churches and preaching places were supported, served by 25 pastors and 3 students. 12 mission parishes became vacant during the year. From the district \$10,468.94 was received; from the treasury for General Inner Mission we received \$11,500. The expenses in our district amounted to about \$24,000. In the coming year we will need about \$25,000, including the debt of the treasury, which amounts to about \$3000, to carry on the work of the Lord in this district. Thirteen candidates have been called. Our district is one of the largest missionary districts in our Synod, and how we should rejoice that God has so richly blessed us, and how gladly we should offer great sacrifices that God's word may be more abundantly spread!

Vice-President Hilgendorf reported on the status of the individual funds, especially on the Synodal Fund and the Synodal Building Fund and their needs, as well as on the teaching institutions and missions of our great Synod. About the General Inner Mission he reported that 561 pastors, 42 teachers, 7 female teachers and 38 students are working in 1450 different stations. For the operation of this important mission are

about \$350,000 annually is needed. The district representatives of the Heathen Mission to the East Indies and China, the Mission to South America, and the Negro Mission also presented their reports to Synod. The state and need of the Provident Fund were discussed in detail.

On Synod Sunday Fr. O. Lottes gave the confessional on Rom. 7,21-25. Fr. A. Brauer preached on the Gospel of Sunday, Luk. 16,19-31. In the afternoon a mission service was held, in which Fr. A. Grumm preached in German on Matth. 5, 14-17 and Fr. M. Hudtloff preached in English on 2 Cor. 5,14. On Monday evening l>. Paul Schumm preached a pastoral sermon on Apost. 1,6-8.

A memorial service was held Saturday morning for the brethren in the ministry who have passed away in the Lord during the year: PP. J. Koch of Bismarck, N. Dak, W. Hilgendorf of Edgeley, N. Dak, and E. Wachsmuth to Great Falls, Mont. P. H. F. Bügel, chaplain of this year's synod, delivered the memorial address.

On June 24, Synod adjourned with a tank song and congregational Lord's Prayer. In 1921, God willing, the district will meet in the church at Hankinson (l*. J. P. Klansler).

We experienced blessed and pleasant days in the midst of the hospitable congregation in Dresden, N. Dak. May God reward her abundantly! May he bless us all and promote the work of our hands! Paul E. Meyer.

To the ecclesiastical chronicle.

Domestic.

From our asylum at Concordia. Early in September, there was an epidemic of nervous fever in and around Concordia, Mo. Many lay seriously ill, and some died of the disease. And still the pestilence is not extinguished. Although new cases are seldom reported, a number are still seriously ill. When the school year opened in our college at Concordia, the strictest measures were immediately taken to protect the student body as much as possible. Soon after the opening, a student who had been in the vicinity since before the beginning of the school year fell ill. Only this one case occurred at first. At the end of September a whole number of pupils suddenly fell ill. The governmental Gesundheitsbehörde visited Concordia on September 30 and on this occasion also our institution. After a thorough examination they gave our institution the certificate that it was ideally situated as far as location was concerned and that it was in the best condition as far as sanitary conditions were concerned. After a detailed examination of the patients, the authorities gave their verdict that, apart from this one case, there was no "typhoid fever" to report, but only malaria, probably caused by mosquito bites. Many of those who had fallen ill soon recovered, but in others the disease would not go away; in addition there were many new cases. On October 9, the doctor at the hospital, with the help of another doctor, determined that four of the patients, including the first one, were suffering from typhoid fever, and that seven others were suspected of typhoid. Since the lessons had already been greatly disturbed for some time, and since the necessary conveniences would be lacking if a large number of pupils were to be

should fall seriously ill, the institution authorities, together with the teaching staff, decided, on the advice of the doctors, to release the pupils home for an indefinite period of time until the epidemic had been eradicated. It is self-evident that those who fall ill here are given the best possible care by trained guards. Since many highly exaggerated reports have been circulated, the undersigned secretary has sent this report to the supervisory authority by order. Following this, a double request: Remember in your prayers our institution which has been so severely afflicted! Furthermore, since enormous expenses are caused to the budget by the employment of trained nurses, please also remember this fund by means of special collections and gifts! Geo. Möller,

Secretary of the Board of Supervisors.

Politics in the pulpit. When asked if the pulpit should participate in the debate on matters of national policy, the *Baltimore Sun* gives understanding notice and directs the Pre-
diger who have talked so much lately about the League of Nations, in her place. She says, "If churches are made a meeting place where public questions are discussed, then the members of the congregation must have the same right to participate in the debate as the pastor. Many of those people may disagree with him on the issue in question and should have the right and opportunity to say so. What a worshipful meeting that would become, you can imagine. We do not at all believe that it serves to promote the dignity and influence of the pastor to substitute the "14 points" for the Ten Commandments, or the League of Nations for the Gospel of Christ. It certainly does not serve to elevate pastors in the general esteem when they brand in the pulpit as abject deceivers those who disagree with them on public questions. This may go in the United States Senate or on the political oratory stage, but it does not help. inspire confidence in people who want to hear God's Word. As citizens, pastors have the right to have their own opinions. As pastors, in the pulpit, they are to present their and the church's creed for display." - That the pastor, as a citizen, has the right to have and to speak his mind on public questions goes without saying, but is also often forgotten. To be sure, a pastor, to whom his office is above all else, will also walk carefully in the use of his political rights, so as not to cause trouble and division, and to deprive himself, together with the gospel, of access to the people and the way to their hearts. The fisher of men will not cast all manner of cudgels near his fishing. But in his office, in his preaching, the pastor has to be God's servant, God's messenger and mouth, to speak God's word. If he cannot appear on a question with a "Thus saith the LORD," let him know that the question is none of his business in his office. That Christians ought to be good citizens, to give honor to the government, to seek the best of the city and the country, he may and ought to preach; for that is what God's word requires. But if one citizen thinks he is seeking the good of the country when he is for, and another when he is against, the League of Nations, then each must settle that with his reason and with his conscience. God's Word tells us nothing about this. Therefore the Church and the servant of the Church is not the authority that can and should give a decision in this. When in matters in which, before God and conscience, people may differ, the pastor passes judgment, he is not demanding obedience to God's Word, which he does not have in such cases, but to his own head. Then he is a prophet leading and pretending to his own word,

God has said it, since God has not commanded him and he is therefore of no use to his people. It is a shameful abuse of the pulpit and an impertinence to speak in church and demand silence and obedience for something that is not God's own word. The congregation is silent during the sermon because the man in the pulpit is supposed to speak God's word, and before God's word all creatures are supposed to shut up and worship. When a minister brings up other things, he stands there not as God's minister with God's word, but as a citizen before citizens, as an equal among equals, who have charged him with nothing in these things. There the other must have the right of contradiction. If a listener does not immediately and loudly interrupt the speaker or call him down from the pulpit, then only decency keeps him from doing so. He then usually resolves not to go back to the pretended church.

Just in these days letters were sent to all pastors urging them to preach one more sermon on the League of Nations. In addition, each pastor was to write to his two senators and to the chairman of the Committee on Foreign Relations, making the letter "brief but forceful" and demanding that the Senate ratify the treaty. Furthermore, the pastor should ask at least ten of his most influential friends to do the same, and finally call a meeting in his neighborhood or even in his church, which should pass resolutions and send them to Congress to the effect that they want to see the treaty ratified immediately. Why should the pastor do all this? Not because he is a citizen, but because he is regarded by a number of people as a teacher and leader in a quite different capacity, in his office. This position he is supposed to abuse in a matter in which he represents no one but himself. And in this, no consideration at all is given to the individual, or even to a whole congregation, whose members are at the same time citizens, who sincerely do not consider the proposed measure a blessing to the people or to the world, that they have not employed and maintained the pastor for the purpose, that they do not want their church, which belongs to them and not to the pastor, to be used for a purpose which many consider wrong even precisely out of love for the fatherland. Do they then want to establish by force a priestly rule in church and state at the same time? In a circular enclosed with that letter, a number of church communities are praised who have demanded the adoption of the League of Nations by resolution. How can an ecclesiastical assembly pass such resolutions? None of the delegates present at a representative church meeting can represent their constituents in matters which they have not sent and instructed them to direct, nor can they pronounce their position as a matter of course, because no word of God gives any direction about it, and it does not, in the judgment of all, follow with necessity from what God's word says to Christians. Such politicizing activity of church persons and assemblies is not to be demanded and praised. The much-vaunted but much-forgotten American institution of separation of church and state should at least not be deliberately struck dead and buried, and democracy made into a parochial state. We hereby say neither a word for nor against the League of Nations. This is a civic question and, as such, must be negotiated by and with citizens in a manner and by means which the citizens have determined in their state institutions. After all, we do not want to spoil church and state at the same time. E. P.

The German Church Gazette. After "The Presbyterian" has talked about the fact that during the war German papers had a

He continues: "Most of the German church papers complain about a decrease in subscribers. Our paper, however, considers itself fortunate that it has also experienced a beautiful increase this year. And there is no doubt that the German church bulletin will be needed for a long time to come. It will probably be the very last to disappear from the scene, if it ever comes to that, that the German press becomes a thing of the past. It will be a long time before German Christians will want to do without the edifying reading material that the Kirchenblatt offers them. And especially where German Christians have to content themselves with half-understood English sermons, the German Kirchenblatt is felt by some to be a boon. 'The Presbyterian' is now returning to more homes than ever before; it has still a great mission to accomplish." - We have often pointed out the efforts with which the Presbyterian conducts its work in the German language. If this church, which is not German by birth at all, finds so much work to do in the German language, expends so much zeal upon it, and not only has such success now, but firmly expects to have it in the future, then, for very obvious reasons, there is much more for the Lutheran church to do in the German language. And if we were already preparing to give up the work in the German language, it could only be for the reason that we did not want to do this work because it is not popular in some circles. We would miss a grotty opportunity of the Church, and would show no grotty interest in Christians who "have to be content with half-understood English sermons."

E. P.

The Methodist Episcopal Church has recently appointed a commission for the purpose of studying the German work in its midst and giving a clear account of it. This commission recently made a comprehensive and interesting report. In it the commission speaks of how the missionary work has always been promoted by the German part of their church, and how many excellent young men have entered the practical missionary service. The report goes on to speak of how the German branch of the Methodist Church may prove especially useful as a missionary factor among the foreign population of the country. "Whole congregations of Russians," it says, "have sprung up in the West with promising prospects for an extension of this work. Similar reports are also made from various cities in the East and other parts of the country. "Therefore," the report continues, "we would earnestly and urgently advise the harnessing of this excellent and effective missionary force to the great task which awaits ours." As to protection, it says: "It seems wise not to advocate the dissolution of German Conferences for the present, but rather to permit this branch of our Church to continue in its special work, to continue to minister to the people belonging to them, to continue to support the educational and charitable institutions, and to permit their congregations to train themselves after their own fashion for American life. Any attempt at compulsory restriction or unsympathetic treatment, especially if it should appear to have been prompted by a spirit of unjust prejudice, would be a serious spiritual and moral blow.

rial loss to Methodism. It is our present task to preserve this important branch of our Church and to use it for the great work of Americanization and mission which is before us both in this country and abroad." (Chr. Botsch.)

Abroad.

A new place of pilgrimage. In a Catholic newspaper we read the following news: "In a small and unknown place in Spain, which heats Limpas, according to the incontrovertible testimony of thousands, an image of the crucified Saviour, which was venerated there, recently moved its eyes, lips and other parts of its body at different times. The body moved as if in pain, vergotz Schweitztropfen, and blood flout from his mouth. All Spain has been excited by this phenomenon, and grotesque crowds flock to Limpas, which is called by them the Spanish Lourdes." Lourdes is a little town in France, made famous only by the supposed appearance of the Virgin Mary to a peasant girl in a grotto there in 1858 and afterwards. The waters of the springs there were said to have miraculous healing powers. Soon Lourdes became a famous place of pilgrimage, to which annually about 200,000 people from all over the world make the pilgrimage. Above that grotto now stands a large church, which was consecrated in 1876 in the presence of 35 cardinals and other high church dignitaries. There is a large trade in the supposedly miraculous water of the spring, in rosaries and other "objects of pious devotion". The business in Lourdes will not have let a resourceful Spaniard sleep, who had to procure such a paying place of miracles for his country. - Spain already has a place that used to be the most famous place of pilgrimage in the West, namely Compostella. According to Spanish tradition, James the Elder, son of Zebedee, who was executed in Jerusalem in the year 44 (Apost. 12,2), is said to have come to Spain and to have suffered martyrdom there in the city named after him. This legend, which is in open contradiction with the narrative of the Acts of the Apostles in the chapter indicated, was not believed even by many Catholic writers, while others held to it. It lived on in the mouths of the people, and was the cause of Compostella becoming the most famous, most visited place of pilgrimage in Spain. This place is meant by Luther and our Confession, when they zealously oppose the idea of making a pilgrimage to Compostella or to St. James as an exercise in expiation of one's sins, and emphasize that one should take comfort in the forgiveness of sins freely given in the Gospel and acquired through Christ, and then, in new obedience, be active in good works in the service of God and one's neighbor in any place on earth, especially where one's profession and position lead one. - In the report of the latest astonishing miracle, it is rightly stated that these miraculous appearances took place in a "picture of the crucified Saviour, which was worshipped there. Only in such a place do such apparitions occur. In Lutheran churches there are thousands of crucifixes where no one has ever claimed to have noticed such miraculous behavior. There is good reason for this. The superstitious veneration of such images is the ground and condition of such superstition and fraud, which is the most blatant flowering of the veneration of images and saints. Thus our Confession says: This is the natural progress: "Soon after the invocation, the strange pagan abominations and abuses were torn down, as it was thought that the images were

have a secret power of their own, as the magicians and magi hold that if one digs or forms some signs of the zodiac at a certain time in gold or other metal, they should have a special secret power and effect. Some of us have seen somewhere in a monastery an image of the Virgin Mary, carved from wood, which could be pulled inside with strings, so that it seemed from the outside as if it moved itself, as if it beckoned with its head to the worshippers whom it heard, and as if it turned its face away from the worshippers who did not offer much, whom it did not hear." (Müller, p. 228.) To that miraculous image of Mary this latest Spanish crucifix will probably stand in more than one respect in close relationship.

E. P.

A farewell to "Turkish rule". At last the Turkish economy has ceased in Palestine. It has been worse there in its steady, century-long pressure than the Thirty Years' War once was in Germany. It never occurred to the Turks that it was the duty of any government to lead the ruled country higher, to provide for its welfare, to seek the best of its inhabitants. Their only endeavor was to extract money from the poor, squeezed country. In the front line, the higher officials sent from Constantinople fleeced the country, if only to get out the money with which they had bought their office. Their example was followed by the lower officials, down to the last constable, partly for the same reason, partly because they were not paid their salaries at all or only inadequately. And, moreover, the government in Constantinople also wanted something, for everything was not to disappear into the pockets of the pashas and their subordinates. In the middle of the war, despite the alliance, our director Theodor Schneller was treated outrageously, even maltreated. The much-vaunted Jemaal Pasha, who, without having done anything, almost felt like an Alexander the Great, could not have us Europeans hanged at the gates of Jerusalem, as he did with so many natives, but he threatened in all seriousness to have the Syrian Orphanage closed down completely. A consignment of money which the Board of Directors in Cologne had sent to Jerusalem by courier was taken from us by representatives of the government and the same sum was paid to us in Turkish paper, which had only the eighth part of its value. In the midst of the World War, laws were passed and put into effect which abolished freedom of religion and conscience and were to make any Christian missionary activity impossible for us in the future. Our Mohammedan pupils were not allowed, under heavy penalty, to be conscripted either for religious instruction or for home devotions. The complete victory of the Turks would have been the destruction of all missionary work in Palestine. That our schools were placed under Turkish school inspectors, whose degree of education did not approach that of our own pupils, shall only be mentioned in passing. The inmost nerve of Turkishness is enmity against Christianity. If they had been allowed to, they would have chased out of the country at the outbreak of the war and in the course of the war not only the English, the French, the Russians, but also the Germans. They also belonged to the hated Europeans, whose superior intellectual education and culture was always a thorn in their side. The Turks have now left Palestine and will never return. The country breathes a sigh of relief. A terrible chapter in its history has closed. The new chapter, to be written under the supervision of Christian powers, will be happier and more peaceful. We rejoice that the curse of more than a thousand years of Mohammedan rule has been lifted from Palestine, the homeland of the Christian Church. Jerusalem

will not have heaven on earth under its new government, which we do not yet know. But justice, goodwill, peace, we may confidently expect, will come to the land. A new day will dawn, we hope, for Jerusalem. And even if we evangelical Christians do not venerate holy places in the sense that they are endowed with miraculous qualities, as if one could be closer to one's God and Saviour there than anywhere else on earth, these places, consecrated by the life, death and resurrection of our Lord, remain eternally dear to us. Already the noble Bishop Theodoret said quite rightly around the year 450: "He who loved a man resting in God with all his heart, looks even at his house, clothes, shoes with joy", how much more do we love the places where Jesus stayed! In this sense, Jerusalem remains a holy city to us even under the new rule. And it will also be a joy for us in the Syrian Orphanage to work together to prepare a place for the name of Jesus there again. (Messenger from Zion.)

Does your whole family go to church?

It is a saddening phenomenon that from some families only one or the other person attends church, while the rest of the household does not show up at all in the house of God. This phenomenon is saddening because it would be much better if the whole family came to hear the preaching of the Word of God.

Otherwise it is pleasing when at least one person of a household cares about his salvation and does not let himself be led to become indifferent to it. And to such a person, who attends church alone from a family, the most heartfelt request is hereby made that he should not allow himself to be led by the example of the members of his household to become indolent in attending church.

But let it also be permitted to ask a question, and that is this: Are you also incessantly endeavoring to induce the members of your family to accompany you to the house of God? Or do you go to your church for your own good, but do not invite your household members to go with you? A friendly invitation, often repeated, will at last accomplish its purpose. Try it!

D. Büchsel tells the following little story in his "Memories": "A woman whom I had once confirmed and with whom I sometimes spoke, attended church very regularly; her husband, however, never came with her. On her way out of church, she extended her hand to me. I asked, 'Why always so alone?' She replied, 'My dear husband does not go to any church, and thinks it quite superfluous, because he already knows all that the preacher, for instance, can tell him/ I replied to her, 'You are not quite innocent of his not accompanying you.' On the following Sunday she had dressed and prepared to go to church; but before she left the house, she also went into the parlour, in which her husband was sitting with his files, extended her hand to him, and he understood the question that was on her face, although she did not speak a word. He rose and said, 'I will go with you.' The woman was silent, but fell on his neck and kissed him. Since then I have always seen them sitting side by side in church. Once I asked him if he would allow me to visit him. He replied: 'My wife will be pleased? I went. When the tea was drunk, he brought the Bible and laid it before me; I read the 103rd Psalm and said a prayer. The wife looked at me with shining eyes, as a man looks when he has a

Victory has won. She said, "Don't mouth; we read a little in the Bible every morning now/ When I left, the man was very kind, accompanied me to the stairs, and asked me to come back quite soon."

Oh, whoever has housemates who do not come to church, let them always be kindly invited to come along! But let him not forget to pray for them. For it is God, after all, who must make the invitation successful.

How to save a fire from the fire.

Our Indian Misfionary in Wisconsin, Father H. M. Tjernagel, writes to a brother minister:

"I want to thank you again for the opportunity you gave me to speak to your congregation at your mission feast about the Indian mission. ... You will remember that I mentioned an old, stubborn and godless Peguot Indian, who, though he never believed in the 'Great Spirit' of his forefathers, yet obstinately and proudly rejected the true God and lived in all sin and shame. Even after a cancer had formed in his breast and he had no prospect of living much longer, he remained the same defiant and proud Indian. I also told you how at last, about six months ago, the wonderful power of the Word of God overcame this heathen, and that at that time, when I told you about him, he had become a poor beggar at the foot of the cross of Jesus Christ.

"When I returned from my pleasant stay with you, I visited him at once, and found him very weak. Two days afterwards he died. All who were with him in his last hours have the conviction that he has fallen asleep in the Lord and received the crown of life. With this cheerful hope we have buried Duane Hammer, one of the few Indians still living who claim descent from the Indian King Philip."

Like a fire saved from the fire!

"Let your light shine!"

The keeper of a lighthouse once spoke a beautiful word and did not know how much he was saying. A stranger had visited the lighthouse and asked: "Are you not afraid to live here?" "O no," said the valiant keeper, "we are not afraid; we think not of ourselves!" "How do you mean that?" asked the visitor. The answer was, "We know that here in the lighthouse we are safe from the surf, and our only care is to keep our lamps in good order, and to clean the reflectors, that those who are in danger on the sea may see the light and be saved."

Thou faithful, valiant man, would to God there were many such lighthouse keepers in Christendom! The children of God are securely founded upon JEsu, the Rock of Eternity. He is their free city and their strong fortress. Blessed are those who abide in him in such a way that they do not always have to think of themselves, but can now fulfil their glorious calling: to shine as lights in the world and to help those who are in danger of sinking on the sea of life, so that they too may find entrance into the harbour of eternal rest.

Food for thought.

In real life. Now our bodies are heavy, clumsy, slow; but when we shall rise from the dead, and new bodies shall come upon us, they shall be right bodies, of flesh and bone, and all manner of limbs, but they shall no longer be so heavy and clumsy; but as we are now able to walk nimbly here and there with our thoughts, so shall we then be able to do with our bodies.
(Luther.)

Reason is a light, and a fair light; but the way which thou shalt go out of sins and out of death unto righteousness and life, it cannot meet wise men, but abideth in darkness. As our lights lighten not the heavens, neither the earth, but the narrow places of the houses; but the sun lighteth the heavens, and the earth, and all things: so the word of God is the true sun, which giveth us eternal day to live and to rejoice.

(Luther.)

Benefit of temptation. Just as fire does no harm to gold, but only benefits it (for it takes away all its additives, so that it becomes quite pure and clean), so also the fire or heat of persecution and all kinds of temptation hurts well and hurts the old man to such an extent that those who have been exercised by it become sad and sometimes impatient; but faith becomes pure and clean through it, like gold or silver that has been refined.
(Luther.)

Obituaries.

P. Max Ernst Karl Schliebe was born at Hustisford, Wis. on March 14, 1888. His parents were Karl Schliebe, a parochial school teacher, and his wife, Wilhelmine, nee Grosnick. Educated and confirmed in a parochial school at Watertown, Wis. he studied at our institutions at Milwaukee and St. Louis from 1903 to 1912. His first field of labor was the parish of Vesper, Wis. Here he worked faithfully for three years. He then answered a call to the parish of Nekoosa, Wis. which he served until his death. In this parish, where he preached in four places, and in the main congregation of which he regularly held school, he did strenuous, laborious, but successful work. In 1912 he was united in marriage at Hustisford, Wis. to his widow, Frida, nee Zilisch, who survives him. This marriage was blessed with three children. The deceased became seriously ill in July. The doctors in various hospitals, to whom he hurried to seek help, diagnosed sarcoma and declared an operation out of the question. Doomed to die, he returned home to end his life where he had last served the Lord in His kingdom. God's power was mighty in the weak one. In spite of the excruciating pains he endured, he remained confident and composed, and had only one wish, that the hour of his salvation should soon strike, and that God would let him fall asleep without a cruel agony. On August 20, his request was granted. With the words: "Now we go home!" he breathed his last. He was only 31 years old and would have liked to serve God in office longer, but he surrendered quietly and willingly to God's will. The funeral took place at Nekoosa on August 25. Since the church could not count the number of those who suffered.

could, the funeral service was held outside in front of the church. Father R. Pautz preached in German and Father A. Breihan in English. E. Bertermann read the curriculum vitae. Father G. Fierke officiated at the graveside. - God be a strong support to the widow with her three children . H. B.

"His sorrow, tribulation and misery have come to a blessed end. He has borne Christ's yoke, died and is still alive" - so sang the Trinity congregation at St. Joseph, Mich. as they lowered their aged former longtime pastor, Fr. Karl Alexander Zlomke, into the grave. He was born Dec. 23, 1846, at Blmnenan in East Prussia. After his confirmation he served as a clerk for several years, fought in the wars of 1866 and 1870-71, and after his discharge from military service enlisted in the Wangemann Mission House in Berlin. In 1872 he removed to America. Here he continued his studies at the Iowa Synod Seminary. Having there completed his theological studies, he entered the ministry. His first place was Walnut, Iowa. He was a member of the Iowa Synod until the year 1875. He then followed a call to the mission in Monroe County, Wis. and joined the Wisconsin Synod. Here he was united in marriage to Anna Beese, of Watertown, Wis. with whom he celebrated the twenty-fifth and fortieth wedding anniversaries in the midst of his last congregation. Although the marriage was childless, there was no lack of child-love in the parsonage, for three adopted children found a Christian home there. -In 1880 he accepted a call to Golden, Ill. Two years later he lost his congregation during the Grace Election doctrinal controversy, because of his faithful adherence to God's Word and the Lutheran Confession. About that time there was a congregation in St. Joseph, Mich. which had lost its pastor because of his faithfulness in the Confession, and the Lord of his church so fitted it that the faithful pastor and the faithful congregation should come together by the adoption of a calling. Here at St. Joseph's the deceased performed his life's work. For twenty-eight years he labored here, often under very trying circumstances. For many years he was also active in the school. In the midst of this congregation he was privileged to celebrate his twenty-fifth anniversary of office and locality. Eight years ago he resigned his office, but continued as a substitute until his strength failed. Physically he seemed to remain fresh, but mental afflictions bound him. They were at times very violent. In the last few months his mind, except for bright moments, was almost entirely benighted, so that he needed constant care. His wife showed him self-sacrificing love. On the day before his death, God gave him extraordinarily bright moments, when he cried out to the Lord in free prayers and short sighs for redemption and salvation, trusting in the undeserved grace. Thus he fell asleep. The following day, August 24, during the morning service, the whole congregation prayed to God for a speedy, peaceful and blessed end. At the end of the service God took him home to eternal rest. The Trinity congregation and also the neighbouring congregations turned out in large numbers for the funeral, together with a number of his former ministers. In the house and at the grave officiated the undersigned, his successor. In the church, Father W. Tabbert, his long-time household friend, preached, and Father B. H. Snccop of Jonia, a Conference brother, dedicated an obituary in English to the Blessed One.

Louis Nüchternlein.

New Dvurksarhen.

All books, music, pictures, etc., displayed at this place may be obtained through the Concordia Publishing House, St. Louis, Mo. , at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Synodical reports of the Missouri Synod. Series 1919. no. 2. north Dakota and Montana District. 64 pp. Price: 20 Cts. No. 3. southern Wisconsin district. 84 pp. Price: 28 Cts. Concordia Publishing House, St. Louis, Mo.

In the North Dakota and Montana District, the speaker, L. W. H. Hartmann, discussed "our testimony against false doctrine," and quite correctly showed that false doctrine has its origin in the wicked, cunning devil and in the haughty, rebellious man; further, that false doctrine is really a poison to the soul; that our dear church, in her testimony against false doctrine, has always observed the will of God, sought the good of the kingdom of God and the glory of her Lord. He pointed out that although the fight against false doctrine is unpopular and makes it unpopular, it nevertheless has a beneficial effect in addition to this unpleasant consequence, and therefore must not be omitted by us, but must be continued confidently in trust in the God of grace. - The presentation of the Siid-Wisconsin District (speaker: P. R. Schroth) explains that the priesthood established by the Roman Catholic Church in its midst is not justified and right according to God's Word and is handled to the shame of Christ's suffering and merit, while the Reformation, on the other hand, has put the glorious Scriptural doctrine of the true spiritual priesthood of all true Christians back on the lampstand and, in particular, D. Luther has continued the pure doctrine to his end. Luther, in particular, victoriously defended the pure doctrine of the perfect high priesthood of our Saviour to the end of his life against all attacks. A whole number of wonderful passages from Luther's writings are included as proof of this. - Instructive and delightful to read. L.

Promiscuous Prayer: Un-American - Unbiblical. An Appeal to the American Legion. By *William Schoenfeld*. Concordia Publishing House, St. Louis, Mo. 16 pp. Price: 5 cts. postage free; dozen: 36 cts.; 100 copies: \$2.50. postage extra.

It is, it seems, a deep-rooted bad custom in our country, that almost all meetings of a purely secular nature are opened with public prayer, and that almost every association which otherwise serves no religious purpose must have a chaplain. Now this tract shows that the practice of such common prayer on the part of a mixed religious audience is both un-American and unbiblical. The author appeals to the new soldiering fraternity, which is in the process of being formed, to remain in the civil sphere and to refrain from religious warfare. The tract should therefore be in the hands of all former soldiers and especially of those who have something to say in the formation of the American Legion. E. P.

Go with Me. Commemorating the Day of Reformation. Preparations and Service for Sunday- and Parochial Schools, Catechumens, etc. By *J. Wegner*, 228 22d St., Milwaukee, Wis. 16 pp. 6X9. Price: single, 10 cts; dozen, 90 cts; 100: H6.50. postage extra. To be obtained from Concordia Publishing House, St. Louis, Mo.

A program for the Reformation feast, which is not just a ready-made catechesis, but also offers material and instructions for one's own work. Decorated with pictures. L. F.

Program for the Children's Service at the Golden Jubilee of our St. Matthiis School, October 49, 1919. Dedicated by R. F. Nimmer, Chicago, Ill. 31 pages 6x9.

Contains a festive catechesis which can be used elsewhere with slight modifications. L. F.

Sela Collection. "HErr, ich habe lieb." For mixed choir by C. F.

Liefeld. 7 pages 7X10. Price: 15 Cts. - "Silent Night" and "O Thou Merry." Duet for soprano and alto. 2 pages 7X10- Price: 10 Cts. - "We celebrate, HErr JEsu, anew." For female voices. 2 pages 7x10- Price: 10 Cts. - "It came to pass." Solo for soprano or tenor. 8 pages 9X12. Price: 75 Cts. Antigo Publishing Co. of Antigo, Wis.

All pieces with German and English text. L. F.

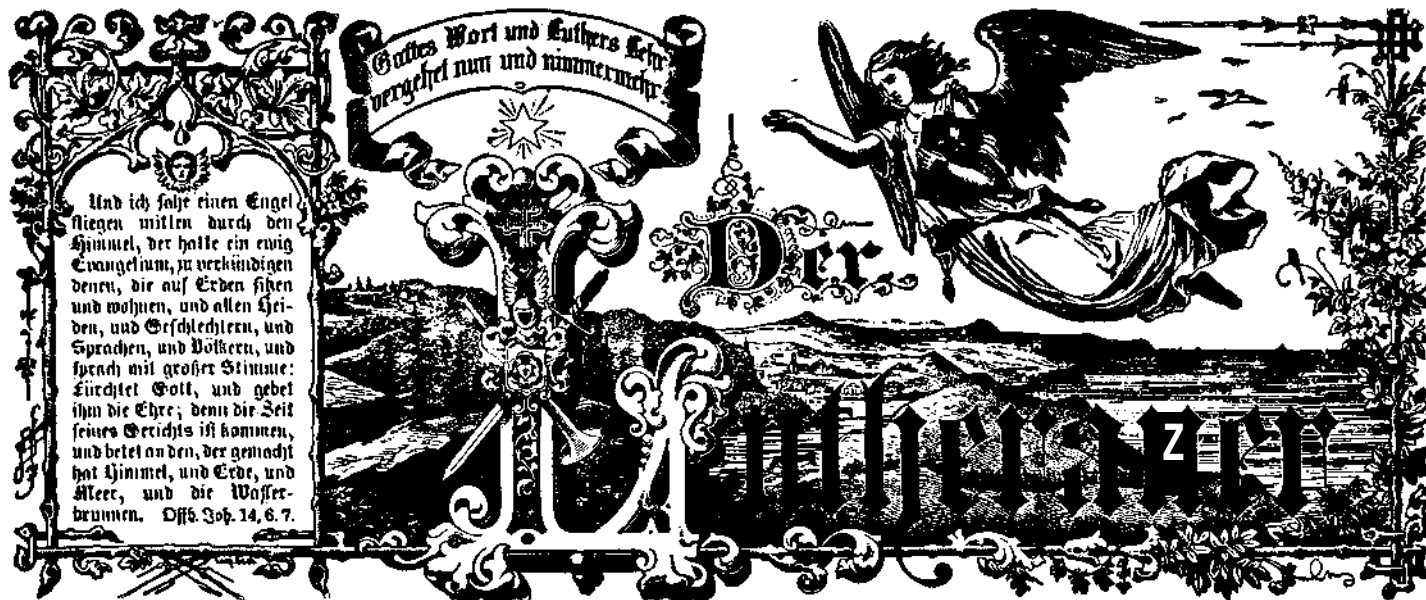
Ordinations and introductions.

Ordained on behalf of the District President concerned:

On the 14th of Sonnt, n. Trin.: Kand. F. H. Werner in the church at Au Gres, Mich. by I>. H. J. Riethmeier.

On behalf of the respective District Presidents were ordained and inducted:

On the 11th of Sonnt, n. Trin.: Kand. M. S. Gebauer in St. Paul's Parish (Negro Mission) at New Orleans, La., assisted by the k?, Krämer, Schliepsiek and Wiley of L. H. Meibohm.



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Edited by the teaching staff of the "theological" seminary in St. Louis

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No. 22.

God's word.

For the Reformation.

Let the word of God be my food, Which satisfies my soul's hunger,
The spring on life's journey, Which ever revives me,
The lamp which in glad times Makes my eye bright and watchful.
The weapon to fight in the battle, The sun in the night of gloom.

The word of God makes wise and wise, the afflicted happy, the poor rich;
When all is shaken in the world's circle, This word stands firm and remains the same;
It testifies to God's work and nature, Teaches foam in God's face, And dark riddles of life Solve themselves in it in wonderful light.

O Lord, in my soul prove thy word's wondrous power, That I may not fail in the right way,
Till my day's work be done. Let thy spirit pervade my heart, That no foe rob me of this jewel!
Then I will sing joyful praises to thee, Where I may see what I have believed.

...written. Since September 10 our two commissioners have been in Germany. We are convinced that these reports will be of great interest to the wide circle of readers of the "Lutheran", and therefore we will follow up with detailed information.

In the former report it says: "Since I sent in my last report we have made our way to here with the help of our military authorities. Scribe of this [P. Hagen] first visited Saxony and looked around there in Leipzig, Planitz, Zwickau and Dresden. In Leipzig the General Lutheran Conference was meeting under the chairmanship of H. Ihmels. It was too late to attend the meetings; but good reports appeared in a daily newspaper, from which the subjects and course of the negotiations as well as the mood of the church leaders can well be discerned. In addition, the opportunity was also taken/otherwise to investigate the situation of things and the mood of the church.

"The situation seems to be this: there is no mistaking that the upheavals of recent years have caused anxiety and concern in somewhat wider circles, and a realization that something must be done to save ecclesiastical life, the continuance of the Church. What stands out is the recognition that the wildness of youth must be resisted. One also emphasizes the necessity of the "Belenntniskirche" (confessional church), but cannot separate oneself from the "Volkskirche" (popular church) and therefore sacrifices the confession of the favorite idea in the same breath. In order to save the existence of the people's church, one - above all the Roman Church - has secured for itself the right of taxation through the new imperial constitution, that is, for the various church communities the right to tax their members. Already in conversations with pastors in Alsace it became apparent how great importance is attached to this right. One does not dare to gain the support of the church from the voluntary gifts of the members of the church.

From Europe.

Our Commission for Europe, Fr. W. Hagen and Mr. W. Schlake, have again sent, this time from Berlin, lengthy reports on their journey and activities, one to our Commission for Inner Mission Abroad in Chicago, another to our Commission for the Assistance of the Needy in New York. Both reports are dated September 22 and reached us with the last European mail in the form of a copy, as well as a longer private letter, also from Berlin, dated September 21.

So far, then, as the Imperial Constitution comes into consideration, the upheaval has not brought about a pure divorce of Church and State; it is questionable what the State Representations of the various parts of Germany will do in this respect. There are also still fears of a new upheaval by the Independents: it is, of course, impossible for us to pass judgment on how far such apprehensions may be well founded. It is said that even among the loose adherents of the Protestant Church, in spite of all indifference, fa enmity against the Church, and even in spite of all ridicule of all that is holy, there is a desire to preserve the people's kitchen, in order to have the service of the Church at family events in the usual manner. It is hardly to be expected, therefore, in the near future, that there will be a complete divorce of Church and State. Nevertheless, it cannot be denied that our brethren in the Free Church will have a somewhat freer hand in carrying on missions. There is no doubt that for some, leaving the church and refusing to pay the church tax will be much easier. One has already begun (here in Berlin, for example) to gather children who do not belong to the congregation for regular religious instruction."

Our commission then held a meeting with the Synodal Council of the Free Church in Berlin on September 17, in order to thoroughly discuss the situation of the Free Church on all sides. Two representatives of the congregation in Leipzig also attended this meeting, as did our missionary to the Gentiles, H. Nan. The plan, which had been suggested earlier, to establish a teaching position in Leipzig, a kind of private lectureship, in order to enable students from the Free Church congregations to pursue their studies there, where there is a well-known, large university, and to prepare themselves for the service of the European church, was discussed, but was also postponed as not being appropriate for the time being. The Free Church students will still seek their theological education in America. Rather, such a teaching position would be desirable in order to gain opportunity for witnessing to the truth through the holder of the same. - Since the congregation in Leipzig (a branch congregation in the old Luther city of Erfurt is also connected with Leipzig) has grown to 87 souls, since missionary work can and should be done there as well, namely by teaching religion to foreign children, the filling of this congregation with a pastor of its own was considered (up to now Leipzig has been served from Dresden). The congregation itself raises about 3000 Marks annually. Their services are held in a school hall. - Likewise, in Zwickau, the time is considered to have come to drive the missionary work with greater energy through a pastor of their own (up to now, the Zwickau members of the faith have attended the services in nearby Planitz). The local "Schriftenverein", formed by our brethren, which publishes and distributes the "Freikirche" and other good writings, has acquired a property which includes a hall suitable for worship purposes. - Furthermore, it was reported at this meeting that for some years more and more members of the Free Church congregations have moved to the industrial region of the Rhineland and are still moving, that it is therefore necessary to take care of them, and that there is a general prospect of gaining souls there, especially from the population that has moved there.

And to collect. All these missionary opportunities were thoroughly discussed by our Commission and the Synodal Council of the Free Church, and the assurance was given to the Free Church that through our Commission in Chicago we would support with manneim and means every opportunity presented to unfold and uphold the banner of the pure confession.

Other ways and means of promoting church work through the Free Church were also discussed at this meeting. The pastorate in Dresden, which has been vacant since Prof. J. Kumrmann's departure (to America and then to Brazil) a few years ago, is to be filled again in the near future. Negotiations have been initiated with a congregation there and its pastor, who formerly belonged to the Free Church, but separated from it because of a doctrinal question concerning the nature of the faith. The congregation in Berlin, which for twenty-one years could only meet in halls for their services, has grown so much, also financially, that they have been able to rent a purpose-built church, the old historic Paul Gerhardt Church, for their church meetings. With praise and thanksgiving to God, it has recently consecrated and put this place of worship into use. Unfortunately, the local Fr. H. G. Amling, because of his suffering condition, feels compelled to resign his office and return to America. Thus the pastorate there must also be filled anew. Temporarily these vacancies can be filled by the two heathen missionaries Nan and Stallmann, who are in Germany, but both are determined to return to the missionary service as soon as possible. "Thus, here in Berlin, as well as in case Leipzig and other places are occupied, nothing remains but to call from the United States. They must be able men, capable of doing something in theology and administration. They must also, in the present state of things, have just wisdom enough to consider the national sentiments. . . . That they must also be capable men whom we send here is especially evident from the fact that here, especially in Berlin, there are so many in our congregations who have enjoyed an excellent secondary education."

We will report on the other support of the Free Church, including the bodily support, in the next number. Today we only add that our two commissioners remark in their report: "We have been most kindly received here in Germany, even outside our circles." 1'. Hagen has preached every Sunday "with the exception of the Sunday on the ship and one Sunday that we traveled from Paris to Koblenz"; on September 21 he preached in the above-mentioned Paul Gerhardt Church in Berlin. Mr. Schlake, while Father Hagen was in Saxony visiting the cities of Leipzig, Planitz, Zwickau and Dresden, was in Westphalia and Hanover. And at the end of the private letter mentioned it says: "Tomorrow we will now try to open the way to Poland; whether we will succeed, we do not yet know. . . . But, as we have been graciously led so far, so it will go on." From another source we learn that they did not get to Poland. Mr. Schlake left on October 11 and is now back home; Father Hagen is on his way home.

L. F.

Our schools.

2.

An effective means of lifting up our schools and enlivening interest in them has apparently been the school visitation established in several Synodical Districts by a specially employed school inspector or visitor. Reports of the blessed and successful activity of such a one come from the Middle District, the Northern Illinois District, and the Michigan District. The detailed report from the latter district is in print. School Inspector Bro. Meyer, during the six months from December 1, 1918, to June 1, 1919, visited 93 schools, or parishes, in all. Of these, 20 had no parochial schools; in the remaining 73 parishes 95 teachers, 13 female teachers, and 19 pastors teach. Of the manner of his inspection he states: "My inspection consists in following the course and progress of the whole school day, paying close attention to the method of teaching, to the attitude of the teacher in his person, words, and gestures, to the handling of discipline in as benevolent a manner as possible, as well as to the performance of the pupils, their order and cleanliness; I have the written work passed through shown to me, examine individual and whole classes, set tasks, and often give a lesson myself; inspect the subsellies, whether the schoolroom is clean, whether sufficient aids are available, etc. After school hours I negotiate with the individual teachers, prepare the number tables, and also have a lengthy discussion with the pastor."

And the result of such inspection? "In general, I found the condition of our schools very satisfactory. I have found almost model schools, such as I have not found better anywhere in my long experience in church and public education. The fact is that in almost every case I have been assured that our children who have been discharged to the State school are doing very well there too. . . . I am happy to testify to the teachers and schoolmasters that, with very few exceptions, they not only possess the necessary teaching ability, but also do their work with pleasure and love and fulfill their duty with conscientious fidelity; a different spirit prevails among them than among the teachers of the public school."

But the school inspector also emphasizes an important point, extremely necessary for the future prosperity, for the further improvement of our school system. He says: "Our school should become the apple of the eye of the whole community. In our days there is so much talk about 'democracy' and the school is considered to be the bulwark of it, and we like to give credit to the democratic constitution of our church. But true democracy does not consist in the form of the constitution, but in the participation of all in all public questions. Unless we all take an active part in all the important affairs of the church and community, our democracy is more or less only on paper. Now the school, the education of our children, is one of the very most important affairs of the church and of every individual congregation. Opposition from outside to our school has become a standing, troublesome nuisance; but

much worse is one's own indifference: a pernicious poison! If we want to elevate our school system, it must again become the most important matter of all! Let us not forget that Christ, the Lord of the Church, has given all rights and duties to the whole congregation." -

After these introductory words, we again share some reports from the centers of our synod, where we have a number of congregations. We had also sent to Detroit, Mich., to inquire how the enrollment in our schools there had been, how the parochial school and the Sunday school interacted, and what the prospects were for the future. In reply we are told: "Twenty-four congregations of our Detroit Synod have, cherish and maintain a weekly parochial school. 60 teachers teach in these schools. 2844 pupils attend our schools this year. The reception has been generally good. The admissions have fully replaced all the dismissals last spring; in fact, there are about 80 more pupils. In almost all of our schools, enrollment continues to grow as the school year progresses. Ten churches out of the 24 have a Sunday School in addition to the parochial school. Three have only recently established a Sunday-school, and therefore do not permit themselves to pass judgment on the influence of the Sunday-school on the parochial school.- Two say: 'Has done no harm'; one says: 'The Sunday-school has not brought new pupils to the church-school, as I expected years ago when I began it; in some cases it has done the contrary.' Among the ten, this brother has probably had the longest experience in the matter. Four say: 'Sunday school is good.' One of these four still remarks: -Have got children through the Sunday school for the church school.' Another: -Have gained children for baptism and for school.' A third: -My Sunday school works for the church school.' The means of religious instruction in some schools is the English language. Most, however, give religious instruction in the German and English languages."

The report from another large city, Buffalo, N. Y., is different. We expressly note that we have also included such places in the circle of our inquiries as we knew in advance that there were struggles for the school. Accordingly, it is also written at the beginning of the report:

"The parochial schools here in the East are notoriously hard up. The Evangelical Synod and the General Council, which used to have large schools here, have let them go in altogether. Are we going to follow them? The prospects for the future here are not favorable almost everywhere. In the old mother church, Trinity, the school is still held in high esteem, but the prospects for the future are poor because of local conditions; the people no longer live near the church. 10 children were accepted (relatively well), several strangers. Through the Sunday school children were often won for the parish school. In St. Andrew's the school is still flourishing: 130 children, 15 newly admitted. The prospects for the future are not good. The Sunday School does not attract children to the parish school, rather the reverse. The Emmaus School is declining - 75 children. The intake was low: 15 children. The outlook is not favorable. Through the Sunday School children are recruited for the parish school."

school won. Gethsemane: The reception was good: 15 children. Prospects for the future are not good because of the small number of children in the families. The Sunday School does not bring children to the parish school.

"The new congregation in South Buffalo offers a favorable field for the parochial school. Many faithful Lutherans from the other congregations who keep on parochial school move there. Also, there is no public school nearby, and as a result, they get the little ones. The congregation has a kindergarten with 20 children and the three lower grades of school. 14 children have come from the kindergarten to the school, and 7 have been newly admitted to the kindergarten. If the congregation can get a capable teacher-so far the pastor has held school-the prospects there are promising.

"The saddest thing comes last: in St. Paul the school has unfortunately died. This parish still had a school of 82 children in 1917-18. In the fall of 1918 our teacher resigned, and the teacher also resigned. One teacher cannot do the work here, and two cannot well sustain the parish. We called a candidate; one was also assigned to us, but he did not accept, saying he was not up to the work here. The congregation consists for the most part of new immigrants, who are still very attached to the German language; but we are not allowed to use or teach it during school hours in New York State, and thus the school has lost its attraction for many. We also lose many children through Sunday school, since the parents are content with the religious instruction that is offered there.

"The other churches, Calvary and Nazareth, are all English, and Immanuel and Tabor have either never had a parochial school, or it has been defunct for many years. God teach us all, church members and pastors and teachers, to realize the one thing that is needful, and always signify it, and we shall keep the church school!"

The following is reported to us about the school system here in St. Louis:

"Of the 18 parishes in St. Louis belonging to the Western District, three have no parochial school, including the old Immanuel parish, whose church property is now in the Negro district. Of the four congregations in St. Louis belonging to the English District, one has a parochial school. Five congregations have no Sunday school. Four have a kindergarten in addition to the parochial school. The parochial schools are attended by 1647 children, 340 of whom entered this fall. There are 5106 children in the Sunday schools. The number of children in the parochial schools is distributed, as follows (the first number is that of all children, the second that of new pupils): Cross: 302, 67; Bethlehem: 264, 76; Zion: 156, 26; Trinity: 148, 30; Emmaus: 116, 22; St. Trinity: 90, 15; Mark: 87, 14; St. John: 86, 11; Bethany: 74, 18; St. Paul: 69, 6; Calvary- (English parish): 56, 12; St. Matthew: 46, 10; Ebenezer: 45, 8; Christ: 40, 5; St. Luke: 36, 16; St. Peter: 32, 4. The schools are presided over by 31 male and 8 female teachers.

"Sunday schools do no harm to the parochial school;

on the contrary, through them children are attracted to the parish school. In Bethlehem Parish, for example, 82 of the 264 pupils, or 23 per cent, are children of non-parishioners. In general, it can be said that there is a renewed interest in the parish school.

"What are the prospects for the future? Children are there - you can see that by the large number of pupils in the Sunday schools; our Christians are not lacking in money either; now, if there is not the right interest in the parochial school among our pastors, teachers and parishioners, the parochial school will also flourish quite well among us. Our St. Louis congregations have a school board which includes a pastor, a teacher and a school superintendent from each congregation; we have adopted a uniform school plan. Two of our schools are approved by the city board of education, and the children, having graduated the eighth grade in our schools, are admitted to the city colleges without examination."

L. F.

Middle District Assembly.

The meetings held by the Middle District from August 20 to 26 in the hospitable congregation of P. W. C. Meinzen in Indianapolis were both joyful and faith-strengthening. In the opening service Vice-President J. Miller explained on the basis of John 9:4 that we should show great zeal in the work of the Lord, because it is now day, and because night may come at any moment, when no one can work. At the reading of names, 159 pastors, 141 deputies, and 95 teachers responded, to whom others later joined, bringing the total number present to over 400. The pastors W. J. B. Lange, G. Koch, W. Kamprad, E. Beyer, H. C. Müller, J. Schumacher and H. Diemer who died during the Synod year were remembered with the reading of their life stories, and the Synod will henceforth remember the deceased school teachers in a similar manner. In a mission service on Friday evening, Vice-President Miller spoke about mission work in general, Missionary Schliepsiek of New Orleans spoke about negro missions, Father J. D. Matthias about missions among foreign speakers, Principal M. Lücke of Fort Wayne solicited students for our high school there, and Prof. Miller of River Forest represented the interests of the teachers' seminary there. The next day Prof. Zucker reviewed the missionary situation in China and India. The synodal sermon on Sunday was preached by H. G. Blievernicht. To commemorate the founding and beginnings of our teaching institutions eighty years ago, a heavily attended meeting was held in the spacious Tomlinson Hall that afternoon, at which Professors Th. Gräbner of St. Louis and G. Romoser of Bronxville, N. Y., spoke. The pastoral service on Monday evening was preached by Rev. G. Doege.

Two papers which had been begun last year were presented for discussion. Fr. Schulz spoke about the human nature of Christ, elaborating on the following sentences: "As a true man, but without laying aside his divinity, Christ dwelt on earth among men, has

suffered and died, rose again, ascended into heaven, and as such sits at the right hand of God. Christ became man to redeem us, especially to fulfill the law for us, to suffer and die." The Synod unanimously confessed the doctrinal remarks of the speaker. - No less delicious and worthy of heed was the exposition of A. C. Stellhorn, schoolvisitor, on the timely subject, "What determines the blessed continuance of our Christian parochial school?" From this work, too, a few leading thoughts may be emphasized.

In a church body such as ours, the continuance of the Christian school depends, after all, on the state of knowledge in the matter of youth education, both on the part of the church and on the part of the parents. The church school is based not only on preaching, but also on parenting. Parents are to realize alive, that is, to understand in true faith and to act in new obedience according to what the Scriptures, God Himself, tell them about the discipline of children, namely: "Children are a gift of the Lord, and the fruit of the womb is a gift", Ps. 127:3. Children are God's property, over which He reserves the right of determination. Parents are only the representatives of God to their own children, and are to perform what God prescribes. And for this purpose God has given them great power and authority through the fourth commandment, which, if not used or misused, can lead to the eternal destruction of the children. Therefore, according to Eph. 6:4, fathers should not provoke their children to anger, and according to Col. 3:21, they should not provoke them to bitterness, lest they become timid. With the right use of parental authority, children are directed to the Lord through God's word, are well brought up and will one day be blessed. "Train them up in the discipline and admonition of the Lord!" exhorts the Scripture. "Discipline unto the LORD" is instruction from God's Word, both from the Law and the Gospel. "Admonition to the Lord" is the constant watchful supervision of the children, that they also act and live according to that which they have learned, and it is humbling in the rebuke of the disciples; it is punishment. Such discipline and admonition to the Lord is, of course, the duty of both parents; there must be unity between them. But it is the father of the house who is chiefly responsible for the upbringing, as it is written, "Ye fathers, bring them up." Eph. 6:4. The parental home is the foundation of all human orders and authorities. Even in Christian child-rearing the emphasis is not on the church school, but on the Christian home. If we allow this point of view to be shifted, we can no longer properly appreciate the parochial school. If parents are brought up to put off the Christian part of education to the parochial school and confirmation classes, they will no longer have any interest in education and will easily give up school. But if they realize vividly what they owe - school or no school - to their children, they grasp it with both hands and hold the institute that helps them so powerfully. God bless our Lutheran schools, for which there is no substitute! - The Synod was so imbued with the importance of this exposition that it requested the speaker to cause an extract to appear in pamphlet form in English.

District President Moll had referred to the change of language in the presidential address and urged wise caution.

In accordance with the principles set forth, Synod resolved to conduct doctrinal meetings equally in German and English, to publish doctrinal and business proceedings in both languages, and to hold at least one Synod service in English. All congregations, however, were urged to reimburse their pastor, deputies, and teachers for travel expenses, in the expectation that they would faithfully attend the meetings. For the sake of the English minutes, Father Miller was appointed second secretary. A sister congregation, which had petitioned the English District for dismissal on account of language, was asked to reconsider its petition and remain in the Middle District, of which it is one of the oldest members.

The mission negotiations aroused great interest. Fr. P. Kleinhans explained that of the 31 parishes supported, 4 have become independent, namely the parishes of PP. J. H. Meyer, N. Schröder, O. Sauer and A. Tirmenstein. To our great joy, however, God has already given us some new mission parishes. If this work is to prosper, P20,000 is needed in the current year. The commission to appoint a district missionary to seek out new areas will prove to be a step in the right direction. But due consideration was also given to external mission. Father A. Appelt from New Zealand reported by letter on the blessed progress of the church work there. Our Indian mission in Wisconsin is in urgent need of a residential building for its further prosperity, the cost of which will amount to P26,000. The church representatives agreed to request a collection for this purpose in the near future. According to the report of P. F. J. Lanken, the Negro Mission now counts 45 congregations and 7 preaching places with a number of souls of 3500 and 73 workers. In the 37 weekly schools 2700 pupils are taught. This mission, which has an annual expenditure of P60,000, maintains Luther College at New Orleans, with 25 students, and Immanuel College at Greensboro, N. C., with 38. In the latter place the blessing of missionary work might be greatly promoted by the establishment of a dormitory for girls. With the diversity of missions, this or that sometimes suffers from lack of funds. It was therefore decided that henceforth all missionary gifts, with the exception of those for the General Inner Mission and for the Inner Mission of the District, should flow into a treasury and be distributed by an authority according to the budget. The joys and sufferings of the missions in all countries are faithfully and interestingly reported in the "Mission Dove" and the *Lutheran Pioneer*, the diligent reading of which can repent no Christian. May every reader strive to gain at least one new reader by the end of the year!

The school system of the district also occupies a prominent place among the business negotiations. Sixty schools with 144 classes were visited by the School Visitor during the Synodical year and assisted in word and deed. The School Commission recommended that all congregations be asked to permit teachers to visit other schools and to hold an annual conference of teaching: and school-keeping pastors. These recommendations were approved.

For the sick, incapacitated preachers and teachers of our district, who are somewhat supported by the pension fund, P 10,500 are necessary, if these faithful workers and their widows and orphans are not to fall into too great misery. If, with God's help, we succeed in collecting three millions by the time of the Synod of Delegates, the most crying need will be controlled. More than half of the sum has already been collected, although hardly half of the Synod congregations have contributed. Since the Lutheran Laymen's League is working diligently to raise the supply fund, it was decided to heartily endorse this association and joyfully support its work.

The better off the parochial school is, the more easily the church high schools and seminaries flourish. Our synod currently has 14 institutions of higher learning representing a value of more than P2,286,000. Among them are 2 seminaries for preachers, 2 seminaries for teachers, 7 comprehensive high schools, 2 progymnasias, and the seminary at Porto Alegre, Brazil. 80 professors and 21 assistant teachers teach 1919 pupils. The number of buildings, including the professors' residences, amounts to 110. This shows that the love of Christians, on which our institutional system depends, must not grow cold. Think of this, my fellow Christian, often praying and giving! The budget of our Fort Wayne Educational Institution alone requires an annual contribution of P2000, and the repair fund there has a debt of P3500. How necessary it is, therefore, that especially the dear congregations of our district do something immediately for both purposes! All our institutions feel the sheer disproportionate increase in the price of food. In order to avoid a serious increase in the cost of food, the District will ask the Synod of Delegates to pay part of the cost of food, namely the expenses for lighting, firing and service, from the Synod's treasury. First and foremost, of course, we need to fill our educational institutions with pious, talented students. Young men between the ages of eighteen and twenty-five, who wish to serve the Lord in the preaching ministry, are accepted in the Springfield Seminary, whose director, Prof. R. D. Biedermann, has warmly requested the assignment of suitable personnel.

The interests of our Concordia Publishing House were personally represented by the general agent, Mr. E. Seuel. Among other things, he pointed out the two main synodal papers, "Lutheran" and *Lutheran Witness*, whose

The number of readers, even though numbering far into the thousands, still leaves much to be desired. For if these papers, whose net income benefits the Synod, were to be appreciated to some extent according to their intrinsic value, there would soon be no Christian house in our circles where at least one of them was not readily kept and eagerly read. He who loves Jesus wants to be informed about the king's affairs. Our publishing house also publishes other good magazines and books. Just now a book is in print that will attract the attention of hundreds of thousands: the Confessions of the Evangelical Lutheran Church in German, English and Latin. The book, of course, belongs in every vestry library. And anyone who wants to give their pastor or teacher an especially great treat has a rare opportunity here. The special edition of the English text will be useful for many reasons.

Among the church funds, the synodal fund is at the top of the list, requiring P225,000 annually, of which about P100,000 is contributed from the income of our publishing house. The other ^125,000 our Christians want to raise for the sake of God's experienced mercy. A small amount for the 600,000 communicating members of our synodal body! And yet this main treasury is H 18,000 in debt. Even more unfavourable is the complaint about the state of the synodal building fund, from which both the new buildings at the teaching institutions and the repairs to the already existing 110 buildings have to be paid. The last Synod of Delegates approved from this treasury an expenditure of ^167,092 irr the hope that all the congregations would set to work with earnestness and zeal. Unfortunately, it is now a sad fact that of the said sum only a little more than one-third has so far been collected. Such a state of the most important church coffers is surely neither honorable before God nor man. Up, up therefore, dear Christians, who have hitherto overlooked your duty! Put these coffers in such a state that the kingdom work in our midst does not falter! As in the spiritual life of the individual, so also here it remains true: to stand still is to decline. And that is certainly not what any of us want.

The state of the district coffers could generally be described as good by P. Wolf, the treasurer. But because the work of the Lord is expanding and the expenses are growing, the gratitude expressed in gifts of love must keep pace. According to a conservative estimate, the congregations of our district should contribute in the current year: for the Synodal Fund H16,000, for the Synodal Building Fund ^7700, for repairs of our Fort Wayner Institution H3500, for the Supply Fund \$11,000, for General Inner Misston \$13,000, for the Inner Mission of the District \$20,000 and for all other missions together P16,000; in total ^87,200. When the 61,000 communicants of our District realize the godly purpose of these expenditures, they say with one mouth, "The Lord hath need of them!" A right look of faith at the crucifix opens the pockets.

In order to promote systematic giving, our District will make two proposals to General Synod, as follows. In each visitation circuit of our district there is now a lay organizing body consisting of one member from each congregation in the circuit and ' looking to the financial needs of the church being met. Accordingly, there are as many financial organizations in the District as there are visitation circles. Each organization elects a layman from among its members to represent its circuit. Thus a central organization is formed to advise the District President in financial matters. This plan, tried and tested among us, could be extended to the whole Synod. The submission of the District to the General Synod requests the procurement of an organization, consisting of one lay representative from each Synodical District, to serve as an advisory body to the General Presidency in financial matters. And in connection therewith, the District recommends the employment of a competent financial officer to devote his full time to the financial affairs of the General Synod, to prepare budgets, and to advocate the execution of financial plans.

To the dear congregations, as well as their women's and youth associations, who have so hospitably attended to the synod members, I thank you.

had taken, hearty thanks were voted, and the kind invitation of the Fort Wayne congregations (east side) to gather us there for two years was gladly accepted. After a song and confession of faith and prayer said together, adjournment took place. Praise be to Jesus Christ for the grace of the synod days! Fr. Eickstädt.

The events of 1519 in the history of the Reformation.

2.

Luther, as we showed in our first article, had allowed himself to be induced to promise that he would remain silent if his opponents would also remain silent. This agreement, which Luther honestly wanted to keep, was only too soon broken by the pope's followers, who continued to insult Luther in writing and orally, to slander him, and to challenge him to a quarrel. This they did, without wanting to and without knowing it, to the greatest fortune for the good cause that Luther had to champion, which was no man's, but God's cause.

Miltitz, it is true, had soon discovered two Roman ecclesiastical lights who wished to show the brother Martin the points which he should recant: the Cardinal Cajetan and the Bishop Richard of Treves; and Luther was invited to Coblenz for the purpose mentioned. But he had reason to distrust so hasty a peacemaker as Miltitz. The quarrel had already gone too far, the agitation had become too general, for the matter to be settled in this way. Luther, too, was fully occupied with the preparations necessary to meet an adversary far more dangerous than any before.

D. Andreas Carlstadt, a co-worker of Luther at the University of Wittenberg, had taught, just like Luther, that the free will of man can do nothing but sin without divine grace, and because of this teaching had come into conflict with one of the most renowned scholars of his time, the most learned of all the popes, D. Johann Eck, professor of the University of Ingolstadt. This D. Eck, who was as frivolous and ambitious as he was pompous and quarrelsome, and whose favorite occupation was public disputations, had annotated all the passages in Luther's 95 theses that seemed objectionable to him with corresponding notes, which he called "obelisks," and then sent Luther's theses thus criticized by him to his bishop, who, however, liked Luther's theses better than Eck's notes. Some of Luther's theses Eck called "erroneous, frivolous, impudent," others "unfinished, foolish, poisonous"; in their totality he declared them capable of promoting rebellious sentiments, and in their author (Luther) he smelled affinity with the "Bohemian heresy," as at that time the testimony to the truth given a hundred years ago in Bohemia by John Hus was briefly called. Among the Wittenberg theologians, who declared Eck unfaithful and unworthy of their distant friendship immediately after the publication of those thirty "obelisks," it was especially Carlstadt who publicly defended Luther against Eck's unjustified attacks and derogatory judgments.

Some months before, Eck had already declared to Luther in Augsburg that he had to dispute some points with Carlstadt, and now, supposedly in order to put an end to the correspondence between the theological faculties of Wittenberg and Ingolstadt, he had found a welcome occasion to challenge Carlstadt to a disputation in the anticipation of his superiority, whereby, however, he had already made it clear enough that he was actually aiming at Luther. The vain man, who was much more concerned with his own fame than with divine truth, not only sought to make as much fuss as possible with the planned disputation, but also, by his challenging theses, drew Luther into it as if by force, over whom he thought himself highly exalted. By a series of thirteen theses, which he published at this time, he announced in advance the main points on which he intended to dispute with Carlstadt. In these sentences, however, he cunningly directed his main attacks at Luther himself, because, as he afterwards tried to excuse himself, Carlstadt was after all only his "champion"; therefore Luther himself must come and defend his cause. For example, Eck said in one of his theses: "It agrees neither with Scripture nor with the Holy Fathers that Christ, by the words: 'Do penance' to make the whole life of believers one penance," which Luther had just asserted in his 95 Theses. Furthermore, he declared it to be a necessary article of faith that the pope, according to divine right, is Christ's representative and Peter's successor.

With astonishment Luther saw at once that such and other sentences were aimed much more at him than at Carlstadt, and was indignant at the "ranting, deceitful manner" with which Eck, who had formerly been his friend, tried to involve him in the controversy. Luther shrank from a new fight, and most of all from a fight about the person of the "Holy Father," the Pope, but saw the agreement made with Miltitz broken, and now found himself compelled to take part in a disputation which was to take place at Leipzig, in order, as he said, "not to leave the truth in such ridicule," but to defend it bravely, and also obtained the electoral permission to do so. The Roman Bishop of Merseburg and the theologians of Leipzig would have been glad to deceive the disputation, to be sure; but their sovereign, Duke George of Saxony, though a bitter enemy of Luther, and considering it an intolerable abomination that the reformation of the church should proceed from "a monk from the corner" instead of from the orderly authority of the church, appealed to their sense of honor in such a drastically sordid manner (which cannot be well reproduced here) that, with the exception of the bishop, they finally submitted to the inevitable.

For Luther, what had happened so far, as well as what was yet to come, became a strong impulse to think even more seriously than before about the rights of the pope; and as he thought about it in this way and searched ever more deeply in his dear holy Biblia, he only convinced himself more and more that so-called papal rights (conventional, as they were after all) could not be proved in the least from Scripture. By the way, at that time Luther still wanted to acknowledge D. Eck as "an excellent man, full of scientific spirit and full of spiritual science", but in his

In his "Asterisks" or counter-notes to Eck's "Obelisks", Luther very correctly describes his opposing point of view to the effect that he simply made the pagan-philosophical school science of the Middle Ages, which was still generally accepted in the church doctrine of that time, the arbiter even in matters of faith, while he (Luther) let the higher authority and highest authority of the Holy Scripture, as the infallible Word of God, decide alone, and thus an agreement was not possible from the outset. Luther wrote to his friends: "It will come to pass that I will do what I have long had in mind, if Christ is gracious to me, that I will one day set out with a serious writing against the Roman dragon.

The time appointed for the disputation drew near. First, on June 22, Eck appeared with his "amanuensis" (scribe) Poliander, who had been won over to the Gospel by Luther's testimony. There, in the midst of the Leipzig professors, who joyfully welcomed him as an ally against the neighboring rival (the Wittenberg University), one saw the famous D. Eck, who was gazed at almost like a miraculous beast, very devoutly and reverently participating in the Corpus Christi procession in his vestments. On June 24, the Wittenbergers also marched in on several open carts: Luther with his fellow officers and friends, among them, besides Carlstadt, Melancthon, Amsdorf, Joh. Lang, and others, also some young scholars, with them Duke Barnim of Pomerania, who was then studying in Wittenberg and held the dignity of rector; besides a few hundred eager students, who, armed with halberds, hand axes, and spears, ran on both sides beside the wagons and gave escort to their teachers. It was noticed that the Leipzigers did not catch up with the marchers, as custom would have it.

At the instigation of Duke George, both sides agreed on June 26 that all speeches and rebuttals in the disputation should be precisely marked by notaries or secretaries, then published and sent to several universities (Paris and Erfurt) for evaluation. The Duke insisted on these provisions especially eagerly, because he wanted the whole matter to be treated as a trial and therefore wanted the protocols to be submitted, as it were, to several courts of justice for final decision. In the meantime, he had the most spacious hall in the Pleißenburg, the castle of the city, prepared for the dispute and had the most careful precautions taken for the comfort as well as for the protection of all participants. Two cathedrals hung with splendid carpets were set up opposite each other, above which on the walls were depicted the quarrelsome "saints" St. George and St. Martin. There was also no lack of fine desks for the secretaries and comfortable seats for the audience. The whole hall was beautifully decorated especially for the great event.

Early in the morning of Monday, June 27, a "Holy Spirit Mass" was held in St. Thomas' Church, followed in the assembly hall by a Latin speech on the proper way and manner of disputing by Petrus Mosellanus, Professor of Eloquence at Leipzig. When he had finished, musicians performed the "Veni, Sancte Spiritus" ("Come, Holy Spirit"), with all present kneeling reverently. A large crowd of people had gathered from all sides.

among whom were many learned and distinguished people, also some princes. In order to keep the peace, citizens in armour were present in the castle every day with their ensigns and best weapons.

The aforementioned Prof. Mosellauns wrote two reports about the disputation and gives a masterly description of the personalities of Luther and Eck. Of Luther he says: "Martin is of medium length, lean from worry and study, so that one could count almost all the rays on him in his vicinity, but nevertheless of manly and fresh age and clear and sublime voice. He is full of learning, and has an excellent knowledge of the Scriptures, so that he can count almost everything on his fingers. He is never at a loss, for he has a great store of things and words at his disposal; his voice never falters. In life he is polite and friendly, and has nothing sinister or proud about him. In company he is merry and jocular, lively and always cheerful, always cheerful and cheerful face, whether the adversaries still threaten him so much, so that one can hardly think that the man without God undertakes such important things." The other he portrays thus: "Eck is long, strongly built, and four-shouldered, has a full and whole German voice, which comes out of a full and powerful chest, so that he could not only make an actor, but even a crier; but he is more rough than clear. His face, eyes, and features are such that one would rather suspect a butcher or soldier in him than a theologian. His memory is keen and excellent; but he lacks quick perception and keenness of judgment."

After they had fortified themselves with a good lunch, the disputation could finally begin at two o'clock in the afternoon. Carlstadt had not taken the liberty of opening it, and now, with a few interruptions, disputed on four days of that week at Wider Eck about free will, but gained little fame from it. The question, more precisely, was whether the free will of man could be ascribed a co-operation in good works, which Carlstadt had denied in his theses against Eck, and now firmly denied, while Eck defended with preponderant adroitness, audacity, and erudition Roman Semipelagianism, that is, a co-operation of the human will and divine grace for the salvation of man. Carlstadt, a small man, poor in body, with a dull, unpleasant voice, and a weak memory, which he had to help continually from what he had in writing before him, and in addition not clear and sure enough in the disputed subject itself to be able to keep his sentences round and pure, had, however, a hard stand against a corner who was distinguished with so much knowledge, familiar with all the knocking arts of an arguing hammer, and in addition supported by a strong voice. He brought books with him, read from them, continued to suggest and read again; to objections which his opponent expressed today, he answered only the next morning, etc. - What a completely different disputator was Johann Eck! He had everything he wanted, as it were, at the ready, and possessed all his science for instant use. To every argument he had an objection in store. By speaking,

he walked back and forth. His agility and quick wit, his loud, penetrating voice, his whole appearance dazzled the listeners.

In the matter itself, of course, they got nowhere. At times the disputants approached each other, so that each boasted that he had brought the other out of his side; then they parted again. The most important points were hardly touched upon, much less settled. In short, the final result was a most unsatisfactory one: almost nothing was accomplished. The negotiations became the longer the more tedious, so that the Leipzig theologians and Stists were generally asleep, and the great hall gradually emptied.

Bro. S.

Zuv Church Chronicle.

Domestic.

From our Institution at Concordia. On the 20th of October God took to Himself a fine student of the Quinta, Geo. Neins, of Crestou, Nebr. who had been ill with nervous fever, by a blessed death. The morning before, when his condition did not seem particularly alarming, he had confessed to the undersigned his firm faith in his Saviour. In the afternoon at o'clock his condition suddenly worsened. During the night it appeared that a constriction of the bowels had occurred, and that an operation seemed the only salvation; but before the surgeon, who had been sent for, could arrive, he breathed his last. His body was taken home the same day by his father, where it was given a Christian burial on the 23rd of October. - On the 25th of October, Primaner Martin Becker, a quiet, industrious and pious youth, who was also stricken with nervous fever, passed away blessedly at his home, five miles north of Concordia, and was laid to rest on the 28th. These are so far the only two victims which the treacherous pestilence has been allowed to claim from us. May God in His mercy protect all the rest of those afflicted with the evil disease and restore them to health according to His will! - There are still 34 patients in the asylum, three of whom can already be up and about, but still need to remain under the supervision of the doctor and the nurses for a while. Ten others are well on the way to recovery. Fifteen are still quite ill and six are still seriously ill. For the time being, therefore, we cannot think of reducing our number of nurses by dismissing a larger number of them and greatly reducing our expenses, but must confine ourselves to dismissing them one by one as we can spare them, so that the expenses will only gradually decrease. So while the condition of the sick has generally improved somewhat, the other situation is still the same, and the same help is still needed and will be needed for some time to come. What the undersigned has done so far has been approved by the assembled Western District, and he has been encouraged to continue to do what is necessary for the welfare of the poor sick. He has been assured of the strong support of the district. He relies on this help, trusting in his God, who especially in times of great affliction makes the hearts of Christians warm and willing to help through his Holy Spirit. Therefore, dear Christians, help with gifts and prayer, especially with prayer! Where prayer is right, there is also right given. J. H. C. Käppel.

From our Negro Mission. Missionary P. D. Lehman, a young colored missionary in the service of our Negro Mission, sends us the following report of an important event in our rescue work among the blacks in the South: "Sunday, October 5, was a day of great rejoicing for our Immanuel College at Greensboro, N. C. On that day the new principal, J. Ph. Schmidt, and professors A. E. Kunzmann and W. G. Schwehn were solemnly inducted. The spacious auditorium was crowded on this occasion. Father R. Jesse of St. Louis, a member of the Commission for Negro Missions, preached the introductory sermon on the words of Christ: "I must work the works of Him who sent me while it is day; the night is coming when no one can work," John 9:4. He explained how our Lord and Saviour had worked faithfully, diligently and untiringly for the salvation of the lost world of sinners; according to his example, his servants and messengers should also work faithfully, diligently and untiringly as long as it is day. Immediately after the introduction the new director, who is well known in local circles as a successful worker in the Negro Mission in North Carolina since 1898 and as a professor at Immanuel College from January 1909 to October 1917, gave his inaugural address. He said that as president of the institution his aim should be to promote the college, and asked all friends and patrons of the institution to aid him in word and deed so that it might better and better fulfill its purpose, which is to train Negro youths and Negro virgins for service in the church. He also thanked the former director, F. Berg, in his name as well as in the name of the commission, for the valued services rendered during the eight years of his directorship. Prof. Kunzmann, heretofore superintendent of public schools at New Haven, Mo. and principal of the high school there, removed to Greensboro at the end of June. Prof. Schwehn has been missionary at Concord, N. C., since August, 1913, and for the past year has also held the newly formed office of visitator in the negro mission; as such he has charge of about 30 Lutheran negro congregations in the Carolinas, Virginia and New York. - May the good Lord continue to bless our Immanuel College in the future! May this institution become a source of true, beatific knowledge to many!

C. F. D.

From our Heathen Mission. God has allowed us to find two candidates this year who have joyfully accepted a call to our Gentile mission in China: Candidate L. Schwartzkopf of St. Louis Seminary and Candidate H. Bentrup of Springfield Seminary. Both were ordained in their native countries and seconded to the service of the Heathen Mission, Missionary Schwartzkopf at Marysville, O., and Missionary Bentrup at Sylvan Grove, Kans. Both found life companions who were glad to go out with them to the distant heathen country. Although we first received word that no ship opportunity would be found for them before December, we did succeed in securing cabins for both couples on the 6'rrmr, which was to set sail from San Francisco on October 16. We understand that Missionary Schwartzkopf and his young wife are now on that ship bound for Shanghai. God guide and lead them safely to our mission field! Missionary Bentrup was also on the voyage with his wife when he fell ill with appendicitis on the way and had to undergo an operation in Colorado Springs. According to the latest news, he is, praise God, on such a good road to recovery that his doctors want to allow him to continue his journey in a few weeks. We have succeeded in securing passage for this missionary couple on the *Nanking*, which is to set sail on December 6. We thank the Lord who has graciously helped so far, and trust in His further help. From China we are informed that Missionary

Walter Arndt has happily arrived in Hankow with his sister. The condition of his seriously ill mother has improved somewhat. R. K.

From our Indian Mission. On the 8th and 9th of October, the mixed pastoral and teaching conference of Shawano and vicinity met at the church of the undersigned at Montpelier, Wis. Among the brethren present were S. M. Tjernagel, our missionary to the Indians, and two members of the Indian Commission. Therefore, the Indian mission and its needs were abundantly discussed. It came to light that this mission is presently in great need and should be more abundantly supplied with gifts quite soon. The rooms in the present buildings are quite inadequate and much too small. Rooms that were once too small to hold 50 pupils are now very crowded, as over 100 have to live in them. The resolution of the Synod of Delegates in Milwaukee more than two years ago, to provide more room by erecting a building suitable for the purpose, has not yet been carried out, as the funds for it have not come in. But if our Christians knew the present conditions, they would certainly be willing to make the necessary contributions. It was therefore unanimously decided that a report should be sent to our church bulletins, explaining the emergency situation and asking for immediate help to protect the mission from ruin. Our Mission is truly worthy of preservation. The Lord has hitherto so graciously blessed this mission, and we may also joyfully hope that in the future he will hear our prayers, so that our missionary may continue in this glorious work, and many Indians, great and small, may be led to salvation and blessedness. The mission needs P3 5,000 immediately, so help! Help at once!

On behalf of the conference H. A. Handrich.

The city mission in Chicago, at last report, has a large and blessed field. The missionary reports that during the past year he has held 88 regular services, attended by 32,000 hearers. There were 8 confession services held and 13 funeral services. 761 took part in Holy Communion; 18 were baptized, 6 married. The missionary preached 37 times at mission festivals and other occasions. He found a home for 11 children assigned to him by the juvenile court. Among his hearers were the poor, the crippled, the lame, the blind, people who for years, like the Prodigal Son, sought to satiate themselves with the troughs of the world, but who have now returned to their Savior. The missionary's work took him to the public and private hospitals, to the prisons, to the insane asylum, to the juvenile court, to the poorhouse. The work became so great that the Chicago churches appointed one; second missionary. J. H. Witte, formerly at Grace Church, Cleveland, O., has accepted the call, and is now taking much of the work from Father A. Schlechte, who has been eighteen years in this blessed mission. (Concordia.)

German Evangelical Protestant Church is the name adopted by a number of independent congregations. The 60 or so pastors of these congregations have joined together to form a federation with three districts: Cincinnati, Pittsburgh, and the West! About 35,000 members are found in the 66 churches. They maintain their own home for orphans and aged people near Pittsburgh. In the interest of the church, the "Church Newspaper" is published monthly, and the "Christian Youth Friend" semi-monthly. Strongly represented are these churches in Cincinnati, Pittsburgh and St. Louis. Thus it is reported. According to the name, at any rate, we have under this new church.

I cannot imagine such a church, which is liberal and wants to be liberal, which has no fixed faith and no fixed confession. If so, there is no need for the same; for there are already far too many such churches. E. P.

An exchange of fraternal greetings between Masons and Catholic Knights of Columbus is reported by the *Christian Cynosure*. Both secret societies were assembled at the same time in Fargo, N. Dak. Then the Masons sent a letter of greeting to the Knights of Columbus, saying, "As during the past week in the city of Fargo, N. Dak, three great fraternities have been assembled, of which we are convinced that one of their chief principles is the brotherhood of mankind without regard to creed or opinion, we, the members of the June Class 1919 of the Ancient and Accepted Scottish Rite send our greeting to the members of the Knights of Columbus and the Independent Order of Odd-Fellows, assuring them of our appreciation in their efforts to promote the principles of the larger fraternity of which we are all members." To this the Knights of Columbus, among others, replied, "We look upon your congratulations as the herald of a new age, the dawning of a new day when the clouds of comprehension will be dispelled by the bright light of truth and love which will make possible the great ideal of the fraternization of men. We wish to assure the members of the Ancient and Accepted Scottish Rite of our love, and of our hearty desire to co-operate with them in the furtherance of every laudable enterprise, and in 'the fomenting of a better understanding between all classes, that the longed-for brotherhood to which we both aspire may soon and vigorously be realized.'" To this the Catholic

Fortnightly Review rightly: "We consider such fraternization perverse and dangerous. No true Catholic can in good conscience welcome 'the brotherhood of man,' as Freemasons understand it, 'without regard to creed or opinion in matters of faith,' as 'the dawning of a new day,' and offer to co-operate with a society which is known to be the sworn enemy of the Church in bringing about that longed-for brotherhood which would mean the abolition of Christian doctrine and put in its place a religious institution which is essentially pagan." The Catholic Church has ever and ever spoken out against the Lodge of Freemasons, has cursed and forbidden it. As a preventive against seduction, it established the Catholic secret society of the Knights of Columbus. There it often happens that the dog learns to eat leather from the rags that are left for him. In our circles, too, it is often thought that if one forbids Christians something ungodly or dangerous, then one must always offer a substitute for the forbidden thing, and indeed a substitute that is as similar as possible to the forbidden thing. But this is dangerous. Instead of preventing and protecting against worldliness, such measures often only build bridges to the world.

E. P.

Abroad.

An astonishing frankness was displayed when a dance hall was recently opened in the well-known health resort "Weißer Hirsch" near Dresden and given the name "Teufelsdiele" (Devil's Hall). It is not every day that the cuckoo calls out his own name quite so clearly. The "Free Church" says rightly and in keeping with the times: "We Christians have known for a long time and have often testified that the devil is served in such places of carnal pleasure. But that one should boast of such a name and think that one can attract the public, and that at a time when all devils are let loose on our people.

and seem to be out to destroy us, is something extraordinary, and almost makes one despair that there is any help left for our people." -Young Christians will do well to remember this self-naming, and to always think locutions of this kind so, even if they do not call themselves so, and do not wish to be so called.

E. P.

Lutheranism before Luther.

The old "Leipzig Chronicle" reports the following blessed death of a monk:

"In 1463 there was a terrible death in Leipzig, in which more than 8000 people died in and outside the city, and among them 29 monks died in the Pauline monastery alone. There was an old monk named Martinus Drentzick, who, when asked by the abbot why he thought he had a merciful God, answered: 'Dear father, I do not know the Scriptures, but am very unlearned; nevertheless, I have had the habit that when the other brothers were singing, I took a part of Christ's suffering and death for myself, heartily contemplated it, and gave fervent thanks to my Redeemer and Beatificator for his dear merit. In his righteousness and satisfaction for the sins of the whole world I alone will remember. I consider all my righteousness as dung in the street against the eternal treasure which my Lord Christ has acquired for me by his death/ The abbot's eyes passed over when he heard such confession and consolation from the monk, and thereupon further comforted him and said: "Dear brother, thou hast a good ground of thy blessedness, and because thou trustest in the righteousness of thy Saviour, thy hope shall certainly not be dashed/ And thereupon the said monk, when the hour which he had before proclaimed was at hand, passed away gentle and blessed in God."

Bible distribution at the time of the Reformation.

What a zeal there was in the age of the Reformation to present the German Bible in the translation of D. Luther's translation to your Christian people is shown by a list of printed Bibles that is included with the German Bible in the famous Weimar edition of Luther's works. In the years 1522, when Luther's New Testament first appeared, to 1546, the year of Luther's death, no fewer than 380 editions of the Bible or its parts appeared. Of these, 80 alone were printed in Wittenberg, Luther's place of residence. With what eagerness and heartfelt desire must the Bible have been received at that time, that so many editions found buyers!

L. F.

The Bible in Roman Houses.

Rome often claims, especially in our time, that it is no longer hostile to the Bible, but friendly to it. On the other hand, Joseph Leute, a former Catholic priest, in his pamphlet "Under the Spell of Rome," published some time ago, asserts from his own official experience: "In not one home in all the parishes I met was even one family in possession of the Holy Scriptures, not even of the New Testament." (P. 11.) L. F.

Luther's translation of the Bible.

The American Professor Learned of the Pennsylvania University in Philadelphia, who died some time ago, judged of the German Bible: "There is no language in the whole world which contains the Bible so beautifully translated as the German language. The most precious work of German literature, surpassed neither before nor since, is the translation of the Bible by D. Martin Luther."

Luther's Small Catechism.

The Catechism which Luther published in 1529, of which he says he prayed it himself, old doctor though he was, is as childlike as it is profound, as comprehensible as it is unfathomable, simple and sublime. Blessed is he who nourishes his soul with it, who holds fast to it! He possesses an imperishable consolation in every moment; only behind a light covering the kernel of truth that does enough for the wisest of the wise. (Leopold von Ranke.)

Obituary.

P. Ludwig Achenbach, son of the blessed P. W. Achenbach, died Sept. 5 at Riverside, Cal. He was born at Grand Rapids, Mich. on May 20, 1863, educated at Fort Wayne and St. Louis, and entered into holy matrimony with Kath. Beckert at the latter place Aug. 10, 1892. With brief interruption he served as pastor of our synod for thirty-two years, first at Minneapolis, Minn. and during the last eight years at Riverside, Cal. Of his four children, one preceded him in death. While still in Minneapolis it was evident that he was suffering from lung trouble, yet, having reached the mild climate of Southern California, he continued to preach for eight years until a week before his death. In true Christian devotion and heroic faith he labored until the Lord called him away. The funeral services were held at Riverside on the 8th of September, and the brethren of Riverside, Orange and Los Angeles counties were present to join with the sorrowing family and congregation in paying their last respects to the dead man and in praising God. The undersigned spoke in English on 1 Cor. 15:55, and A. E. Michel delivered a German address at the graveyard. The deceased leaves behind his sorrowing widow, two grown daughters and a son. His weary body slumbers in the Evergreen Cemetery of Riverside toward the joyous resurrection. I. W. Tisza.

Financial Report of the Board for Spiritual Care of our Soldiers in the Army and Fleet.

From May 1, 1918 to May 1, 1919.

The year from May 1, 1918, to May 1, 1919, will live long in the memory of those who were engaged in war work. We thank God that the declaration of the armistice has put an end to the greatest and most terrible of all wars among nations, and we earnestly pray that God may once again grant the peoples a lasting peace, so that they may unhindered fulfill their duties in their church and civil life.

From August to December, 1918, the expenditures for the spiritual care of our soldiers in the army and fleet were at their highest: they amounted to nearly \$30,000 per month. During this time, also, the erection of the so-called Lutheran Centers had been undertaken, by which our expenditures were considerably increased; but it was just at this time that God so led us that, from the indications in the war relations-



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Thanksgiving for God's benefits.

Psalm 65.

The 65th Psalm is a Psalm of David, a song, a joyful song, given to the song master.

Vv. 2-5: "God, you are praised in the silence of Zion, and vows are paid to you. Thou hearest prayer; therefore all flesh cometh unto thee. Our iniquity is hard upon us; thou wilt forgive our sin. Blessed is he whom thou choosest, And hast made to dwell in thy courts. He hath abundant comfort from thy house, Thy holy temple."

This psalm is a song of thanksgiving, a song of praise for God's benefits. What is the best thanksgiving, the song of praise most dear to God? When one in Zion, in his congregation, offers him faithful, quiet surrender, when hearts trustfully surrender to him, and when one prays, praises, and sings in such silence, thereby pledging the heart to God and also paying the vow.

What givest thou, O my soul,	Who should I rather give my heart to
God who gives you everything every day?	As the one who gives me his?
What is in thy womb's cave that pleaseth and delighteth mine heart's love,	As the one who gives me his?
It must be the dearest and the best:	You loved me to death.
Give him, give him the heart alone!	My heart your heart one heart ' alone,
	Shall be thine and no other's!

O how quietly, how trustingly may we surrender to God, give ourselves to him, give our hearts to him, and thus pray, praise, and sing! O God, who hearest prayer, to thee cometh all poor flesh in all its sin, weakness, need, and desire. How wretched are the wicked who will not come to thee, and the despairing who reject faith and comfort! What is the greatest good that God does for us? Do you know it? - Hear how one poor flesh, one poor...

Man, however, who comes to God in faith in Christ, speaks to God and truly can and may and should speak: Evil things, iniquities, my transgressions overwhelm me, they press me too hard; like a heavy burden they have become too heavy for me (Ps. 38:5); I cannot bear them, I can never atone for them. The forgiveness of sins, the daily and abundant forgiveness of sins, of all sins, that is the greatest benefit that God has shown us and continues to show us. O surely! For where there is forgiveness of sins, there is life and blessedness. Because God forgives all our sins, there is nothing, nothing at all, that stands between us and God; we can come to God as dear children come to their dear father.

Blessed is the man whom God chooses and brings to Himself, that he may dwell in the courts of God, where God reveals and offers Himself through His gospel and gives Himself in grace and love, where man has free access to God, where the door is opened to man to the eternal light! O God, we are filled with good things, with the riches you give and bestow on us in your house, in your holy temple, in your church.

Thy love, O sweet Jesu Christ, Is the heart's best refreshment; It satisfieth, yet without vexation; The hunger groweth in abundance.

We have rich consolation, we poor but pardoned sinners. O blessing upon blessing!

And, Christian, notice one more thing in the words of the Psalmist: "Blessed is he whom thou choosest, whom thou dost admit unto thee. That a man comes to God by faith in Jesus Christ, where does that come from? It is because God has chosen man and made him to come to Him. It is not because man has chosen God, but because God has chosen man; not because man has chosen God.

but because God made man come and drew him to Himself. Read carefully and consider what the Lord Jesus says Joh. 15,16 and 6, 44. 65 and 37. Read also Joh. 14, 6-9 and realize that he who comes to Jesus comes to God. That you are a believing Christian and have come to God and dwell in His house, this is from beginning to end pure grace of God and not at all, not in the least, your merit; this did not happen of your will or running, but out of God's mercy. Rom. 9:16 But this thou knowest also, that when God, who by grace chose thee for Christ's sake, that thou shouldest be his child through faith in Christ, drew thee unto thy salvation, and so unto himself, he made thee willing and joyful, glad and glad to come unto him by such drawing; thou wast glad to come, thou hadst a hearty desire for him, and still hast. No, the drawing of God is not a mechanical one, much less such a one as makes a man come to God, who is in Christ, unenthusiastically and repugnantly. Matth. 13, 44-46; Phil. 3,8-11.

Vv. 6-9: "Hear us according to the marvelous righteousness, O God, our salvation, who art the confidence of all the earth, and of the sea afar off; who strengthenest the mountains with his might, and is armed with power; who stillest the roaring of the sea, and the shouting of the waves, and the raging of the nations, that they which dwell at the same ends may be astonished at thy signs. Thou makest glad the things that weave, Both the morning and the evening."

What benefit of God do we see in these words?

When God's people are in distress among the raging of the nations of the earth; when all-devastating wars rage; or when world powers oppress and persecute the church of God; and when we, who are God's people and church, cry out to God in such distress, to God who is our salvation and our confidence, be we alike in all the ends of the earth and in the farthest sea - what then? Then God answers us, and hears our cry by amazing, marvelous, and terrifying acts, but all according to his divine justice. What does God do? God is the God who fixes the mountains in his power, as he who is girded and armed with might, with omnipotence; yea, God is the God who makes the mountains and the mountains of the powers of the world (Ps. 68:17; Isa. 41:15; Jer. 51:1, 25; Zech. 4:7) come and stand as he will. Dan. 4, 14. 29. God is therefore also the God who stills and ends the roaring of the seas, the roaring of their waves, namely the raging of the nations on earth. Isa. 17, 12-14. All the devastating warfare that the world powers wage among themselves, and under which the church of God also has to suffer, and all the struggle and persecution of the world powers against the church of God, all this is entirely in God's hand and power, and God quiets and ends it by amazing, wonderful, terrifying acts of His justice. O behold! How different all things become at once from what was planned, supposed, thought, defied, and vaunted! World empires fall to pieces; people cry out for peace where they had just raged and raged and raged in the fury of war; freedom of religion and worship is given where there had just been the greatest oppression and persecution of God's church - just when, where, and how God wills it. And such is made known everywhere on earth, and it is

And they that dwell in the uttermost parts of the earth shall fear and be astonished at such signs and wonders of God. And God makes the exits of the east and west, all Morning and evening, east earth: men rejoice And the church of God whether of peace.

sings: Praise God! now is sounded The

noble word of peace and joy, That now shall rest

The spears and swords and their M Farewell, and now take forth thy strings again,

D thou my country, sing songs In high, full chorus! Lift up thy mind ord. and

thank God and speak:

O Lord, thy mercy and thy goodness endure for ever!

Peace is the benefit of God which the Psalmist shows us in the words now under consideration.

And what benefit does he now further show? Happiness of peace.

V. 10-14: "You visit the land and water it and make it very rich. The fountain of God hath abundance of water. Thou makest her corn to grow, For thus thou makest the land. Thou waterest the furrows thereof, and wettest the ploughing thereof; Thou makest it soft with rain, and blestest the growth thereof. Thou crownest the year with thy good, And thy footsteps drip with fatness. The dwellings of the wilderness are fat with dripping, And the hills round about are merry. The fields are full of flocks, And the pastures are thick with corn; They sing and rejoice."

How God so graciously searches the land in peace! God waters it. God makes it very rich. God's fountain has water in abundance. God prepares their, the inhabitants of the land, crops; for so, just right, he prepares the field, watering its furrows, the cuts the plough makes, and thereby makes it sink. God softens the field with showers of rain, God blesses its growth. God, who does all this, finally crowns the year with his goodness. One brings in the harvest on wagons. And the tracks of the harvest wagons, which are actually God's footprints, drip fat and bring prosperity. So the meadows of the steppe drip fat, and the hills gird themselves with gladness; they are clothed round about with gladness-awakening ripe fruit. The pastures are clothed with flocks, the valleys are covered

with grain. One rejoices, peace, O God's blessing!

one also sings. - O golden

Who has set the beautiful firmament High above us!

Who is it that gives us our field Netted with dew and rain?

O Lord, my God, this is from thee; thou must do all things;

Thou keep'st watch at our door, and keep'st us safe.

Who gives us life and blood?

Who holds with his hand The golden, noble, values

Fried' In our fatherland?

You nourish us from year to year, You remain always pious and faithful And stand by us warmly when we are in danger.

C. M. Z.

Our schools.

3.

"'Reconstruction' is the watchword of our time. One wants to reconstruct^ in all areas of life, especially in that of the school. One wants to start from the very beginning, from the bottom: with the children and their education and upbringing. Rightly so! But although in all educational journals, in all daily newspapers, on all teachers' conventions 'Reconstruction'.

is a standing and constant theme, no one seems to know quite what is meant by it, how the task is to be solved.

"We also want to 'reconstruct' our school system, lifting and improving it where necessary and possible. Let us not start at the wrong end! All kinds of external measures are not enough. We must begin with ourselves and within ourselves! Just as repentance must be preached to us again and again about our indifference and contempt and disregard for the Word of God, so we must first all sincerely repent before God about this same attitude and position of ours toward the school! That would be the right 'reconstruction', the first, indispensable step towards the uplifting of our school system. Only when all of us, pastors, teachers and members of the congregation, have the right attitude inwardly, will the matter also come to pass outwardly. Then the Lord will also give his divine blessing to our project and bless us and our school as he did in the days of our fathers. And after all, all depends on God's blessing!"

So says the annual report of our Michigan district's school superintendent cited in our previous article. These are true words worth taking to heart. If this attitude prevails, also in the English and English-speaking communities, then our school system will not be a lost cause.

We have received reports from three other centres of our Synod about the state of our schools this autumn and the admission of new pupils to them, about the mutual relationship between the parochial school and the Sunday school, and about the prospects for the future. Reports that we had requested from other cities have not arrived.

In Cleveland, O., 16 congregations of our synod maintain parochial schools, attended this year by 2362 children. 6 of these schools have more pupils this year, 10 have fewer than last year; but in 7 of this latter abundance, "removal" is added as the cause of this occurrence, and in 2 cases "large confirmation class." The following preface is given to the whole report: "Much moving away from the older congregations, which are more in the interior of the city. The newer congregations near the city limits and in the suburbs have received some of those who have moved away. Some have moved to the country, forty miles and farther, where mission churches are now planted and will be planted, some to Michigan and Wisconsin. The immigration has ceased, and the return migration is in full swing. This is quite a significant 'item' for Cleveland, where before the war hundreds were still immigrating from Russian Poles, Hungarians, etc. Through the Sunday School now found in some of our German churches, only one pastor claims to have gained a child for the church school."

From Pittsburgh, Pa., where our parochial schools are not doing so well, we receive the following letter: "As far as the parochial schools in Pittsburgh are concerned, there is unfortunately a decline. The schools of PP have entirely gone in the course of the year. Bornmann, Röper and Franke in Millvale. In the other parishes, with two exceptions, there has been an increase: P. Brand had 66 children last year,

now 74; IV Sander last year 75, now 82; IV Görß last year 44, now 49; IV Andree last year 30, now 33; IV Engelbert last year 40, now 40; P. Bröcker last year 40, now 43; IV Horst last year 55, now 35. If IV Brand's parish does not get a teacher soon, its main school will be endangered. For the same reason IV Horst's parish let its lower class go in a year ago.

"The decline of the schools here, then, seems to be chiefly due to want of teachers."

In Milwaukee, Wis. our parochial school system is flourishing, as also in the congregations there of our sister synod of Wisconsin. We have not at hand the exact number of schools, teachers, and school children, but a glance at the second list in our calendar, page 106, shows the good state. The following report of the present condition has already been made to us under the 12th of September:

"In response to the questions regarding our Milwaukee Community Schools, I can share the following:

"Two pastors report that the reception this year is less than last year; some: the reception is about the same; most: it is somewhat better. Where Sunday schools are held, they have not harmed the weekly schools, but on the contrary have benefited them. It is true that children have not been gained en masse by the Sunday School, but there have always been quite a few. For example, I have taken the list of my Sunday School pupils and personally visited their parents and have never won so many 'foreign children' for the weekly school as this year.

"In nearly all the schools English - or more English - religious instruction has been introduced. One school has only English religious instruction. In my parish we have tried to take 'the golden middle road'^ We teach catechism and Bible history in German and English. We have not shortened the memorization load of sayings and hymn verses, but have halved it, that is, half is learned in German, the other half in English. In this way we have retained children whom we would otherwise have lost, and we have also gained quite a number of 'foreign children' as a result. We have therefore worked out a completely new timetable, which also seems to be proving successful.

"A year ago a German-English mission was started by Father Bretscher in a new district. He also at once began a Sunday school. This week he has now begun a parochial school, and an English one at that. But he may also give lessons in German. A demountable school building has been ordered and is already on its way. For the time being he is holding school in his demountable chapel (portable chapel).

"A mission school, which IV A. Hardt has held for two years, has grown to such an extent that its school building had to be enlarged by an addition, which was dedicated last Sunday, and a teacher has now been appointed, who was introduced last Sunday, so that pastor and teacher are teaching.

"A congregation is raising funds to build a new school. Several communities still have school fees, but are considering abolishing them if at all possible. In some schools this has brought in 'foreign children'.

that one gives lessons in German, which has completely ceased here in the state schools. In some communities the salaries of the teachers have been increased.

"All this shows that there is a lively interest in the church school here, and that God the Lord is blessing our work in these planting places of his church."

So much for this time about our schools. Especially of our school work the exhortation and prayer applies: "Be firm, immovable, always increasing in the work of the Lord, knowing that your labor is not in vain in the Lord!" 1 Cor. 15, 58. "The LORD our God be kind unto us, and promote the work of our hands with us; yea, the work of our hands may he promote!" Ps. 90, 17.

L. F.

The events of 1519 in the history of the Reformation.

3.

Of the first days of the famous Leipzig disputation between Luther, Carlstadt, and Eck we have told in the preceding article. -

If Carlstadt had played such a pitiful part in the disputation with Eck that the number of listeners had dwindled daily, the participation became all the livelier when, at last, on Monday, July 4, early at 7 o'clock, Luther appeared, the adversary for whom Eck above all desired, over whose rising fame he hoped to triumph brilliantly. Luther did not possess the thundering organ of his adversary, nor his practice and dexterity in the battles of the school. But he was perfectly at home in the Bible, and the most apt proofs presented themselves to him of their own accord. In his features one read the power of the storms his soul had passed through, the courage with which it still faced further struggles; his whole being breathed assurance and joyfulness, firmness, boldness, and resolution. His voice sounded melodious, clear, and winning. Above all, his demeanor immediately gave the impression that he spoke from the depths of the innermost conviction of conscience, and that from the bottom of his heart he was concerned only with divine truth. Therefore, as often as he opened his mouth, and as long as his speeches sometimes were, he captured the general and sustained attention. Two great antagonisms, which, as then, so still today, divide the world, were now to come up for public discussion and the most serious negotiation. On the outcome of the dispute, on the success of one speaker in attacking and the other in resisting, was to depend largely the future state of the Church and of the State.

It certainly did not happen by chance, but under God's special direction, that Luther now ascended the cathedra with the declaration that a dispute about the divine right of the papacy had been forced upon him. Eck seemed reluctant to enter into this, and rejected Luther's assertion with reference to former occasional utterances of the same on this subject, but then wished to deduce from the nature of the Church, as an image of heavenly hierarchy (priestly rule), the necessity that it must have a head. Yes, replied Luther, but to this end

No mortal man is fit to be the head of the church, for the church is by its very nature spiritual, an object of faith, which has to do only with invisible dillwelling places. The only head of holy Christendom has always been Christ himself, and remains so, as can be clearly proved from Scripture, and is also sufficiently confirmed by testimonies from history and from the Fathers of the Church. If the pope were the head of the church, then after the death of a pope the church, the body of Christ, would remain without a head until a new pope was elected!

Eck asserted and defended with a brazen brow all the glory of the Pope: he was the Vicar of Christ on earth and clothed by him with his full power. Luther protested against this and declared that the so-called primacy, that is, the position of the Pope (whom he still recognized as a bishop of Christendom), was not of divine origin, but only of human right, and therefore, according to the instructions of the Word of God, was to be so limited that the honor of JESUS CHRIST, as the only true Head and Lord of His Church, remained untouched. Luther not only knew how to prove this convincingly from the Holy Scriptures, but was also able to confirm it from church history and with the testimonies of the oldest church fathers, in which he asserted, among other things, that in apostolic times and in the first centuries of Christianity there had been no papacy, but that this had only come about through much later institutions. Later he was sorry that he had not stood up more strongly and declared the whole papacy to be a vain lie and a devilish fraud. Nevertheless, he spoke many excellent and frank words and established the great principle that only those doctrines of faith could be considered Christian which were founded in the Holy Scriptures.

Eck continued to refer to the decisions of the councils and church assemblies, Luther, on the other hand, referred to the Word of God; and when his opponent attempted to support himself on a number of misunderstood biblical sayings (for example, Matth. 16:18; Luk. 22:32; Joh. 21:15 ff.), Luther proved the explanation of such passages, which differed from the Roman explanation, by others, in which there is talk of an equal authorization of all apostles. Eck also cited passages from the Church Fathers in his favor. Luther, however, opposed him with the teachings of others, declaring: "Those are very much to be blamed who boast of using the Holy Scriptures, and yet make them an empty human trumpery, understanding them according to human opinion and not according to their own sense of the Scriptures. I will not dance to this tune, nor will I. I will not understand the Scriptures according to human judgment, but according to the judgment of the Scriptures of all men's writings, speeches, and deeds."

As great as Eck's ignorance of church history was, so weak was he in the proper interpretation and application of the Word of God, referring only to certain church teachers who had spoken and judged just as he had. Luther, on the other hand, was adamant that the Scriptures were not to be understood according to the church teachers, but that the church teachers were to be understood according to the Scriptures, and that the Scriptures were to be understood from themselves. The longer and the more vigorously Luther resisted his opponent in this way with clear and powerful Scriptural arguments, the less he was able to hold his own against him.

Christian church history and especially the Holy Scriptures, the dear Word of God - from this area Eck was a lost stranger, especially compared to a Luther who showed himself far superior to his otherwise so important opponent just in this great main matter.

One of Luther's main arguments (from church history) was that the Greeks had never recognized the pope and yet had not been declared heretics. The Greek Catholic Church had existed, still existed, and would exist without the pope; it belonged to Christ just as much as the Roman Church. Eck had no hesitation in declaring the Christian and Roman Churches to be virtually one and the same. The Greek and Oriental churches, he said, had fallen away from the Christian faith, as they had from the pope; they were unquestionably heretics. In the whole area of the Turkish empire, for example, no one could be saved, with the exception of the few who adhered to the Roman pope. How? said Luther, he would condemn the whole Greek Church (which had produced the best fathers) and so many thousands of saints, among whom not one knew anything of the Roman primacy? Should not Gregory of Nazianzus, Basil the Great, and others like them have been blessed? Or did the Pope, with his flatterers, want to push them out of heaven? Eck now got into a huddle on his part. He only kept repeating that there had been many heretics in the Greek Church; he meant them, not the Fathers - a pathetic evasion, which did not even touch the strength of Luther's proof to the contrary.

At the same time, Eck also immediately rushed back into the realm of the Latin Church. He insisted that Luther's opinion that the Roman primacy was only a human institution was an error of Wiclif and Husen, but had been condemned by the popes and especially by the general councils (church assemblies), which were attended by the Spirit of God, and finally by the Kostnitz Council. This latter fact from more recent times was, of course, undeniable. Eck could not be satisfied by Luther's assertion that he had nothing to do with the Bohemians; indeed, he disapproved of the arbitrary separation of the Hussites from the rest of the Church; but he did not wish to be refuted by the collected sayings of "heretical masters" (as witnesses of the truth were wont to be called), but from Holy Scripture alone.

The disputation had now to be carried to its utmost extremity, and it is said that there were present deputies of the Bohemians, who foresaw the turn which this carnage must take, in which their fathers had succumbed. Luther saw himself in a most dangerous position. Was he really to renounce altogether the prevailing notion of the "all-holy Roman Church," to contradict a council by which John Hus had been condemned to death by fire in 1415, and perhaps to bring upon himself a similar fate? Or should he deny the better knowledge that lived in his soul? The imperturbable hero of God did not waver for a moment. Incensed at his own defeat, which had already become manifest, and yet at the same time triumphantly welcoming (all too soon) what he thought was still a beckoning salvation, Eck had one morning ridiculed Luther as a follower of John Hus and accused him of Bohemian heresy, against which the latter at once turned to one side

...in his own defense. But what answer did he dare to give that very afternoon? He dared to say that he was sure that not all Hussite doctrines were heretical, even though the church assembly at Kostnitz had condemned them all; that, on the contrary, among the articles of John Hus or of the Bohemians, which the condemnatory sentence of the Kostnitz Council recorded, some were thoroughly Christian and evangelical; indeed, even the councils were not infallible!

This assertion caused the greatest stir throughout the assembly. Such language was considered unheard of at the time. A general astonishment ensued. Duke George, who had followed the course of the whole disputation with suspense and now had to hear such a declaration from Luther's mouth, intervened in horror with his usual curse "That's what addiction does!" in a loud voice that could be heard over the whole hall, put his hands at his sides, left the hall shaking his head, and henceforth threw all his hatred on the "Wittenberg heresy pit," as one liked to express it.

Now Eck tried to take courage again, because Luther had declared himself against a general council. It was hardly believable, he said, that Luther would want to censure a council after His Princely Grace had expressly forbidden challenging the council. Luther replied: a new article of faith could not be made by a council; wherewith should it be proved that a council was not subject to error at all? Eck asked the counter-question: how then should one decide what was a heresy, if not according to the words of the pope and the councils? "According to Scripture," answered Luther; "it alone is infallible; even councils may err." "Venerable father," said Eck hereupon, "if you think that a council lawfully assembled can err, you are to me as a heathen and a publican!" F r. S.

The Kansas District

of our Synod held its sessions from the 8th to the 14th of October at Bremen, Kans. on the Hermannsberg in the church of P. O. Mencke's. The three congregations located in the vicinity of P. O. Mencke, J. V. Kauffeld and H. F. C. Ch. Grupe very hospitably provided hospitality for the 242 guests staying in their midst. In the opening service Vice-President J. W. Miller preached on Joh. 9, 4. His synodal address was based on 1 Cor. 3, 9. P. F. A. Mehl, in accordance with the decision of the Synod, paid tribute to the pastors A. F. Merkel, C. H. Lüker, H. J. Müller, F. W. Pennekamp, A. C. Frank and J. Reininga and teacher A. Rottmann a memorial sermon on Phil. 1, 23. P. H. Kröning held an excellent school sermon on 1 Petr. 5, 2-4. The confessional sermon on Sunday morning was held by Fr. Aug. E. Brauer and the sermon was preached by Fr. M. Senne, the latter on Matth. 10, 16-22. Fr. F. A. Fischer preached the pastoral sermon on Luk. 10, 17-20. Fr. P. Stolp presided over the doctrinal hearings and lectured on "The Natural Knowledge of God".

Vice-President J. W. Miller, representing the General Presidency, outlined the growth of the Synod and showed that by God's grace a small group of Christians had become a great people, whose activities were widespread and whose duties were great. He called particular attention to

He pointed out the wide mission field that would probably be opened to us in the future through the expected emigration from Germany to South America and Mexico. He drew the Synod's attention to the necessity of expanding and improving our educational system in our secondary schools.

The Kansas district itself is a large mission district, and much attention has been given to the mission report. Progress was reported from everywhere. Among other things, it was decided to increase the salary of the missionaries.

The great importance of the parochial school was also stressed, and the congregations were encouraged to preserve the Christian parochial school, even if the use of the German language was gradually becoming more and more restricted.

An important decision of the Synod concerned the division of the district into three districts: Colorado, Kansas, and New Mexico, Oklahoma. The election of officers resulted in the following: President: P. C. F. Lehenbauer; First Vice-President: P. F. A. Mehl; Second Vice-President: P. P. D. Müller; Secretary: Prof. J. W. Werling; Treasurer: Mr. H. F. Ölschlager.

To the worthy congregations at Bremen, Kans. the hearty thanks of the Synod were expressed for the splendid hospitality.

But the God of all grace, who has called us to his eternal glory in Christ JEsu, the same will prepare, strengthen, fortify, and establish us who suffer a little while. To Him be glory and power forever and ever! Amen. 1 Petr. 5, 10. 11. H. Stöppelwerth.

Western District Assembly.

The Western District of our Synod gathered in St. Louis from October 15-21. The Synod opened with a solemn service in the Church of the Holy Cross. Praeses F. Pfothenhauer preached on the glory of the Christian Church, based on the 87th Psalm. In addition, on Friday evening a service took place in which Fr. R. Kretschmar preached a pastoral sermon on Apost. 28, 30. 31, and on Sunday there was a German service in the morning and an English service in the evening.

The meetings of the Synod were held in the large hall of the Kreuzschule. District President J. J. Bernthal gave his presidential address based on Matth. 24, 46 and exhorted in a heartfelt manner not to become weary in the work of the Lord. His report, which covered three years, showed many changes among the pastors and teachers.

The morning sessions were mostly devoted to doctrinal negotiations. Fr. Jul. A. Friedrich lectured; his subject was "On the Duties Imposed on a Christian Congregation by the Rights Conferred by the Office of the Keys."

Praeses Pfothenhauer reported on the work of the General Synod. Among other things, he pointed out the urgent need to diligently recruit students for our teaching institutions, because in the last year the 120 candidates for the ministry had hardly been enough to fill the gaps that had arisen, and with regard to teachers the situation was even sadder.

It is true that pastors are standing idle in the marketplace, but this is only due to an inexpedient distribution of forces, and this can only be remedied if the congregations are properly advised in their appointments by the "synodal officials" charged with this task. - The work of the Inner Mission had suffered in the last year, however, from the language ban and the influenza, but it had not lacked God's blessing. 561 pastors stood in 1418 churches and preaching places in this work; 20 candidates had been called to western Canada alone. It is especially pleasing that the mission in the populous cities of our country is coming more to the fore. - As far as Brazil is concerned, we can report that our brethren there are now again allowed to preach the gospel quite freely and unhindered. Quite unexpectedly, a door has now opened for us to do extensive work among the natives, and there is also the prospect that our work will soon extend to another state in Brazil. It is therefore extremely important to maintain our educational institution there. In Argentina, too, our work is progressing in spite of some difficulties. The Lutheran Church in Australia is now independent in every respect, and our brothers could even give us workers from their institution for India.

In view of our heathen mission to India, a short jubilee celebration was held Thursday afternoon. For this mission was started twenty-five years ago at St. Charles, Mo. I). F. Pieper delivered the address at this celebration.

Important was both the report and the discussion on the Inner Mission of the District. It appeared that this work had made progress, but that much more could be done. In order that this important work might be better carried on, the Commission recommended that a Director of Missions should be appointed who could devote himself entirely to this work. This recommendation was unanimously adopted by Synod. The Synod also encouraged the Commission to increase the salary of the missionaries as needed.

The report of the school commission was also of great importance. The synod decided to hire a competent school inspector who could then work with all his strength for the improvement of our parish school system.

The various financial reports showed that many of the Synod's important coffers were showing an alarming deficit. On the basis of a petition from the congregations in St. Louis, the Synod therefore instructed the visitation districts to carry out the known decisions of the last General Synod, and at the same time decided to advocate this matter again before the next General Synod.

Praeses Pfothenhauer and Prof. Fürbringer reported on the ecclesiastical situation in Europe on the basis of the latest news.

Director Käppel of Concordia, Director Jesse of Seward and Prof. Eifrig of River Forest represented the institutions in question. The synod decided to ask the congregations to take up a special collection for the budget at Concordia to defray the expenses caused by the care of the sick students.

In addition to this, the commissions concerned also submitted reports on the Student Fund, the City Mission, the Provident Fund, the Orphanage and the Negro Mission.

The result of the election was: President: J. H. C. Fritz;
Vice Presidents: L. J. Schwartz and Br. Brust; Secretary:
Prof. W. Arndt; Treasurer: teacher G. Hörber.

A heartfelt vote of thanks was offered to the St. Louis congregations for their hospitality and to the retiring Praeses, Fr. J. I. Bernthal, for his many years of faithful service.

May the faithful Lord continue to be with us with his grace! Amen.
H. D. Mensing.

To the ecclesiastical chronicle.

Domestic.

The Relief Board in Europe. The committee appointed by Praeses Pfothenhauer, American Lutheran Board for Relief in Europe, consisting of Brethren H. F. Retzmeyer, P. A. Beyer, P. J. C. Borth, P. Ehr. Merkel, N. Y. Stemmermann, H. Brummer, Th. H. Lamprecht, and P. O. H. Rcstin, requests us to publish the following:

The need is great.

The reports of our commission for the support of the needy in Europe and letters from our trusted men over there describe extremely sad conditions in Alsace, in Germany and in Poland. Winter is just around the corner. Warm underwear, stockings, clothes, shoes, etc. are especially needed and very scarce, often impossible to get even for heavy money. We therefore advise that every congregation immediately collect such gifts for general purposes. Only clean and usable things are to be accepted and packed. If damaged items are offered, they must be properly repaired before being sent. Our sacrificial women's and virgins' associations will certainly devote themselves to this work with zeal. The men should take care of the gathering and packing of the things. All such gifts, as soon as a large box is filled, are to be sent to our Forwarding Company in New York. We have sent to each of our pastors in the United States the regulations of the authorities to be closely followed in such shipments. It is imperative, therefore, that you inquire of your pastor or write to us before sending the boxes. Haste is required!

O. H. Restin, Treasurer, 234 E. 62d St., New York City.

In our asylum at Concordia, Mo., things are progressing well, thank God, with all the sick. Three of them have already been discharged to their homes, and ten others are so far recovered that they too will soon follow, indeed, by the time this reaches the hands of the readers, they will already be at home. Of those remaining here, six are still seriously ill, but they too are on the mend. The actual illness seems to have been overcome, and it is now mainly a matter of overcoming the complications and the consequences of the same. It is understandable that with such a serious illness most of the patients are in a state of great physical weakness, but it is to be hoped that with proper care they will soon recover from this. With the decrease in the number of patients, the number of nurses has also been reduced. At the beginning twenty were employed, and of these six have already been dismissed, and as the recovery progresses more will be dismissed. Thus we have been able to experience the gracious help of our God in every respect. -

Unfortunately, there is now also something sad to report. It pleased the Lord to take another student from our institution, Eduard Johann Wieting, son of Father Chr. Wieting and his wife Dina, née Dünsing, at Delmont, S. Dak. The latter was also ill with malaria right at the beginning, but, as it seemed, not very severely. When the asylum was closed, he too went home with others to his parents' house. But he already carried the germ of the insidious disease. No sooner had he arrived at his parents' home than he had to lie down, and in spite of all the medical skill and the most loving care on the part of his relatives, he fell gently asleep on October 28. He was a faithful and talented student. He had the earnest wish to one day be allowed to serve the Saviour in the holy office of preaching. - This wish of his heart has now admittedly not been fulfilled, but God has relieved him of all need and affliction and taken him to Himself in the triumphant Church, where all earthly suffering has come to an end. The time of his earthly pilgrimage was 16 years and 8 days. His disinterred body was Christianly buried to the earth in his native land on November 2, with a large attendance. "The LORD giveth, the LORD taketh away," let this also be the comfort of the bereaved. - Now one more thing. It is true that the costs decrease with the decrease in the number of sick people, but they are still very large, and it is not yet possible to say how high the total sum will be. But we all want to make it clear that this is our institution, our school for the prophets. Therefore, when the Lord lays a cross on this institution, he lays it on all of us and wants all of us to carry it. He does not only want to put our institution to the test, but all of us. He also wants to test our faith, our prayerfulness, and especially our love. He wants to see whether we are willing to open our hearts and hands to him. Therefore, dear Christians, lift up your hearts to the God of all grace and ask him to make us happy again after he has afflicted us so long, and to be merciful to his servants, so that our children may soon recover and grow strong. And open your hands, and fill the treasury with your gifts, according to the ability of God, out of gratitude for the grace and help you have shown so far. The Lord will reward you for such love in time and eternity.

J. Holstein.

The large fund of our Lutheran Laymen's League is now growing more slowly, but it is growing, growing steadily. It has now passed the sum of one and three-quarters million dollars, and as of November 5 was exactly \$1,801,478.69. A general and special effort will be made everywhere in our congregations in the coming weeks to bring the fund, which has so noble a goal, up to the intended amount of P3,000,000 by the Synod in Detroit in June, 1920. L. F.

The great strikes which for weeks and months have been unsettling our whole country naturally affect many of our Christians as well. In these matters of daily life, too, the Christian's highest concern must be to keep a good conscience and to walk blamelessly before God and the world. Who is right or wrong in this or that case of lockout or strike is a question whose decision requires a very exact knowledge of the circumstances and therefore cannot be given so easily and in general. In most cases there will be guilt and wrong on both sides. If sin were not in the world, if all employers and workers were righteous Christians, then the antagonisms and struggles between labor masters and workers, between capital and labor, would not be so easy.

and labor may not exist or be quickly and easily solved and eliminated. But firm and certain is what God's Word says to employers and laborers in these contrasts and struggles, and by what both are to be guided. God's Word says, "Thou shalt love thy neighbor as thyself," Matt. 19:19. "Love doeth no evil to thy neighbor," Rom. 13:10. "Love is not provoked; it seeketh not harm," 1 Cor. 13:5. "Laz not thee overcome evil, but overcome evil with good," Rom. 12:21. "Repay not evil for evil," 1 Pet. 3:9. "Do no man violence nor wrong," Luk. 3, 14. This is God's word and will. This is what God's Word requires of the Christian. These words of God are also clear and distinct, and they are also to be applied to the laborer question, as surely as God's word is for every Christian and for every situation of the Christian's life "a lamp unto his foot, and a light unto his path," Ps. 119, 105.

Now how are these holy words of God to be applied to the workers' question today? Workers and employers have rights and duties. Both may assert their rights, but they should also fulfill their duties. Rights and duties always go hand in hand. Both may not take things for themselves which are not rights, and which are not right in the sight of God or man. Neither may omit duties which God lays out for them in their daily state and occupation. Among the rights of the laborer is that he may support himself and his family by the labor of his hands; that he may receive wages for his labor, and wages commensurate with his labor; that his wages may be paid to him in due time and not be shortened; that if he has made an agreement with his employer, that agreement may be kept; that he may ask for an increase in his wages; that he may also resign his employment with a certain employer and seek another employer or other employment. Among the rights of the employer is that he may manage his own business; that he may employ laborers and promise them wages commensurate with their performance; that, when he has made a contract with his laborers, he shall see that this contract is observed; that he may discharge one laborer and employ another. - Among the duties of a laborer are that he perform his work properly, diligently, and conscientiously; that he seek the benefit of his employer and take care of his employer's property; that he keep his contract and do what is proper to his profession. Among the duties of the employer is that he conduct his business in such a way as to benefit the people; that his laborers find in it such earnings as they and their families need; that he look to the welfare of his laborers and keep his promises. This is shown, besides the general words of Scripture given above, by the well-known words of God, in which the relation of laborers and employers to one another is repeatedly spoken of: "A laborer is worthy of his wages," Luk 10:7; "Thou shalt be nourished with the labor of thine hands," Ps 128:2. "If any man provide not for his own, and especially for his household, he hath denied the faith, and is worse than a heathen," 1 Tim. 5:8. "Woe to him that buildeth his house with sins, and his chambers with iniquity, that maketh his neighbour to work for nought, and giveth him not his hire!" Jer. 22, 13. "Behold, the wages of the labourers, which have reaped your land, and are broken off from you, cry out: and the noise of the reapers is come into the ears of the LORD of hosts," Jam. 5, 4. This is especially evident in the parable of the labourers, which is instructive in more ways than one.

in the vineyard, which can also give instruction on the question of workers, and in which we read of a householder who went out "to hire labourers into his vineyard, and when he was at one with the labourers for a penny a day's wages, he sent them into his vineyard"; who then hired other labourers and said to them, "Go ye also into the vineyard; I will give you what is right . . . what will be right shall be given you"; who then said to his conductor in the evening, "Call the labourers and give them their wages, and lift on the last to the first"; and who then said to those who were dissatisfied with the wages which had been given out, "My friend, I do thee no wrong. Hast thou not become one with me for a penny? Take what is thine, and go thy way! . . . Have I not power to do what I will with mine own?" Matth. 20, 1-16.

But these scriptural passages also tell us what the worker and the employer have no right to do. The worker has no right to say to the employer: If I do not work for you, then no one else may work for you either. He has no right to say to a fellow-worker: I lay down my work here, you must lay it down too. He has no right to use violence to prevent others who want to work from doing so, or to damage or even destroy the employer's property, or any of the other things that are common in the world today. The employer has no right to say to a worker, "Your fellow-worker doesn't want to work for me, so you mustn't work for me either," or, "You don't want to work here, so you mustn't work there either; I'll see to it that you don't find work," and such other things are common in the world today. - Yes, but then how is the labor question to be solved? The workers say: "This and this employer is a scoundrel who only wants to get rich at our expense; this and this company is a bloodsucker who only wants to push down the workers. Is that supposed to mean right? And the employers say: such and such workers are discontented, defiant, rebellious people who only want as little work as possible and as much earnings as possible. Shall that be called right? And both, workers and employers, say of each other: they must be coerced, forced, raped. And thus violence and injustice arise, thus strikes, lockouts and boycotts arise, twie is in the daytime. - Let it be remembered, first, that God has appointed the authorities to protect the bodies and property of their subjects; that the authorities are above employers and laborers, and make laws and regulations for both, which are to serve civil justice and welfare; that one is to be subject and obedient to the authorities and their laws and regulations for the sake of God and conscience; and that both laborers and employers may and should avail themselves of the authorities against injustice and oppression. Then, secondly, we are to notice that in this world injustice will not cease, but will increase the longer, the more, and love will grow cold in many, Matth. 24, 12, and that even the much-vaunted and highly-vaunted socialism will not solve the laborers' question satisfactorily, finally, and in a manner pleasing to God, because it will not eliminate sin from the world and will not make men Christians, but will rather do the opposite. But there is One who hears the cry of the oppressed workers, but also the grumbling of the discontented, who sees it when the workers' wages are shortened, but also when the employers' property is damaged. This is the all-powerful and all-knowing, the righteous and holy Lord in heaven. He has given the holy seventh commandment for workers and employers

and will call the transgressors to account on the great and terrible day of wrath, when even the godforsaken world mocks his commandment and godless workers and employers disobey it. To him the Christian, whether laborer or employer, can and ought to command all things; who exhorts by his apostle, "Do not avenge yourselves, beloved, but give place to wrath; for it is written: Vengeance is mine, I will repay, saith the Lord," Rom. 12:19. And therefore all our Christians, in these troubled, agitated, dangerous, ungodly times, ought and ought to watch conscientiously and anxiously to keep a good conscience, to suppress the evil thoughts of their hearts, to bridle their tongues, not to defile their hands with iniquity. They should and will consider that it is better to suffer wrong than to do wrong. And if, as is often the case nowadays, they are drawn into work stoppages and work stoppages almost by force, often in order to protect their own and their own people's lives and property, they should nevertheless be most fearfully on their guard against the above-mentioned actions, by which justice is trampled underfoot and love is violated. May God grant that all our Christians may know and do His will in this last evil time!

L.F.

It is to the use of the Sunday-school lessons published by a syndicate that the Methodist Church is so corroded by the newer theology. The Presbyterian Church and the Reformed Church had in due time recognized the grave danger and were providing their own Sunday School literature, while the Methodists and the Congregationalists had, to their detriment, remained in the use of those lessons. For this they now had in their own camp the controversy of the old believers and the adherents of the new faith in reason. At their centennial celebration, the Methodists had appointed as speaker on Sunday School Day the ex-President Taft, respectable as a citizen, but unaffiliated with the Unitarian Church. Against this the young paper *The Eastern Methodist* protested: "A Unitarian is the speaker. A Unitarian denies the deity of our Lord and Saviour and is therefore an antichrist. This is a shame and a disgrace that a man who is opposed to Christ is thus brought to the fore in celebrating the Sunday School work of the Methodist Episcopal Church. But this is entirely consistent with ungodly teaching as found in our Sunday School literature and in the new course of study prescribed for our young preachers." - So important and necessary is it that orthodox literature be produced and used for churches, schools, and Sunday schools. Our Synod, therefore, from its very beginning, has given the publication of orthodox books and periodicals as one of the reasons for its formation.

E. P.

The committee of the Buffalo Synod, which was to recommend to the congregations one of the existing English catechisms and hymnals for use, says in its report in the "Watching Church": "The committee, after a careful examination of various books, and a careful consideration of their relative advantages and disadvantages, have agreed to recommend the following: as a hymnal, the Common Service Book, published by the Synods of the United Lutheran Church; as a catechism, the Catechism of the Ohio Synod. The books chosen by no means unite in themselves all the merits which make books of this kind, and for a used purpose, recommendable. Others, too, had so many merits that it was difficult for the committee to prefer one over the other. But the choice finally fell upon those mentioned."

E. P.

Abroad.

In August there was a vicious outbreak of influenza in our brothers' teaching institution in Australia. Almost all the students, as well as family members of the professors, were seized by the disease. Classes had to be suspended and the students dismissed. The reopening of the institution was scheduled for September 16. According to the latest news, the students are all on the road to recovery. E. P.

Social Democratic "Youth Consecration". The Workers' Youth Association in Grotzberlin already announced in the supplement of the "Vorwärts" of June 29 that in October it wanted to organize "Youth Consecration" as a celebration of entry into life as a substitute for confirmation for all those who no longer let their children participate in religious instruction, who themselves have left the church or have renounced it. This is obviously done with the intention of preventing people who do not want to do without the blessing of their children, which has become so popular, from sending them to confirmation classes. One gives to understand by this announcement: That which is so valuable to you in confirmation, you can have without previous religious or confirmation instruction. - Unfortunately, for many parents and children, the clean celebration at Confirmation has been more important than the preceding instruction and the subsequent confession and communion. And so one should not be surprised if these "youth consecrations" are very popular. Of course it is difficult to say in what the "consecration" should consist. For these people do not want to know anything about the fact that, as Scripture says, everything is sanctified by the Word of God and prayer. But if such children, who have long since been robbed of the treasure they received in holy baptism by unbelieving parents and teachers hostile to the church, stay away from church confirmation classes and church confirmation ceremonies, this is to be deplored for their sake. But serious pastors will not otherwise grieve over this, because in addition to the burden of work, a burden of conscience will be lifted from them. They should, however, let themselves be stimulated by this to give the instruction to those who remain to them all the more conscientiously according to Scripture and confession, and thus "as far as possible prevent their confirmation from becoming an empty solemnity. Is there not something in the zeal with which! Social Democracy is throwing itself upon the growing youth, in order to withdraw them from the influence of the church, is a serious admonition to all those who have the salvation of the youth and the fatherland at heart, to develop the same zeal and to neglect nothing which, especially at this decisive age, serves to firmly ground the young souls in the eternal truths of the Word of God, which alone can protect them from the innumerable temptations which - now more than ever before - penetrate upon them. Let this also be said to our Free Church pastors, and not only to them, but also to all fathers and older members of the congregations. Luther says: "If the youth is seduced, I would not care much for the old. If a good government is to be established, the youth must be well instructed and brought up." And it is as if he lived in our time when he continues, "It is a great lamentation, and unfortunately all too true, that the youth is now so wild and desolate, and will no longer be drawn." And further: "So it is when one despises God, and when one blasphemes God as soon as one praises him. . . Therefore, if great cities, kingdoms, lands, and people are to be governed, let parents bring up their children with all diligence, and let them preside over the welfare of the youth, lest they be deceived." (Sermons on several chapters of the Evangelist Matthew. Erl. Ed. 44, 67.) (Free Church.)

From Far and Time.

Germany's terrible misery. The world-famous philanthropist and writer, Inne Addams, of the Hull House in Chicago, in a lecture which she delivered before two thousand persons at the Friends' Meeting House in Philadelphia, drew a truly gruesome picture of the ravages of the famine blockade among the children of Germany. "If you had seen the mothers and children of Germany as I have seen them, you would have no more peace of conscience until the distress had been controlled," she cried to those assembled. How terrible the distress was, according to Miss Addams' account, is evident from the fact that the display of a side of American bacon in a shop window was sufficient to attract a large crowd. Many men, women, and children lost weight and became completely emaciated. Whereas in former times German children were distinguished by their red cheeks and were counted among the strongest and healthiest in the world, they now walk about apathetically with gray complexions and thin little arms and legs, with shoulder blades that protrude like wings, with joints swollen as a result of rickets, with sunken chests that seem like an invitation to consumption, and with nips and vertebrae that can be counted as a result of the general emaciation. The children find uncannily quiet. They are so weak that they would prefer not to move at all. The first effects of the blockade became apparent among the poorer population already in: Fahre in 1916. By 1917 they were general. The children lag behind in their growth. The German offspring has become smaller. The loss of weight of the children amounted to nine to fifteen per cent. In the large towns a pint of milk a day had been prescribed for children up to four years of age, but even this they did not always receive, and later the quantity was still more reduced. In the surreptitious trade certain foodstuffs were obtainable at high prices, but not all. The lack of suitable food was especially noticeable in the hospitals. They had to introduce the same diet for all the sick, and this was unable to restore the vitality diminished by disease. The tea consisted of dried strawberry and other leaves. For forty quarts of tea there were pounds of sugar. Milk was not available at all for the elderly. Patients suffering from inflammation of the kidneys suffered especially from the lack of milk, and died in great numbers. In the "Lustbad" at Franksurt am Main, where weak children had to spend three hours a day in the sun and fresh air, there was a lack of everything. The small, terribly emaciated patients reminded one of the pictures of Indian children who had been reduced to skeletons during a famine. The fat shortage was felt everywhere in an appalling manner, especially in the cities; in the countryside the population was better able to feed itself. - Crimes among the children increased considerably. Hunger drove them to theft and other property crimes. They even secretly sold clothes behind their mothers' backs to buy food. Consumption, which had been most successfully combated in Germany before the war, is appearing more and more devastatingly, and so terribly that it is the best proof of how terribly the blockade has undermined the power of resistance of the German people against the epidemic. In Germany, modern research claims that consumption is a disease brought on by improper nutrition. Jane Addams spoke to the pro

fessors Kayferling, Czerny, Kraus and Luschke, specialists in the control of tuberculosis. They gave her every opportunity she desired to visit the consumption departments of the Charité in Berlin and other hospitals. They told her that galloping consumption, which had become a rarity in Germany, was becoming more frequent. In one to four atonals the patients die. There is a lack of the simplest remedies. Cod liver oil has not been available in Germany for years. The first shipment arrived only in May of this year. In the orthopedic ward of the Berlin Charité ninety per cent of the little patients suffer from rickets, the English disease, as it is called in Germany. Cases of infantile scurvy and typhoid disease are also frequent. - In consequence of the want of soap, vermin, which molest people and feed on human blood, have increased at an alarming rate. In Berlin, as Jane Addams told us, there are 100,000 houses infested with lice. If change is not soon brought about, and an opportunity offered for a vigorous crusade against the vermin, Berlin will be threatened in winter by an epidemic of typhoid fever such as cannot be more dreadfully imagined. - Jane Addams and her companions were particularly touched by the agony of the poor mothers who saw their children starving without being able to help them. "One mother told us that her little daughter had asked her if there were any countries in the world without war, where people could eat what they wanted. It was the intelligent mothers who knew the importance of proper nutrition for children and were unable to obtain even the most basic nourishment for their own who suffered most. One such mother said it was worst at night, after the children had gone to bed, and screamed and whimpered with hunger until they fell asleep, and often moaned softly while still asleep." She added: "I don't know how the mothers could stand it, being forced to share the same room with the children all the time."

(The German Lutheran.)

Thirteen at the table.

The number thirteen seems to some to be an unlucky number, and our old school teacher used to say that those were not wrong who believed that out of thirteen one must die every time, he even believed that several of them and in time all of them.

At Gräsenhainichen in Saxony, the birthplace of the dear Paul Gerhardt, a heart was once exceedingly glad and happy when it could count thirteen guests at one table, so glad and happy that it could only make its joy known through silent yet eloquent tears. There lived an old preacher, to whom the Lord had given the blessing of Jacob to the children, twelve sons, and to them an only daughter, and he had also given the blessing of Jacob to his children, as it is written, "And Jacob blessed his sons, every one with a special blessing." The old father had had the special joy of having all twelve sons in the holy preaching ministry, but one here, the other there, two in the German Baltic provinces of Russia, one in America, one serving the mission in India, the others in the Kurmark and Neumark, in Saxony, Pomerania, and Silesia. When his birthday approached, letters and messages arrived at the parsonage from all parts of heaven, some letters before, some on the day of the feast, but all were kept by the loving hand of the faithful daughter until the birthday came, and then laid in order,

as the sons followed in old age, and on each letter was a bouquet of flowers, which was afterwards hung up until a new bouquet took the place of the old.

Thus the eightieth birthday of the worthy old man had come, and the daughter had secretly tried for a long time to carry out her favorite wish to unite all the brothers for this celebration, and secretly, as she had planned, they had all come and appeared on the eve of the celebration and were waiting early in the morning in the hall of the parsonage for the entry of the dear father. When the morning dawned, he asked about the letters, and the moved daughter assured him that not a single letter had arrived. When the father looked at her in amazement, she confessed that three brothers had come from Pomerania to congratulate the father himself. The father, moved, asked where they were, and learned they were in the next room. He rose to go to them, but had to sit down again when the daughter told him, "Father, not three, there are six brothers here." The old man quietly folded his hands in prayer, and rose again, and again sank back into his armchair, when the daughter confessed to him, with tears, that there were not six brothers, but nine of them, and when she continued: "Oh, do not be angry, my father, that I speak only once more: Thou mayest find all the twelve brethren within," the father rises up strong and vigorous, and turning up his eye and his heart, strides into the hall, and sees there twelve sons assembled in their preaching robes, and behold, singing arises:

We who find ourselves here together, Join our hands, join us to thy torture, To be faithful to thee for ever.
And as a sign that this praise is pleasing and beautiful to your heart, say Amen, and at the same time:
Peace, peace be with you!

And the sons had joined hands, and the Father had stretched out his hands in blessing, saying, "Now will I gladly die that I have seen your face"; and through all hearts it trembled like a glimpse of that great hour when all, all who were here separated by life or death, shall also be reunited in the joy of a reunion which shall be followed by no more separation.

But there were only thirteen pastors at the parsonage table, for the daughter did not let herself be deprived, even if her other name was Maria and she was Maria, of performing the services of Martha today, but not with worries and troubles, but with praise and joys and peace. - The mother, however, was not present, but had long since sat upstairs at another table.

At the end of the church year.

As this month of November comes to a close, so does another church year. On all Sundays and feast days of this year, you, dear reader, have been invited to attend the service held in your church. Did you accept the invitation each time? Were you present every time God had a message to bring you through your pastor? Did you never miss a service at your church without need? Can you answer these questions: "Whenever there was a service in my house of worship, I was present. Only sickness or obstacles insurmountable for me had been able to keep me away. Lord, you know that I have

do you love the place of your house and the place where your glory dwells? Then it is to be expected that you are also a right hearer of the word of God, and there is no doubt that you have also increased in the knowledge of the word of God. You will not regret your church-going, your regular church-going.

But what about when, at the end of the ecclesiastical year, a year of grace that has now passed, you have to say: "I have often been invited to church in vain; on many a Sunday I could have gone to church quite well, but I did not"? Does not the thought of God's third commandment come to your mind: "You shall keep the holiday holy"? And thinkest thou that this is nothing? O consider that you have been guilty of contempt for the Word of God! Ask God's forgiveness for this sin, too, for Jesus' sake, and begin with your new church year to become a regular churchgoer for your eternal salvation!

Just not safe!

When we are safe, we live as if the hour of death and judgment had already passed. But Christ says he will come to judgment at an hour when we do not mean it. This is what he who is the truth says, and he says it repeatedly. Therefore hear it, and be afraid. If the Lord come at an hour when we mean him not, we have much to fear, lest we come unprepared unto judgment. And if we come unprepared, how shall we be able to bear the stern trial of this? And yet what is lost in this single moment cannot be made good for all eternity. In this single brief moment it will be decided how we are to be for all eternity. In this single moment life or death, damnation or blessedness, eternal torment or eternal glory, will be adjudged to each. (John Gerhard.)

New printed matter.

All books, music, pictures, etc., displayed at this place may be obtained through the Concordia Publishing House, St. Louis, Mo., at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Biblical Christology. A Study in Lutheran Dogmatics. By *John Schaller*. Northwestern Publishing House Print, Milwaukee, Wis. 179 pages 6X8V2, bound in cloth with gilt title. Price: H2.90 net and postage.

Prof. Schaller, of the theological seminary of our sister Synod of Wisconsin, at Wauwatosa, Wis. has rendered a most estimable service to the church in this work. In clear execution, lucid arrangement, and skillful exposition, he offers to linguistically and theologically educated readers the important article of Christ's person and work in English, as taught by the Lutheran Church on the basis of the divine Word. A double index enhances the usefulness of the book, which also displays a pleasing layout. L. F.

The governmental upheavals of the present day in the light of the Word of God. By H. Eikmeier. Verlag des Schriftenvereins (E. Klärner), 1919. Zwickau, Saxony. 21 pages 8s/4X/sPrice: Ll. 1.

The very timely address at this year's meeting of the German Free Church, which freely and openly exposes the sin of the Revolution, recognizes in the general upheaval a judgment of God, marks the dissolution of the civil order as a sign of the last times, emphasizes honor, obedience, and intercession as a duty to the new authorities, warns against the prevailing sins of the times, expresses the certainty that God has the welfare of the church in mind even in the present difficult times, and exhorts to make good use of time and opportunity for the welfare of the church. Apart from the "Free Church," this is the first writing from the publishers of our European co-religionists that has come into our hands. L. F.

American calendar for German Lutherans for the year 1920

after the birth of our Lord Jesus Christ. Concordia Publishing House, St. Louis, Mo.. 108 pages 6X9. Price: 15 Cts.

Lutheran Annual 1920..

Publisher, number of pages and price as above.
Our two calendars, which together are distributed in about 130,000 copies annually and are probably the most widespread Protestant yearbook in the world. They are completely equal in size and contain, apart from the actual calendar and the invaluable statistical data and lists of names, the same amount of reading material on about 23 pages; but this reading material is otherwise quite different. In the German calendar, synodal matters and references to the war are in the foreground of the very varied content; in the English one finds a longer New Year's reflection and, among the likewise very varied content, also articles on the doctrine of health and from the natural kingdom. Both calendars do not replace each other, but complement each other in content. Both should be found in all our Christian homes. L. F.

Martin Luther and the German Reformation.

By Prof. Dr. W. Coalfish. Published by B. G. Teubner in Leipzig and Berlin. 1916. 135 pages 4^4X7, bound in paper boards and cloth spine. Price: 1.50.

This otherwise harmless booklet was in transit for almost three years. It left Leipzig by registered mail on December 6, 1916, and has only now been released by the British military authorities. It was, of course, intended to be on the market in time for the Reformation Jubilee of 1917. The author is a well-known contemporary historian and church historian, professor at the Swiss University of Zurich. The work is the 515th volume of the well-known "Sammlung wissenschaftlich-gemeinverständlicher Darstellungen": From Nature and the Spiritual World. We cannot by any means agree with the views and judgments of the liberal author, but for those who already know the history of the Reformation and have the right judgment about it, it is interesting reading. L. F.

Catalog of Concordia Publishing House, St. Louis, Mo.

Today's supplement to the "Lutheran" is a business advertisement of our publishing house, the business that belongs to no one other than the Synod, that is, to our congregations, all our Christians and "Lutheran" readers. They should therefore also use this business when they buy books for themselves or others. This calls for their own interest, as they will soon realize with only a little thought. Especially for Christmas presents this supplement is a suitable little catalogue. But this supplement is only a tiny part of what our Publishing House offers. This can only be rightly shown by the stately, clearly arranged annual catalogue, which has just been completed and contains no less than 511 pages. We call particular attention to it, and invite our readers to avail themselves of the services of their own shop. They will get good goods, worthy of the price, will be properly served, and will not regret it, to say nothing of serving themselves. L. F.

Stay with us!

Bible stories and pictures for the little ones. From G. W. Lose. Lutheran Book Concern, Columbus, O.. 40 pages 7^x10^, bound in paper boards with color printing. Price, 30 Cts. To be obtained from Concordia Publishing House, St. Louis, Mo.

Biblical stories from the life of Jesus and the apostles, told in simple language, richly illustrated. The eight color prints find very good. The book is also available in English under the title "Abide with Us" with the same layout and at the same price.

L.F.

Dreamland. Pictures, stories and verses for the Klemen. By A. Lorenzen. Lutheran Book Concern, Columbus, O. 64 pages 6X8, bound in pasteboard cover, with cover decoration, price: 25 Cts. To be obtained from the Concordia Publishing House, St. Louis, Mo.

A pretty book for the little ones about seven to eleven years of age, with varied contents and richly illustrated. The English side-piece to this is "Pictureland," of different but similar contents, in the same arrangement, and at the same price. L. F.

Unto Us. A Christmas Cantata. Adapted from Medieval Liturgical Plays by *Paul E. Kretzmann*. Set to Music by *G. G. Albert Kaepfel*. Concordia Publishing House, St. Louis, Mo. 103 pages 7X10. Price: \$1.00.

A very beautiful Christmas cantata according to text and music, whose practice no choir will regret. It does not exceed the capabilities of a reasonably experienced choir, which also applies to the organ accompaniment for the organist. The music deserves special recognition, which, while maintaining its ecclesiastical character, does not lack melodiousness; some numbers are downright exquisite. The introduction of "O du fröhliche" etc. is immediately appealing; the pearl of Christmas carols, the ancient "Herbei, o ihr Gläubigen" ("Come, O ye faithful"), is presented in an exceptionally beautiful musical setting, and the fact that the congregation is also called upon to sing two songs: "Lobt Gott, ihr Christen allzugleich" ("Praise God, ye Christians all at once") and "Hail, Thou Source of Every Blessing" ("Hail, Thou Source of Every Blessing"), is very fitting and truly Lutheran. In all there are 36 numbers, 2 for the organ, 17 for solos, and 17 for choirs of various compositions. Our only complaint is that the German text is not included, especially since some of the choruses can be performed quite well separately and can also be used in church services. L. F.

The King of Glory. The King of Glory. Compiled by J. Gieschen, teacher. Northwestern Publishing House Print, Milwaukee, Wis. 19 pp. 5X6^4. price 5 cts.; the dozen 50 cts.; the hundred H3.00.

A German-English Christmas Liturgy, of which 8 pages are in the German part and as many in the English part, both parts provided with old, excellent Christmas carols. L. F.

Praise Ye the Lord! A Program for the Children's Service on Christmas

Eve. By *R. F. Nimmer*. Northwestern Publishing House Print, Milwaukee, Wis. 21 pages 4^X6^4. Price: single, 10 cts; dozen, 85 cts; hundred, H6.50, and postage. To be obtained from Concordia Publishing House, St. Louis, Mo.

An English Christmas Liturgy, but furnished with the old familiar beautiful carols. L. F.

The Shepherd's Psalm. (Psalm 23.) Success Printing Co, St. Louis, Mo.. 1919. 16 pages 4^X6. Price 10 Cts.

The 23rd Psalm in word, image, and sound, with a free adaptation of the explanation much read in English, based on the morgcnland pastoral life. L. F.

They were shepherds. By F. C. Rauser. Pilgrim Publishing House, Reading, Pa. 12 pp. 7X10^4. Price: single 25 Cts.; the dozen tzt.75 and postage.

A Christmas hymn for solo voices, quartet and choir with German and English text, which is worth practicing. L. F.

Ordinations and introductions.

Ordained on behalf of the District President concerned:

On 18 Sonnt, n. Trin: Kand. W. St oll in St. John's Church, Charter Oak, Iowa, by R. A. Amstein.

On behalf of the respective District Presidents were ordained and inducted:

On the 12th of Sonnt, n. Trin.: Kand. G. J. Kupkc in the churches at Keystone and Herschy, Nebr. by P. M. Behrends.

On the 13th of Sonnt, n. Trin.: Kand. Br. Drögemüller in the parish at Alliance, and in the afternoon in the parish at Hemingford, Nebr. by P. F. W. Bangert.

On 19 Sonnt, n. Trin.: Kand. O. Nockhoff in St. Paul's parish at Drockfield, Ill, assisted by Lk. Ullrich, Nickel, and J. H. Müller, by P. L. A. Grotheer.

Introduced on behalf of the respective District Presidents:

On the 13th of Sonnt, n. Trin: P. L. L ü ck e in St. Matthew's parish at Quebec, Ont. by P. A. Ortzen.

On the 16th of Sonnt, n. Trin.: R. T. A. Dautenhahn in the parish at Bishop TP., Ill. by Bro. Em. Meyer.

On the 17th of Sonnt, n. Trin: P. A. G. Berg in the Immanuel parish at Manchester, N. H., by P. P. Löber. - P. W. T. V ogel in the congregation at Nashville, Ill, by P. Jak. Müller.

On the 19th of Sonnt, n. Trin: Rev. J. T. Schmidt in the parish at Pottsville, Tex. by Rev. E. F. Morde. - R. O. Son in the parish at Berrin Springs, Mich. assisted by Rev. L. NUchterlein.

On the 20th of Sunday, A.D.: Rev. W. Schmooch at Trinity Parish, Santa Ana, Cal. by Rev. W. A. Tisza. - R. W. Hitzemann in the Immanuel congregation at Sweet Springs, Mo. by Prof. H. Lobeck. - P. O. Simonsen in Trinity parish at Juka, Ill, by Rev. G. Rösener. - P. O. S o h n in the parish at Niles, Mich, by R. O. Turk. - L. W. J. H o r n in the parish at Ayrshire, Iowa, by P. A. Cagann. - P. G. J. S. B e y e r in Christ church at Cisco, Tex. by P. E. A. Heckmann. - P. G. A. Obenhaus in the churches at Winlock and Chehalis, Wash. by R. Jul. Huchthauscn. - P. W. L. W e s t e r m a n n in the St. Paulsgemcinde at Kansas City, Mo. assisted by P. Rengstorf from R. W. H. Eifert.

On the 21st of Sonnt, n. Trin: P. O. H. Li n n e m e i e r in the church at Amlin, O., by P. H. C. Knust.

Introduced as teachers in parochial schools were:

On 12. Sonnt, n. Trin.: Teacher J. F. Briel as teacher at the school of St. Johannesgemeinde in Peru, Ind-, by P. P. Stöppelwerth.

On the 19th of Sonnt, n. Trin: Teacher B. Ostreich as teacher in the Eastern District Schoolc of St. John's parish at Mountville, Minn, by P. Gust. J. Mueller.

On the 20th of Sonnt, n. Trin: Teacher R. W. Petro wsky as teacher of the four upper grades in the school of St. Paul's parish at Decatur, Ill-, by P. Th. C. Lohrmann. - Teacher W. F. G ö d e as teacher in the school of St. John's parish at Warfield Heights, O., by R. H. C. Weidner.

On the 21st of L-onnt. a. Trin.: Teacher H. F. Bode as teacher in the school of Immanuel parish at Freeport, Ill, by R. L. Seidel.



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No. 24.

Zion, your king is coming!

Zion, your king is coming!

Far through the lands the tidings go, "Say to Zion with a laughing mouth, Behold, thy King cometh!"

Up, and forget all sorrows and pains, Delight transfigure the anxious hearts.

Zion, your king is coming!

Sing to him your Hosanna rejoicing;

Hallelujah, your king is near!

Zion, your king is coming!

Mighty he appears, and splendidly exalted, Yet full of meekness; To feed thee deliciously, Behold, thy king comes! Comes to meet thee so kindly and graciously, Dispenses thee vain grace and blessing.

Zion, your king is coming.

To forgive thee all sin and guilt, To embrace thee with love and grace.

Zion, your king is coming!

Will overcome all enemies to thee, Devil and death and hell and sins. Behold, thy King cometh to make thee glad in the word of grace, To invite thee earnestly to the banquet of joy; Zion, thy King cometh!

In baptism and supper, in the divine word, the heavenly place is open to you.

Zion, your king is coming!

One day, when in death thy eyes are broken, The word of comfort shall be spoken once more: Behold, thy King cometh! Comes then for the last and blessed time;

Home to lead thee to the everlasting hall, Zion, thy king cometh! Then say your hallelujah so joyfully! Amen, yes, amen, my King is here!

J. T. Muller.

Advent.

Art thou now, O Jesus, come down from heaven out of the earth? Shall heaven and earth now be united?

Eternal God, can my sorrow and distress bring thee to man's gestures?

so sings the believing Christian soul in the hopeful season of Advent.

"Comest thou now, JESU, from heaven?" A question of heartfelt longing and blessed desire. From heaven - where our loved ones, who have fallen asleep in the Lord, rest from all their labors. From heaven - where God, God Almighty, wipes away the tears from their eyes that weak human hands could not dry, and all tears at that: Tears of bitter poverty and unspeakable misery, as Lazarus and Job wept them; tears of separation, as Martha and Mary shed them at the grave of their beloved brother; tears of pity and heartfelt compassion, as Jerusalem's lamentation squeezed out of the prophet Jeremiah; tears that political hatred and persecution squeezed out of David and so many others; tears of penitence, as Peter and Mary Magdalene shed them when they wept bitterly. From heaven - where death is swallowed up in victory, where there is an eternal reunion. Of heaven - where, after suffering endured, living fountains of water gush and the tree of life beckons. From heaven - where the last cry of pain has died away, and the blessed are illuminated by the lamp of the Lamb.

From heaven - on earth. On earth, where the thoughts of man's heart are evil from his youth. On earth, where men are given up to wrongdoing, to doing that which is not good: full of all unrighteousness, fornication, wickedness, avarice, malice, hatred, murder, hatred, cunning, poisonous, ear-blowing, slanderers, despisers of God, wicked men,

The proud, the boastful, the wicked, the disobedient to parents, the unreasonable, the faithless, the disobedient, the unforgiving, the unmerciful, knowing the righteousness of God, that they who do these things are worthy of death, they not only do them, but have pleasure in those who do them. In the earth, where the mouth of men is an open sepulchre; who with their tongues deal treacherously; under whose lips is viper's poison; whose mouths are full of cursing and bitterness; whose feet hasten to shed blood; in whose ways are vain accidents and heartaches; and who do not know the way of peace. Rom. 1, 28-32; 3, 13-17.

"Comest thou now, JEsu, down from heaven to earth?" To this earth? Yes, thou comest, and that not to summon the wicked generation to thy judgment, but rather to unite heaven and earth. Thou comest to comfort us in our toil and labor on earth, which the LORD hath cursed. The ladder of heaven that Jacob saw in his dream will come to pass. Heaven will be open, and the angels of God will ascend and descend upon the Son of Man. By his holy birth, by his life, suffering and death, he has purchased, acquired and won the damned children of Adam. By Word and Sacrament he accomplishes the work which the Father has commanded him to do. He brings sinners to repentance, works faith, enlightens their minds, gives them new hearts, and thus transfigures himself and the Father on earth. Thus heaven and earth will be united through him.

Will the eternal God also come to us in spite of misery and distress? Yes, if we hear his word and keep it; for this is his Advent promise: "Soon will come to his: temple the LORD whom ye seek, and the angel of the covenant whom ye desire. Behold, he cometh, saith the LORD of hosts!" Mal. 3, 1.

M. J. v. d. Au.

"I'll be there soon."

"Yea, come, Lord JEsu!" Revelation 22:20.

In the best times of Christianity, when faith was alive and love was fervent, the waiting for the return of the Lord was also eager. In the first Christianity they hoped that they would live to see the coming of the kingdom of glory. The too great urge to see the day of Christ had to be stopped by the apostolic word: "The day is not yet come", 2 Thess. 2, 2. 3. When new life went through Christianity through the Reformation, the longing for the end of the world was awakened again. How near to Luther and other fathers of our Church was the Second Coming of Christ; how they prayed, "Lord, let us see the dear Last Day!" In the severe tribulations of the Church, when all weathers passed over the desolate, there was the comfort of the faithful: The LORD will soon make an end of his coming.

We in our time have come closer to the last things than our fathers. Therefore, there is clearer knowledge of the course of the kingdom of God after the last days. But does the longing for the consummation keep pace with the knowledge? Is not rather the world

Is blessedness the hallmark of our time, even of Christianity today? Outwardly we are far too well off, and in spite of all the hardships and dangers of Christianity, we are all too happy in these times to look anxiously and longingly for the end of all things. Is it left to the discretion of Christians whether they want to imagine the coming of the Lord near or far, or is it a matter of love whether they want to occupy themselves with the last things or not? But we have a firm prophetic word for this: "He that beareth these things saith, Yea, I come quickly." We do well to take heed. Not only in this last passage of Scripture, but manifoldly in the divine Word is the nearness of the coming of the Lord held forth to us. "The Lord is at hand," Phil. 4:5. "Children, it is the last hour," 1 John 2:18. "Behold, the Judge is at the door," Jas. 5:9. "The end of all things is at hand," 1 Pet. 4:7.

Is this word, "I am coming soon," to be understood only according to the divine standard, according to which a thousand years before the Lord are like the day that passed yesterday? No, also according to the human standard, which says, "Our lives are swiftly passing away, as if we were flying away," Ps. 90:10. By the standard of safe and careless men we must not, of course, measure like the wicked servant in the parable, who said in his heart, "My Lord is not yet coming for a long time," Matt. 24:48. The coming of the Lord is, of course, incalculable; for we cannot know the day nor the hour, and he who wants to calculate it seeks to appeal to God's hidden counsel. But above all we must beware of wanting to make this goal a distant prospect. When the Lord says, "I am coming soon," he wants every generation of men to see the great day at hand. And if one generation after another passes away and the end does not yet come, then it is the great patience of God, who wants all men to repent in all places until the number of the elect is full.

"Behold, I come quickly," means to each and every one of us human beings that God can call us away from this life at an hour when we do not mean it. "Away goes the time, here comes death." To all Christendom it means that it is inexorably approaching the last terrors, and that at midnight, when all is asleep, the Bridegroom will come.

But the word: "I am coming soon. Amen," spoken by Him whose voice is like the great sound of water, also finds an echo, the loud, many-voiced countercry: "Yes, come, Lord Jesus!" In the souls of believers, the promise of the LORD awakens a longing for His appearing. Because they do not see Him, and yet love Him, they look forward all the more to the time when He shall come. He who does not long for the glorious freedom of the children of God, who is not homesick for the heavenly Father's home, cannot be a true child of God. A Christian's heart longs for high things; it seeks what is above, where Christ is. If it is a deep, anxious, and loud longing, it drives it to cry for salvation, to call upon Him who will save His elect in a moment. The Spirit and the Bride say, "Come!" There is at all times a Bride Church on earth, the children of God scattered among the great multitude of Nameuch rists and worldlings, in whom the Spirit cries, "Abba, dear

Father!" and, "Yea, come, Lord JEsu!" But it must not be a fleeting longing, a mere mood, nor a voice of crying that soon dies away. In longing for Him who is coming, and for the eternal goods of His kingdom, lives and weaves a Christian soul sanctified to God. As John the Baptist wished to be wholly the voice of the preacher in the wilderness, so a Christian may be wholly a caller in the bottom of his heart, and in his word and walk. "Yea, come, Lord JEsu!" If the longing is already so sweet, even in the bitterness of the temptation, what will the seeing be like!

Come, O come! Do you hear the call of your church, your bride Eagerly before the altar steps? Come, O come! she cries aloud, Lift us into the heavenly hall To the Lamb's Supper!

Receive us as thy guests; Come, O come to the wedding feast!

Fd.....

The events of 1519 in the history of the Reformation.

4.

With the words of Luther: "Scripture alone is infallible; even councils [church assemblies] can err" the famous Leipzig disputation between Luther and the Roman D. Eck had reached its climax. What else was said on the subject, even what was said for and against about indulgences, purgatory, monasticism, and all sorts of ecclesiastical abuses in special sessions, was not of such importance as this great climax of the whole negotiation, the highly significant importance of which Luther later exclaimed in the winged word: "God's word shall set articles of faith and no one else, not even an angel." Luther had, without his will, torn a deep gulf between himself and his opponents at Leipzig, and drawn the very lines of division between Rome and the Reformation. Whether man's word (ecclesiastical decisions) or whether God's Word, the Holy Scriptures, alone should be the rule and guide of faith and life, that was now the question, and that was the importance of the Leipzig Disputation for the work of the Reformation in general. Luther himself felt that he had been pushed a great way forward by this struggle, that he had already arrived at such a standpoint, since he could no longer stop halfway, that above all the carrying out of the great fundamental truth of the Gospel, which he had so clearly confessed in dm 95 Theses, namely, justification by faith, was incompatible with the priestly system of the papacy and its foundations for articles of faith. At first he had opposed the Instruction for Preachers of Indulgences, but had expressly held to the decrees of the popes; then, while he had rejected them, he had appealed to the pronouncement of a council; now he renounced even this final authority, and nothing remained to him but the Holy Scriptures, the word of the LORD, which abideth ever. If before he had had to set Christ's merit against the righteousness of men's works, now it was a question of: Who is the Lord in the Church? Is it Christ?

And what then is the pope? Therefore Luther wrote to Spalatin: "I truly begin to believe (this I whisper in your ear) that the pope is the Antichrist himself or his apostle, so miserably is Christ, that is, the truth, maltreated and crucified by him in his decrees." The Lord Himself knew how to lead His reformer on from step to step, to make His chosen equipment better and better, and to make it more and more capable for the high calling destined for it. For this must not be disregarded: Luther did not at once clearly recognize the full truth, but, like other Christians, gradually.

On July 14, Carlstadt again took Luther's place in the disputation, which, however, could gain nothing more in importance through him; and after Luther had agreed with Eck by signature that the minutes should be sent to the universities in Paris and Erfurt for judgment, the conclusion took place on July 16. Drunk with victory, but enraged, Eck had nothing more important to do than to go to Rome to win laurels and destroy his hated opponent. Luther, however, confidently and joyfully returned to his professional duties in Wittenberg and committed his cause to the Lord.

Among those who accompanied Luther to Leipzig was one of his most trusted friends and most capable collaborators: Philip Melancthon, professor of Greek at Wittenberg. This extraordinary man, according to his own testimony, had nothing to do with Eck, but only wanted to sit in the assembly as a silent spectator of the struggle, but nevertheless rendered Luther helpful services, especially through his thorough knowledge of the language, which so annoyed Eck that the latter is said to have once thundered at him from above: "Silence, Philippe, take care of your studies and do not disturb me!" After the disputation was over, Melancthon had written a letter to his friend Oekolampadius in Basle, which appeared in print, giving as impartial an account of it as possible, which Eck happened to get hold of. About this Melancthon was severely attacked by Eck, who in his justification called him only the "Wittenberg grammarian," as if he understood nothing of theological matters, to which, however, Melancthon replied quite calmly, so that in this writing controversy Eck's vain self-conceit as well as Melancthon's noble modesty and deep humility appeared before the eyes of all the world. Luther, however, wrote: "Philip's reputation and judgment are more important to me than those of many thousands of greasy corners; nor am I ashamed, although I am a master of the liberal arts, of philosophy and theology, and have almost all the titles as Eck, to subordinate my judgment to the spirit of this grammarian. This I have often done, and still do daily, for the sake of the wonderful gift which God has poured into this low, earthen vessel, contemptible to Eck, according to his rich grace. I will not praise Philip, he is a creature of God, nothing more; but I revere God's work in him."

The success of the Leipzig Disputation was an extraordinary and glorious one. Eck, one of the greatest fighters of his time, but also one of the most arrogant spirits, lost a great deal of his fame on the scene of his, as he thought, infallible victory; but truth gained all the more in the process.

more. Luther's superiority in the main matter had become mightily apparent, and he earned great applause with his firm stand on the divine word. On this occasion, the great difference between reasons taken from human reputation and those given by the Holy Scriptures was very clearly perceived. From that time on, many were inclined to Luther's side; many who had hitherto been undecided in the Protestant faith were now completely won over and fortified in the right knowledge; a not insignificant number of men who later joined the Reformation received the first stimulus for it here; and even Luther's enemies were in part inclined at least to a milder judgment of him.

In fact, the Bohemians also came into contact with Luther soon after. On October 3, Luther received letters from two Hussite preachers in Prague, the priest John Paduschka and the provost of the Emperor Charles College, Wenceslaus Rosdialovinus. They said in it that they had read his writings with joy, and exhorted him not to neglect the grace of the Lord which was in him for the salvation of many, and to bear the reproach of Christ gladly. He said that there were very many faithful and dear souls in Bohemia who supported him day and night with their prayers. The former made him a present of knives, the latter of a book of John Hus, and added: "This one thing I know: what John Hus once was in Bohemia, that thou art, Martin, in Saxony."

And "the Leipzig Race" also had another meaning: it had given the University of Wittenberg a special reputation among the studying youth. They now flocked there by the thousands to be filled at the feet of Luther and Melancthon with the breath of life that these men exuded. Where, on the other hand, the old pagans Aristotle and Plato were still adhered to, the lecture and teaching halls were quite empty.

The blessing that Luther had already scattered and was to continue to scatter, however, spread in the richest measure over his own head, even though he complained afterwards about "wasted time. It was precisely through that disputation, which some called and still call "an academic tournament that remained undecided," that our Luther was inwardly quite significantly encouraged and only became the clearer and more certain in his judgment of the Pope, so that from that time on he attacked the imperiousness and usurped power of the latter and thus the heart of the Roman Church quite freely and without any sparing. He had received an excellent exercise, and at the same time a new encouragement, to examine more thoroughly than before the traditional and imprudent faith of the church of his time. All the subjects then under discussion stimulated him in a great degree to investigate them more deeply, as well as all the doctrines of the Roman Church, and he then found, to his horror, how so very much had been dreadfully falsified; and thus the great work which God had entrusted him to accomplish gradually rose before his mind. "Ah," he said after the days in Leipzig, "I believe that only the very first beginning of improvement has been made." Had he, especially in his preparatory studies for the disputation, and then in the disputation itself, clearly enough seen the rotten foundation of the Roman primacy, and also the erroneous nature of the councils?

so that for him only the Holy Scriptures could be considered as a rule of doctrine, he now also continued valiantly to testify and teach, to speak and write against the papacy. Besides a declaration of the Psalms and his first (Latin) exposition of the Epistle to the Galatians, he first had a "Sermon on the Reverend Sacrament" printed, in which he condemned and fought against the shameful mutilation of Holy Communion by the "communion of the laity under one form," but on the other hand decisively demanded the presentation of the chalice for all communicants. During the remaining months of the year 1519 he had three further "Reformation writings" in preparation, which came to light in the following year. Led from one clarity to another by the Spirit of the Lord, and that in the words of Scripture, Luther was now anxious with untiring diligence that also in as many others as possible "the illumination of the knowledge of the clarity of God in the face of JEsu Ehristi", 2 Cor. 4, 6.

Now praise all God's mercy! Praise him with glory, most
worthy Christianity! He makes us proclaim his word,
too, and frees us from our sins.

May He have mercy on us all and let His face shine upon us, "that we may all come to the same faith and to the same knowledge of the Son of God" and then also "through habit have trained senses to discern good from evil"! Eph. 4, 13; Hebr. 5, 14. Fr. S.

"Great are the works of the LORD!"

About the middle of the state of New Mexico, in the little town of Socorro, the three missionaries of the state and the pastor of El Paso, Tex. met in June to go west in an automobile overland to Fort Apache, Ariz. for conference. How often on this journey of a thousand miles they were reminded of the Psalm word: "Great are the works of the Lord! He that regardeth them hath vain delight in them."

A large plain with some woodland, over two hundred miles wide, with no railway connection, had first to be crossed. A quiet, secluded region. Every ten to twenty miles a lonely hut, an unworldly hamlet. In the immediate vicinity the riders saw a little deer. It came hurrying inland, determined to cross their path, but not calculating how fast such a "Ford" could run, it almost came to a collision.

On the heights of the Continental Divide we moved into our first night's lodging. As we lay so peacefully side by side on the ground - it is usually soft to lie on New Mexican earth, without mattress and pillow -, above us as the most beautiful roof the great, star-studded night sky, around us to the east and to the west the quiet, peaceful world of God, there came involuntarily such thoughts: Great God, we praise you! O Lord, how great and abundant are thy works! And what is man that thou art mindful of him? And what a rare pleasure awaited us the next day! Before we reached our destination, the path led through a great fir forest. Many a one, when he

hears the names New Mexico and Arizona, thinks only of hot, barren, parched plains. But especially on the highest heights, off the trail, there is still beautiful, cool forest. What a glorious forest it was between Springerville and Fort Apache in Arizona! Not only here and there a

longing for his blessing floods, that he may lead them to his thirsty meadows and fields. In the mind's eye of a Christian there rises another image: In the far distance he sees the mountains of God's love, eternal, majestic, wonderful. A little brook runs down to the valley and takes



Indian mission building in Globe, Ariz.



Indian missionary students in East Fort, Ariz.

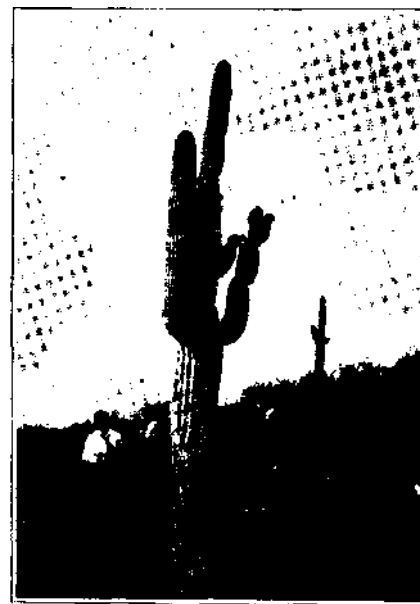
No, for fifty miles the road wound through a thick fir forest, fifty to one hundred feet high. While the driver of the automobile has to be careful not to hit a tree and complains heartily about the bad road, the others diligently look up and rejoice in this noble gift of God.

The trail also passed close to the base of towering mountain giants. Higher and higher we had climbed - 9300 feet. The air was strangely cool. And yet it was June 10th. There, right! Close to the path was still a bank of winter snow. Who does not like to see the mountains, especially in the dear summertime! What a picture of almost incomprehensible solidity! And yet: "Mountains shall depart, and hills shall fall, but my grace shall not depart from thee,

his way into our earthly land. Silent, almost hidden, is its trace at first. And then more clearly we hear it trickle and rush, in the Psalter, in the Prophets. Do you not know it, the glorious brook of God, which has grown ever larger, which has had such a long, many-moving journey, which has also come up to us, and must also create in our heart's and the world's field all the fruit that is pleasing to God? Do you not know it? It is the precious Gospel of Christ, the Saviour of sinners. -



Indian missionary skler in Peridot, Ariz.



An Indian missionary by a giant cactus.

And the covenant of my peace shall not fall away, saith the LORD thy merciful." In majestic, unchanging peace they lie there. At the foot passes one race of men after another. The mountains seem eternal. And yet, "Before the mountains were, and the earth and the world were created, Thou art, O God, from everlasting to everlasting."

A strong brook rushes past our path. He seems to be in a hurry, because far below the farmer is waiting...

Fort Apache with Government Indian School, the conference site, had been reached, picturesquely situated on wooded heights of the White Niver. Our synod has no congregation in Arizona. Here we had a good opportunity to see how the Synod of Wisconsin and other states, which is united with us in faith, is engaged in church work in the state, for nearly all the mission workers were present at the conference. Three of their pastors are working in the Inner Mission, in the cities of.

Phoenix, Tucson, and Douglas, Ariz. and a fourth will be employed in Globe this year. In the sufferings of the former places the work has already flourished gratifyingly. The latter two are in the beginning stages. We were especially interested in becoming more closely acquainted with the mission among the heathen Indian people of the Apaches here, which was established just twenty-five years ago. Fort Apache is the principal station. Here also resides Missionary Guenther, the superintendent, for eight years active in the mission. In all, six missionaries will be in this work in the fall. School is diligently held in all the stations. But also in the public services and especially through conversations in the huts of the individuals the good seed is scattered. Hard and barren seems the soil, for outward numbers and successes are still few. The present total number of baptized Indians is 84; the schools are well filled with children, 156 of whom attend them; the older ones also come to the services - quite a number were present at the conference service -; the missionaries report of beautiful private confessions of individuals, especially last winter, when the influenza cleared up a great deal among them; but that many, many would have publicly confessed Christ through the course, that beautiful day has not yet come. Courageous, undaunted, ready to make sacrifices, the missionaries never tire of loving these poorest Indians who live in the most miserable, filthiest tents, and are willingly supported by their fellow Christians in their distant homeland. It is, after all, as here, so in other places, a strange and wonderful work, the work of missions! Let us imagine how God often finds such a wonderful beginning, how he makes the hearts and hands of his children willing and sustains them, how he looks for faithful workers and sends them out with the dear Gospel, and how he also lets them see glorious results in his time - not true, to those who can notice and see this, the other wonders in nature seem much smaller, and God's work on the human heart with its blessed consequences grows greater to them, and they thankfully exclaim: "Great are the works of the Lord! -

After the conference was over, the trip continued with the Grand Canyon as the destination. Since some of the Arizona brothers had brought their families with them, the traveling party now consisted of five "Fords". After a drive of three hundred miles, mostly over hot, barren plains, they approached their destination. But if any one expected the environs of the canyon to be also a barren, dreary plain, he would be pleasantly disappointed. Beautiful fir forests surround it for miles on either side. So this gem also has a fine border. Each of us was naturally anxious to get our first look over this much-visited natural wonder. We had not come in a Pullman car, but had had to put up with many a hardship and travel inconvenience, but no one was disappointed, but felt amply rewarded. And what did we see! First a word about the vast extent of this valley gorge. We stand at one edge, look across to the opposite edge, and hear that the distance is from ten to thirteen miles. We look down into the depths. Just down where the Colorado River rushes, it is a mile. If you want to use the narrow path that leads down to the river in serpentine turns, you have a very be

difficult, perilous journey of seven miles. What a picture never seen before unfolds before the astonished eye! In the inn there is a thick guest book, in which many, even world-famous guests, have written down in the past what impression this miracle of the Almighty has made on them. On all the pages one finds again and again this open confession that human language is too limited to reproduce this mighty, overwhelming image. Here the hand of the Almighty has drawn a painting out of little rock and poor earth, so beautiful and colorful that every Christian is deeply moved by it and silently marvels at it.

Oh, I think, you are so beautiful here, And
you make us so happy On this poor earth,
What will become after this world There in
the rich heaven and golden castle!

O were I there, O stood I already, O sweet
God, before thy throne, And bore my
palms, I would, according to the angels'
wisdom, Exalt thy name's praise with a
thousand beautiful psalms!

P. K.

To the ecclesiastical chronicle.

Please note!

The interested reader should kindly look at the address strip on his "Lutheran" and note when his subscription expires, which is noted on the last line of the strip along with the month and year. (For example, "Jan 20" means the paper is paid up to the last number in January 1920). If the subscription is about to expire, you had better send P1.00 (25 cents more for St. Louis, Canada, or foreign countries) at once to your agent or directly to us, so that delivery need not be interrupted. It takes an average of two weeks for the address strip on the sheet to show the change or receipt.

Always mention which sheet you want, and give your name and address (old and new if there is a change of address). The paper cannot be sent through the post unless it is prepaid, so your name will automatically be dropped from the list if your new order does not reach us before your subscription expires.

CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

Domestic.

Our Magazines. We have intentionally placed the announcement of our publishing house in the foregoing in a prominent place in this issue, because it should not be overlooked by any reader and must be heeded if there is to be no disruption in the delivery of the "Lutheran". However, we would like to ask our readers not only to remain faithful to the "Lutheran" for their own sake, but also to help it to become more and more widespread. In particular, we ask our pastors, teachers and superintendents, and all those who have the welfare of our church and their own congregation at heart, to be active for the "Lutheran". How this may be accomplished may be shown by some communications which have come to us unsolicited. A pastor of our synod in Illinois wrote us some time ago: "If our magazines are to find a better circulation among our congregation members, it is not enough that we pastors advertise them to our congregations; we must take a personal interest in them and follow up with the individual members and thus awaken an interest in the magazines. This is what I have experienced. Since November 1918, every other Sunday, from the pulpit, I have read

I have been calling attention to our magazines, pointing out this and that good thing about and in them, and encouraging my parishioners to order them, but without much success. On the occasion of the annual meeting, which could not be held until the end of January, owing to influenza, I again brought the matter up, but then went to work in person and addressed each one, and lo and behold, every member of the congregation present ordered either the 'Lutheran' or the *Lutheran Witness*. Owing to the prevailing sickness, not all the members were present; on the following Sunday I addressed others with the same good success, so that now 'Lutheran' or *Witness* is to be found in almost every house. Now, if these leaves are diligently read there, the blessing will not fail, and the little trouble will be amply rewarded."

Another pastor in our Michigan synod launched a drive last fall to distribute our church bulletins in his community. This is certainly worthy of emulation. If the pastor cannot do it himself because of the size of the congregation or the amount of work, or if he cannot do it alone, then in many congregations older and younger members will be willing to help him. Older members can speak from experience what benefit and blessing a church bulletin has brought to their home; younger members often show great and gratifying zeal to do something for their church and congregation, and are thereby induced to take care of this branch of church work even in their younger years. This pastor then wrote in his church bulletin, "I hereby give an account of the 'Lutheran' and *Lutheran Witness* campaigns. 37 'Lutheran' readers and 52 *Lutheran Witness* readers have been gained, 89 in all. Some of our members are not at home at present and could not be approached; some others are considering the matter and will only report their decision later. I am convinced that eventually the number of subscribers gained in this way will exceed 100. Before I began this campaign we had about 25 to 30. Thus our congregation" (it numbers not quite 300 communicant members and only 35 voting members) "will have, on the whole, about 130 purchasers of these magazines. There will be very, very few houses in our congregation where there will not be a church bulletin in the future. I had repeatedly asked that any subscribers would let me know before I went around, so that time and labor would be saved. Eight have done so, the other 81 have been selected. Many a visit has been made, many a mile travelled, many an hour spent in making the campaign successful. So far as numbers are concerned, it has been successful, and I do not regret having undertaken it; but I also wish to reap the whole, full benefit of it. If this is to be done, these leaves must also be read, or the campaign was, after all, unsuccessful. The Sunday morning service may be beautiful and edifying, but it is of no use to you if you do not attend it; a meal may be good and nourishing, but it is of no use to you if you do not enjoy it; the articles in your 'Lutheran' and may be They may be instructive and timely, but they won't do you any good if you don't read them. I am sure that you only need to read a few issues to become a regular reader. A German proverb says that appetite comes with food. Your desire to read The Lutheran* or The *Lutheran Witness*, will grow as you read. The more you read our church magazines, the more you will want them. Once a reader,

always a reader. It gives me great joy to think of the blessings that will be bestowed upon our parishioners through these papers. Their souls will be fed, their eyes will be broadened, their judgment in spiritual matters sharpened, their knowledge increased, they will the sooner recognize the dangers and the more highly appreciate the great divine grace that has made them members of the Lutheran church. Thinking of all this, I rejoice in the great number of subscribers in our congregation."

A third pastor of our Missouri Synod also presented this matter to his congregation at the January meeting, calling attention to the necessity and importance of a church bulletin in every family, and the congregation thereupon voted that either the "Lutheran" or the *Lutheran Witness* should come to every home connected with the congregation. If the subscription price is not otherwise paid, it will be paid out of a special congregational treasury. - About this same plan, at last, a member of one of our Indiana congregations, who is actively interested in the church, wrote us, "We instituted a plan in our congregation three years ago, and we think our plan would be recommended to other congregations. The plan is this: We order a church bulletin for each family. If the family understands German better, we send the 'Lutheran' or the 'Missionary Dove'; if they understand English better, we send the *Witness* or the *Pioneer*, Also with our dear congregation-

At school, either the children's and youth bulletin or the *Young Lutherans' Magazine* comes into every home.

All magazines are paid from the church treasury and go to the members quite freely. Thus a church bulletin comes into every house. Of course, we have some in our congregation who would not keep a church bulletin if they had to pay for it. But we think all Lutheran Christians should keep in touch with their church and synod, just as a citizen keeps his secular paper, to keep abreast of the affairs of the city or state in which he lives. But we have quite a number of members who pay their journals for that reason after all; this money then flows back into the church treasury." - These are all fine, encouraging examples in this important matter. L. F.

The new warrior association of our country, the American

Legion, was assembled for its first constituent meeting at Minneapolis, Minn. from November 10 to 12. Two members of the committee appointed by the President of our Synod were present, Prof. W. H. T. Dau and P. A. Dörffler, to learn in detail the proceedings of this meeting, and to express our ecclesiastical position in regard to lodges, religious ceremonies, and the connection of the ecclesiastical and the civil before the committee concerned. Young members from our congregations were also present as delegates, one in an influential position as a committee member. The association has not, like the old warriors' association, the Grand Army of the Republic, formed itself into a lodge or secret society. In the submitted and adopted constitution of the general association there is nothing of the familiar lodge principles, no secrecy, no oath, no password, and the like. On the other hand, the association did not eliminate everything religious. The first meeting was opened with prayer; among the officers to be elected under the Constitution is found a chaplain-for this office a Roman Catholic priest, Kelly, was elected at this meeting-and a committee was appointed to prepare and present a ritual for the next meeting. As before (Lutherans, No. 1, p. 6; No. 11, p. 173; No. 20,

p. 320), we must still ask our young brothers who have been soldiers to stay away from the association, and urge our pastors and congregations to advise their members accordingly. Even now it is not clear what will become of the association. Up to now we have only more detailed information about the general association; but much depends on how the state organizations and the local posts will develop. Then it must be waited what duties will be prescribed for the chaplain, and what the ritual will be and on what occasions it will be used. The whole thing is still in the making, cannot yet be judged finally and in every point, but already shows the perverse and unholy mixture of the religious and the civil, and sinful amusements, such as masquerade balls, are organized by individual Local Posts in the name of the Association, in which young Christians do not take part and for which they cannot assume any responsibility. Therefore we make the above request and admonition. We will keep an eye on the whole matter and report further on it. L. F.

The 75th anniversary of its existence was celebrated on November 10 by Trinity Lutheran Church in Monroe, Mich. On that day in 1844, the representatives of three Lutheran congregations in and around Monroe met and formed one congregation and at the same time adopted a church constitution, which was signed by 56 members. The other two congregations near Monroe have long since become independent congregations; the congregation in Monroe has grown and prospered and now numbers 180 members and over 1000 souls. It is one of the congregations that have participated in the work of our Synod from the very beginning; its first pastor joined the Synod at its founding in 1847, and at the second Synodical Convention in 1848, the congregation also appears as a voting Synodical congregation. Since then, the congregation has remained faithful to the Synod over the years, has always participated in the Synod's work, and continues to do so to this day. It is especially noteworthy that it has had only three pastors in these long years, first the pious, faithful, modest Hattstädt, one of the oldest Loehle sendings, who served the congregation for forty years, from 1844 until his blessed death in 1884. His name will not be forgotten in the congregation, nor shall it be forgotten in the great synod of which he was one of the fathers. He was succeeded in the pastorate by C. Franke, and to this, after eleven years, by H. Frincke, who now still presides over the congregation. Similarly, the school has had its own teacher since 1853 and has flourished for decades as a two-grade school to the present day. In these long years only 8 teachers have taught in the school. At the festive celebration on November 10, Praeses F. Pfothner and PP. H. C. F. Otte and F. Tresselt. L. F.

Conference of deaf missionaries. From October 3 to 7, for the first time in two years, the Hephata Conference, that is, the Conference of Missionaries to the Deaf and Dumb of our Synod, met in the Church of the Deaf and Dumb Congregation of 1P. Dahms' in Chicago. In attendance were PP. J. Salvner of Minneapolis, T. Wangerin of Milwaukee, N. Dahms of Chicago, C. Schubkegel of St. Louis, O. Schroeder of Kansas City, J. Schumacher of St. Paul, G. Gärtner of Seattle, and W. Gielow, director of the Deaf and Dumb Institution in Detroit and vacancy missionary in the populous Detroit mission territory. The two most distant were absent, Rev. A. Voll of New York and Rev. N. Jensen of Orange, Cal. But in their place two new workers had appeared, viz. the recently

ordained Candidate J. Beyer, who will be stationed in the great missionary field of Missionary Gardener on the coast of the Pacific Ocean, and Candidate W. G. Harms, whose great field of labor awaits him in the Detroit missionary field. The undersigned, as representative of the Dew Tunnel Mission Commission, also attended the entire conference. On the first two days, Missionary Schroeder presented a paper on Romans 2 and 3, namely, how best to render the words in the sign language as literally and analogously as possible. The following Sunday was a day of joy for the conference and the deaf-mute congregation in Chicago in particular, and no less so for the entire deaf-mute mission. The congregation was celebrating its twenty-fifth anniversary, and with it the anniversary of the Deaf and Dumb Mission in general. In the morning there was a festive service in the church only in the sign language for the deaf and dumb, connected with the celebration of the Holy Communion, in which also all conference members participated. Missionaries Salvner and Schröder gave the ceremonial speeches and recalled God's blessing in this mission during the past twenty-five years, just as a mustard seed had now grown into a tree, and called for true gratitude and faithful continuation of the work. For the afternoon the members of the congregation had arranged a memorial service in the Konkordia churchyard in memory of the first deaf-mute missionary of our synod and founder of this mission, Blessed Father August Reinke. A large crowd of deaf-mutes was assembled, along with many members of Fr. Arthur Reinke's congregation and all the family members of the deceased. Father Dahms gave an address in sign and spoken language. A member of the deaf-mute community laid a wreath on the grave of the deceased. In the evening the main festive service took place in the spacious church of the former Fr. Reinke, where twenty-five years ago deaf-mutes had been preached to in sign language for the first time. k. Arthur Reinke, son of the deceased and present pastor of the congregation, preached the sermon in sign language and spoken language at the same time. The large church was filled with festive guests, among whom were about 100 deaf-mutes. What a change in twenty-five years! At that time the father of the present festival preacher stood where the latter now spoke, and preached the first sermon in sign language to sixteen deaf-mutes. These formed the nucleus of the mission then beginning among the deaf and dumb. Now, the son of the founder of the mission spoke not only to 100 deaf-mutes of Chicago, but to missionaries and representatives of 70 churches and mission places in the cities of our country from coast to coast. At the end, Missionary Schumacher addressed the hearing people in the interest of *Deaf Lutheran* and had the joy of seeing about 90 subscribers.

bents were obtained. The festival collection for the mission was \$91. - The following day the conference continued its work. The chairman, treasurer, and secretary of the Missionary Commission being present at this meeting, the work in the various fields was discussed together. Reports from the missionaries testified to the blessing and great need of the work. In Akron, O., the territory of the new missionary, Harms, several hundred deaf and dumb persons have for some time found employment in a factory. In the vast Northwest the joy of many deaf-mutes is great that for the first time in their lives God's Word is being preached to them in sign language. - The financial report of the Treasurer of the Commission showed a gratifying increase in the contributions of the deaf and dumb to the Mission. *The Deaf Lutheran*, the paper published by the Commission in the interest of the mission, also showed a gratifying increase in contributions.

increase in readers. It now pays 2666 subscribers. After a thorough consideration of the matter, the Commission decided to

Salaries of missionaries to be increased; P80 per month to be the minimum, P100 the maximum, plus P30 for rent and reimbursement of travel expenses. - On the closing day of the conference, Director Gielow presented a catechetical paper and showed how the understanding of a catechism piece in question and answer can be taught to the deaf and dumb. Among other important matters, the necessary preliminary work for the production of a "dictionary" for sign language was discussed. After designating work for the next conference, the conference adjourned until, God willing, the General Synod in Detroit in 1920. A. H. Kuntz.

A settlement has been reached **between the Buffalo and Iowa Synods**. The meetings which preceded the union were held "to ascertain that there were no doctrinal differences between the Synod of Buffalo and the Synod of Iowa which prevented the two Synods from coming together." The Toledo Theses, on which the Iowa and Ohio Synods had agreed before this one, served as the basis of the discussions. As to why the Toledo Theses were chosen, the minutes say: "Not because it was thought that in the case of negotiations between the Buffalo Synod and the Iowa Synod the very matters therein treated should form the subject of discussion, but simply for expediency, as it was thought to be able to refrain from laying down special theses in this case." It was agreed on these resolutions, "That on the basis of the previous negotiations on doctrine and practice, we state that a perfect consensus has emerged, and that on the basis of this consensus, church fellowship rightly exists between the two Synods. Resolved, That we recommend to the Respective Synods that the General Synodical Assemblies be furnished with a Delegate. Resolved, That it shall be a natural order among us that no congregation of one Synod shall receive members of congregations of the other Synod without due dismissal." E. P.

The General German Conference from the synods belonging to the United Lutheran Church was assembled in Philadelphia on October 29 and 30. The meeting was naturally concerned with the interests of the German work. Present, according to a printed attendance list, were 130 pastors and 44 congregational representatives, with the inclusion of guests about 200 persons. "Among the nearly 2800 pastors of the United Lutheran Church there are still nearly 500 who can be called German pastors, not counting those who still preach German regularly or occasionally in the old Pennsylvania German congregations. One sees, then, from these figures that German churchmanship still shows quite considerable strength, and that it is still very lively interested in German ecclesiastical questions." The President of the United Lutheran Church, 19. F. H. Knubel of New York, said, "The church as such has nothing to do (is not concerned about) with any language, English or German. They, the languages, are only there to preach the Gospel. That is the higher purpose. Our church is to use all languages, or as many as are necessary. All should feel at home in the United Lutheran Church. The English-speaking preacher must be interested in the German preacher's work and vice versa. I promise to do all in my power to interest the English-speakers in those who use the German language, and I ask them to take an interest in their work also." In addition, the conference professed the following remarks of D. Neves: "We must hold fast here in America to the heritage of the German Reformation. In the

Theology, we always draw from German theological scholarship. The German language must be cultivated in our teaching institutions so that the students of theology can understand and appreciate the treasures of German scholarship. German theological literature cannot be dispensed with by the pastors of America, and the adolescent theologians of the United Lutheran Church should not be disadvantaged in this piece. Where the language question rumbles in the congregations and the giving out of the German language is demanded to the detriment and disadvantage of the ancients, one must not give way. Nor must we give in when the dissolution of German synods is demanded, since the United Lutheran Church needs the influence of the German synods, and these are a bridge over which single congregations can enter the United Lutheran Church." E. P.

Ripe fruits of lack of doctrinal discipline. In a column of print, which we would call speech lazy, the *Presbyterian* publishes the following letter addressed to him: "I am a presbyter, over seventy years of age. I hold to the old faith, the gospel as preached by the apostles of the church, and to which eight-tenths of the church now desire to remain faithful. Unfortunately, our last pastor was a follower of the new theology, a Unitarian, who accepts neither the teaching of a Paul, nor a John, nor a Peter, who believes no prophecy, nor in the blood of Christ's atonement, but maintains that the life of JEsu in the flesh is only an example for us, and by a pious life one becomes blessed. Run our pastor resigned his office and left us. He was a gifted man and a good leader and efficient governor, but what we especially look for in a pastor is that he be equipped with the Holy Spirit and power and be able to shepherd the church of God. Our church is, as the world would say, spiritually dead. We have been fed too long with the trotters of worldly improvement, the cultivation of civil morality, the brotherhood of all men, etc., things which are good in their place, but which are not the bread from heaven, and not living water. I know not whether six years of such feeding have killed all spiritual life in us or not; I hope not. Now how can we get an able, evangelical-minded, orthodox pastor to take over the ministry here and revive this dying church? I fear that we would get another unbelieving pastor. Many of our members would return to the church if we could get, as we so desire, a right believing pastor." Signed the letter, "An afflicted overseer." In the same column of the same number is another letter signed, "A presbyter," that is, a pastor. He complains of this: he has a pious and gifted young man who would like to be a pastor, and he does not know to which institution he should send him. Then he enumerates all the teaching institutions of his church and comes to the conclusion that he cannot recommend any of these teaching institutions to his young man, because in all of them a place is given to modern unbelief. - Is not this a sad state of affairs, when earnest Christians have to complain in this way that they cannot escape false teaching in their own church? Whence come such conditions? From the fact that doctrinal discipline is not practiced, false teaching is not punished, and stiff-necked false teachers are not put out. So now we have the wolves in our own midst, whom we have brought in through laxity. These false teachers are only satisfied when they are tolerated, but soon seize the reigns, and then the poor souls may sigh. Let us beware of false forbearance, of indifference to false teaching! E. P.

Abroad.

A member of the American Lutheran Commission reports on **the persecution of Lutheran pastors in particular in the Baltic provinces:** "The red wave has swept over Finland and the Baltic provinces with all its horrors. Lutheran pastors had to bear the heaviest blow. I have before me seven numbers of the Rigaschen Zeitung; each contains a long list of names, headed with the words: 'Tortured and murdered. Men, women, and children tortured and murdered.' Among these victims are 25 Lutheran pastors, six or more in Riga alone. When German troops in league with Latvians moved against Riga in the spring to drive out the Bolsheviks, they took the pastors hostage. When the city was taken, the pastors were shot beforehand by the Reds. Here is a story from Estonia. Hesse tried to hide with his family in a lonely farmhouse. On the way there the wagon broke, and in the process the pastor's wife was badly injured. They took her, bleeding and unconscious, to the farmhouse; but the farmer was afraid to take the poor woman in. So they had to move on, until at last they found shelter in a schoolhouse. Ten quiet days followed, and every one thought the terror was over. But suddenly red soldiers appeared, looking for the pastor. They gave their victim one hour. This the pastor spent with his family in prayer. Then the farewell and final blessing. They took him to Wrangelsein. The next morning he was seen leaving the town with six red soldiers. After a while these returned with his clothes. He could have saved himself by fleeing, but he wanted to stay with his community. Father Walter Paucker was also murdered. He too did not want to leave his parish when the horror came. Before he was killed, he was held prisoner for several weeks. In prison he was cheerful and confident in his faith, so that he was a support for the other prisoners with his faith. On January 11, red soldiers filled the prison, names were called out, among them Paucker. The sad procession walked through the gloomy streets. Arriving at the place of execution, the victims were ordered to undress. All at once silence and stillness; one hears a loud voice; Father Paucker prays; he also prays for his enemies. Then they all sing: 'Let me go, that I may see Jesus! In the middle of the second verse the shots cracked and the singing stopped. Not many churches were destroyed, but quite a number were desecrated. One church was used as a dance hall, others as Red meeting houses where Red teachings were preached. In one church the Red orator declared that the devil had been the first revolutionary; now the time had come for the devil to take the place of God. Holy vessels were stolen, church books burned, parsonages destroyed. In one church the altar cloth was used as a red flag. The red wave passed over Estonia; but the church was not washed away. No sooner was the flood over than the congregations rallied again. The services were better attended than in the years of calm. The challenge teaches to take heed to the Word. - Finland was also afflicted. Eleven pastors were murdered. Some were crucified. Others mutzten dig their own graves, on which they were thrown alive and suffocated by filling their mouths and throats with sand. One was martyred for four hours until he received the death blow. All died with unshaken bravery of the Christian faith. No one was with them in the filthy, bloody prison yards but their torturers. But they felt the nearness of the Lord and blessed.

netted their enemies; and one of their enemies and murderers has stood as a witness for them, and told the story of their sufferings. Have not these men really conquered in death?"

E. P.

The General Missionary Conference, which recently met at The Hague in Holland, decided to make representations to the appropriate authorities for the return to the German missionary societies of the German mission fields and German mission property from which the German missionaries had been driven during the war. In addition, the accusation made by the Allies during the war that the German missionaries had engaged in political propaganda should be investigated by a special commission. Hopefully this united plea will then be heard. The return of the mission territories and the mission property to the missionary societies concerned would be the only just and humane solution of the question. The distribution of missions to societies of other faiths would be a terrible rape of consciences. And the transfer of missions to missionary societies of the same faith in allied countries would also present great difficulties.

E. P.

There will probably not be an **Oberammergau Passion Play** in 1920. Two reasons are given for this: firstly, because the world war has only relatively recently reached its end, and secondly, because several of the main character actors have died in the meantime. This will be no pity either, as long as only the passion sermon, the word of the cross, is diligently carried on.

E. P.

Which you can also have the school children or Sunday school children do in the Christmas children's service.

A pastor of one of our English churches wrote to us last year, "For the last four years we have arranged our children's Christmas party in such a way that instead of receiving gifts, our children gave gifts, that is, for the mission. In former years we used to give each child a pound of the best candy and never took in enough to pay for the candy we gave away. Since we have followed the other way, we have never taken under \$100 for the missions of our Synod. Each class of our Sunday School has a certain mission for which it collects every Christmas, and by the time the child is through our Sunday School he has learned how many missions we have, and how manifold is the charity work we do. It is a very opportune time to solicit gifts for the missions of our church, and I can give you the assurance that, though we have heard a complaint here and there, the great mass of our pupils decidedly prefer to give rather than to take. I think it is a proof of the Scripture saying: 'It is more blessed to give than to receive.' Most assuredly it makes one happier."

Another member of our synod relates: "Last year, on Boxing Day, I passed an Episcopal church. It was late in the afternoon; the streets of the town were alive with business and bustle, as Boxing Day is not celebrated as a feast day. I noticed, however, that something was going on in that church, that some celebration was being held. Wondering what it could be, I entered. I came just at the beginning. The church, which was otherwise beautifully decorated for Christmas, was not lit up; only a bright star shone above the church.

a representation of the manger with the infant Jesus. The organ played Christmas music, and soon the distant chanting of 'Come, O ye faithful' began, in the manner of the 'Processional' used in that church community. Then the procession moved through the church, the singers in front, then a large number of children from about two to twelve years of age; the little children were carried or led by their mothers, but each child had a parcel in his hand or in his arm, sometimes almost larger than the children themselves, often sweets, but also often clothes and the like. You could see the joy on the children's faces. All the gifts were laid down by the crib, after which the children's Christmas party took place. Upon questioning, I was then informed that all the gifts were intended for the poor children of an orphanage. " L. F.

But the coming of Jesus is also the turning point for the life of whole nations. The ancient Romans counted their years, beginning with the founding of Rome, for nothing was more important to them than the glory of their capital. But we Christians count the years since the birth of Christ, for hereby is given the incomparable turning point. Even the unbeliever does not come up against this fact; as often as he writes the year, he must unconsciously and involuntarily acknowledge that a new thing began with the coming of the Lord.

How meaningful the Advent now given to us can and will become! It is rightly grasped by those who vow: Let it be a turning point for me!

Obituaries.

The departure of our people is a blessing to us.

Deeply shaken is the parting from our own, whom we can no longer hold. How near is eternity! What poignant truths speak to our hearts! What impetus we receive to prepare ourselves for eternity!

The noble Christian Paula, who died in the year 404, lost three of her four daughters in succession, and then her husband also. Then, she said, the world was crucified to her, and she to the world.

Bernard of Clairvaux laments at the coffin of his brother Gerhard: "We were one heart and one soul; then a two-edged sword passed through both souls and tore us from each other, transferred one half to heaven and left the other in misery."

The author of "True Christianity", Johann Arnd, wrote to someone whose wife had fallen asleep: "God draws you to Himself through the firm thread of the cross, as from a labyrinth. Follow Him who draws you, and you will not go astray. For heaven God has destined thy spirit and thy love. A panting deer eagerly drinks of the fresh water and is refreshed. Show me one in all this scene of the world to whom the holy cross would have become ruin and harm!"

When the countess of Nüenar lost her husband, she had a coin minted. On the coin one saw a heavenly looking female figure, with a lamb by her and the inscription: Rom. 12,12: "Patient in tribulation".

The pious singer of our church, Johann Heermann, had lived only five years in a happy marriage with his wife. At her death he sang a song of mourning and consolation which concludes with the verse:

This I always want in my suffering
Let me see
And wait in patience for the time to come, As is fitting for Christians.
God of all comfort, stand by me
And rule me by thy spirit To thy name's glory!

The coming of Christ - the turning point.

The coming of Jesus is the turning point for the life of the individual. If you ask the apostle St. John, from when he counted his true life, he reminds you of that day when he found the Lord at the tenth hour. Joh. 1, 39. If you ask the apostle St. Paul, from when he became a new man, he tells you about the experience at Damascus. Apost. 22, 26.

P. Heinrich Joseph Müller was born on January 24, 1863 at Altenburg, Perry Co., Mo. His parents were Georg Müller and Magdalena, née Seibel. After his confirmation in 1876 he entered the high school at Fort Wayne, then in 1882 the seminary at St. Louis, and in 1889 answered the call of the congregation at Westcliffe (then Blumenau), Colo. Here he was ordained and inducted January 31, 1886. The deceased was a pioneer in the mission of Colorado. For ten years he stood firmly at his post, far up in the "Rockies," thirty miles from the railroad, under exceedingly trying circumstances. But the hand of the Lord was with him, and under his faithful leadership things went forward, so that today we can speak of this church as the oldest and most prosperous church in Colorado. In 1896 the deceased accepted a call to the church at Wentzville, St. Charles Co, Mo, where he served the Lord diligently and faithfully for twenty years. In 1915 a cerebral apoplexy put an end to his ministry. With teary eyes he bade his congregation farewell, resigned the ministry so dear to him, and went to live with his children at Monte Vista, Colo. Here his strength of mind and body visibly diminished until a fourth stroke left him totally deaf, dumb and blind. On the 28th of August he passed away to the joy of his Lord. His body was laid to rest in the cemetery of his first parish at Westcliffe on 31 August. Father A. Brauer of Pueblo officiated at the church in Monte Vista and the local pastor, J. U. Reininga, officiated in Westcliffe.

Just three weeks later we laid to rest the local pastor, Johann Ude Reininga, next to the grave of Fr H. J. Müller. Fr. Reininga saw the light of day on July 14, 1874 in Emden, East Frisia. In the eighth year of his life his parents emigrated to America and settled near Evansville, Ind. After his confirmation in 1887 he entered Concordia College at Fort Wayne. In 1896 he passed his examination in Concordia Seminary at St. Louis, whereupon he followed a vocation of the church at Marion Springs, Mich. For six and a half years he was privileged to serve his Savior here. Church, school and parsonage were here performed under his faithful leadership. In the spring of 1902 he entered the Inner Mission of the Kansas District, at Guthrie, Okla. Here he served five churches in self-sacrificing love for four years. Here, too, two churches and a parsonage were built under his supervision. In 1906 he accepted the call of the congregation at Clay Center, Kans. He also had to help serve Riley, Kans. For nearly ten years he served the Lord in his church here. Also here during his

Term built church, school and parsonage. In 1916 he followed the calling of the Hope Meide to Westcliffe, Colo. For only three and a half years he was privileged to labor in their midst. A church was also built here during his tenure. On September 7, he preached for the last time. On this date twenty-three years of his busy ministry had just passed. The following day the Lord laid him on his deathbed. Pneumonia put an end to his active life. In true repentance and faith in his Saviour he passed away gently on September 16. On September 21 his mortal shell was Christianly buried in the ground. Visitation Lüssenhop officiated at the home and grave, the undersigned at the church in town, and P. A. Brauer at the old church out in the valley. The deceased leaves a deeply sorrowing wife, Dorothea, nee Keck, of Evansville, Ind. seven children, five brothers, two sisters, his aged mother and an orphaned congregation. May his memory remain among us in blessing!

Martin L. Mueller.

his visits to the sick. The illness increased alarmingly, and the doctors called in diagnosed a severe nervous fever. On September 13, when the church bells rang in for Sunday, the Lord brought him home. He brought his age to 57 years, 7 months and 5 days. On September 17 his mortal shell was handed over to the bosom of the earth with an extraordinarily large participation. In the house of mourning Father W. Matthes and in the church the undersigned offered words of comfort. Praeses E. Albrecht officiated at the grave. - The early departure of Father Rubel is mourned by his wife Dorothea, née Prack, who had shared his joys and sorrows since 1885, and by his nine children together with four daughters-in-law and four grandchildren, also by his aged father of ninety-six years and nine brothers and sisters together with their families. But we comfort ourselves with the consolation of God's gracious will and say in faith: "Praise be to God and the Father of our Lord Jesus Christ, who according to his great mercy has given us new birth into a living hope through the resurrection of Jesus Christ from the dead" 1 Pet. 1, 3.

E. F. D.

P. J. F. Rubel was born on February 8, 1862 in Fachingcn, Nassau Province, Germany. His parents were faithful members of the congregation of Pastor Brunn at Steeden, who was well known far and wide in our circles. In the church at Steedcn the deceased was also confirmed in 1876 and then entered the preparatory school of Pastor Brunn. After three years' study he was sent from Concordia College at Fort Wayne, Ind. In 1881 he entered the theological seminary at St. Louis, and then in 1884 accepted as a candidate a call from the congregation at Delafield, Jackson Co, Minn. On August 14, 1884, he was ordained and installed in his ministry there. Besides his congregation, he founded and served as traveling preacher so many preaching places that there are now fifteen preachers at as many churches. But the Lord of the Vineyard had destined such an able worker for a still larger field of labor. In 1891 the Emmaus congregation, consisting of sixteen members, had been planted in the northwest part of the city of Milwaukee. To all this congregation Father Rubel was introduced on the day of Pentecost. With great zeal he devoted himself to the mission and the building up of the new congregation. So much did God bless the work of his servant that, although a congregation was diverted, the Emmaus congregation is among the largest Lutheran congregations in Milwaukee, and the congregational school connected with it is among the best and largest in the Synod. - But not only was Father Rubel active within the congregation, but outwardly his love for his Savior urged him to be zealous. He was one of the principal founders of the first Children's Friend Society twenty-two years ago, and in all those years was the vice-president and a director of the work of caring for abandoned children in Wisconsin. To his love for his Saviour is also largely due the institution for feeble-minded and epileptic children at Watertown, Wis. its origin and blessed efficacy. In the service of the Synod, too, he proved his talent and love. As a member of the Missionary Commission he served on the board of directors, and was the chairman of the same until the last. He was especially concerned about the care of infirm pastors and teachers and their widows and orphans within our Synod, on which he spoke with great zeal in a conference just a few days before his illness. - According to our thinking, he could still have accomplished many things in the vineyard of the Lord. But we bow to the will of the Lord, who called his faithful servant out of work so early into blessed rest. On September 5 he came back sick from

New printed matter.

All books, music, pictures, etc., displayed at this place may be obtained through the Concordia Publishing House, St. Louis, Mo., at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Synodical reports of the Missouri Synod. Series 1919. no. 5. northern Wisconsin district. 97 pp. Price: 39 cts. No. 5 a. Oregon and Washington districts. 44 pp. Price: 15 Cts. Concordia Publishing House, St. Louis, Mo.

After a short synodal address (pp. 5-6) and before the business (pp. 76-97), Report No. 5 presents the interpretation of the 119th Psalm, which is rightly called "the Christians' golden ABC of the praise, love, power and benefit of the Word of God. The speaker, Prof. W. H. T. Dau, has traced the 22 times 8 verses of this longest of all Psalms all over the sacred basic text and has beautifully shown the sequence of thoughts in each section and in doing so has also brought to light beautiful and edifying explanations, especially from Luther and from the explanation of Psalms by the old Frisch, without forgetting the more recent exegetes who have also written Psalm interpretations for scholars and unscholars. - In Report No. 5a, the speaker, Father L. Stübe, presented to the Oregon and Washington Districts the first Christian church at Jerusalem as a model for our churches today. The Mission Report, as well as that of the Board of Supervisors of Concordia College, Portland, Oreg. and that of the Board of Education, are also well deserving of the attention and heeding of the readers. K.

Lutheran Pioneers. 1. our pilgrim fathers. History of the Saxon emigration of the year 1838. 2. The Frank colonies of the Saginaw valley. By Th. Gräbner. Concordia Publishing House, St. Louis, Mo. 1919. 24 pages each 7X9. Price: 17 Cts. each.

Two interesting booklets. The story is told mainly in the words of the emigrants and according to the records of the colonists, and the account is illustrated with beautiful and rare pictures and facsimiles. The purpose of this historical account is to acquaint especially the younger generation in our congregations with the early history of our Synod. But also the older members, to whom the history is at least partly known, will enjoy reading this account. The layout leaves nothing to be desired. Both booklets are also available in English under the title *Lutheran Pioneers*.

rails in the same equipment, in the same scope and at the same price. Suitable little Christmas presents for young and old. L. F.

Northwestern Sunday School Lessons. By O. Hagedorn and Chas.

G. F. Brenner. Northwestern Publishing House, Milwaukee, Wis. Six volumes, 4x4x6 1/4, bound in cloth with cover title. Primary: First Year, 132 pages; Second Year, 136 pages. Intermediate: First Year, 140 pages; Second Year, 141 pages. Junior: First Year, 160 pages; Second Year, 162 pages. Price: 30 cts. each retail; 25 cts. net.

A new series of Sunday School lessons in handy books containing everything for the whole year in 40 lessons: Sunday School passage, 29 songs to sing, catechism text, Bible verses, psalms and prayers to memorize, Bible stories with questions, pictures, and a map of Palestine. Certainly many things can be said for this way of presenting the lessons in book form instead of in booklets. L. F.

The Christmas Story. A Children's Service for the Savior's Birthday. Prepared and published by *W. M. Czamanske*, Sheboygan, Wis. 7 pp. 6X9. Price 10 cts, the dozen 60 cts, the hundred \$5.00.

Another English Christmas liturgy, with the sheet music for the carols immediately included. The Christmas story is presented in narrative form, not in question and answer. L. F.

The Wonderful Christ-Child. A Complete Program for Children's Christmas Service. Compiled and arranged by *R. A. Mangelsdorf*. Success Printing Co., St. Louis, Mo... 15 pp. 5X9Vs. Price: 10 Cts. the dozen 80 Cts. the hundred \$5.00.

Another English Christmas program in Q&A with the good Christmas carols. L. F.

My Church. An Illustrated Lutheran Manual Pertaining to the History, Work, and Spirit of the Augustana Synod. Volume IV. By *Rev. I. O. Rothstein*, A. M. Augustana Book Concern, Rock Island, Ill. 128 pages 5X9Vs- cloth binding with gilt title. Price: 60 cts. and postage.

As the title says, a contribution to the history and activity of the Swedish Augustan Synod, beautifully equipped, richly illustrated, which those who want to learn about this synod, will not pass by. The author is librarian at the theological seminary of his synod in Rock Island, and has previously published three volumes, which we have not seen. L. F.

ConfereiyenMgen.

The Zcntral Texas Special Conference will meet, w. G., from December 27 to 29, at Austin, Tex. Work has been done by ? Studtmann, Bewie, Sieck, Manz, Gärtner, Biar, Zabel. Confessional address: ? Karcher, Werner. Sermon: BB. Behrmann, Stelzer. Sunday evening sermon: Kaase, Biar. Register in time! K. G. Manz, Secr.

The Seward special council will meet, w. G., Dec. 29 and 30 (noon to noon) at Seward, Nebr. confessional address: k. Wunderlich (Fr. Schormann). Sermon: p. F. Evcrs (k. H. E. Meyer). Service Monday evening. Sign up, please. O. Batz, Secr.

Notice.

P. Paul Schumm is hereby appointed Visitator of Upper SooCounty, as k. W. Hartmann has moved to another district.

T. Hinck,

President of the North Dakota and Montana District.

Candidates for the vacant professorship at St. Paul.

The following candidates find been nominated for the vacant professorship at the institution in St. Paul, Minn:

P. Ottomar Krüger, ö. ?, L., of the Immanuelsgemeinde at Tilden, Nebr.

P. Georg Meyer of the Immanuel congregation in Lima, O.

Prof. O. B. Overn of the Immanuel church at Minneapolis, Minn. P. W. Baumhöfener of Christ church at Minneapolis, Minn. Assistant teacher W. Luke of Zion church at St. Paul, Minn.

Prof. Ad. Häntzschel of Bethlehem Parish of St. Louis, Mo.

Prof. M. H. Bertram, ^l. of the Rodeemer parish at St. Paul, Minn.

Recommendations or any protests must be in the hands of the undersigned by December 16.

The Board of Elections will meet on December 16, at 2 o'clock in the afternoon, in the Faculty Room of the Institution.

E. G. Nachtsheim, Secretary,

609 I8bü ^vo., 8th, LUnnsapolis, Idinn.

Ordination and Introductions.

The district president in question was ordained at the meeting:

On the 13th of Sonnt, n. Trin.: Kand. H. KöPchen at St. Luke's Church, New Pork, N. P., by P. W. KöPchen.

In the exchange of the respective district presidents were introduced:

On the 12th of Sunday, A.D.: Rev. H. A. Wagner, in the parish at Tcrril, Iowa, assisted by Bros. Grummer and E. A. Hoffman," by 1^ J. E. Andreä.

On the 18th of Sonnt, n. Trin: k. Th. Henkel in St. Thomas Parish at Wren, O-, by P. G. J. Meyer.

On the 20th of Sun, n. Trin: Rev. W. L. West ermann at St. Paul's parish, Kansas City, Mo. by Rev. W. H. Eifert.

On the 21st of Sonnt, n. Trin.: k. W. S. Schreiber at his branch at Wellman, Iowa, by k. H. W. Schreiber. - 8th A. Saar at St. Michael's parish at Little Valley, and in the afternoon at Immanuel's parish at Otto, N. P., assisted by P. H. Sanders son. of k. W. F. Malte.

On the 22nd of Sonnt, n. Trin.: P. F. W. Daberkow in the parish at Gering, Nebr. by k. W. Ludwig. - P. E. Heine mann in the Immanuelsgemeinde at Belvidere, Ill, by k. O. Gruener. - P. G. K. Heilman in the Dreieinigkeitsgemeinde zu Dooleh, Mont. by P. G. M. Krach. - P. A. E. Möbus in the parish at La Grange, Tex. assisted by BB. Stoppenhagen and Th. Kilian by P. H. T. Kilian. - P. H. J. Lüker in the parish at San Benito, Tex. by k. G. Birkmann.

Introduced as teachers in parochial schools were:

On the 21st of Sonnt, n. Trin.: Teacher A. L. Wendt as head teacher in the school of Trinity Parish at Wausau, Wis. by k. E. H. Berteriann. - Teacher A. H. Meyer as teacher in the Martini parish school at Fort Wayne, Ind. by P. A. F. C. Buuck.

Pleading.

The undersigned requests names and addresses of fellow believers in Bartlesville, Okla. RLV. U. 806 8xruee 8t., OEs^ville, Lang.

Anyone who knows of fellow believers in Chapman, Abilene, Detroit, Enterprise, Solomon and Salina, Kans. who are unchurched, send names and addresses to. R.L.V. 8th Bsruiou, 1200 Biorre 8t., Llandattan, Lans.

"Who's helping?"

Under this name an unnamed donor endowed a fund on December 11, 1916, out of which emeritus pastors were to receive an "allowance," quite apart from whether they otherwise received pension or support. The founder of this fund is satisfied that his contribution would go into the B. 8 collection of a \$3,000,000 fund. Besides the founder, several others have contributed to this fund, mostly without giving their names. If no protest is received from these contributors by December 20, 1919, I will assume that they, too, are satisfied with this transfer, and will then transfer the respective holdings (on November 6, 1919: \$2435.76) of this fund (with the addition of the income of the fund up to December 31, 1919) to the Treasurer of the 8 B. for the \$3,000,000 Lndovvmsnt Bund and the fund "Who will help?" (resp.: Grant for emeritus pastors, resp.: Bonus Bund kor Lupsrannuatod Bastors) close.

E. Seuel, General Treasurer.

Initiations.

Dedicated to the service of God were:

Churches: On the 21st of Sunday, A.D.: The new church of St. Paul's congregation at Alden, Iowa (Rev. A. H. Janke). Preachers: Frs. Loth and Köpke. - The new church (16X32 feet) of the congregation atHomewood, Ill. preacher: M. H. Feddersen, wind and farmer (English). - On

22 Sonnt, n. Trin.: The newly acquired church (35x60 feet) of St. Paul's parish at H a r v a r d, Ill (k. F. G. Kühnert). Preachers: Schmid tke and R. Reinke.

Schools: On 21 Sonnt, n. Trin.: The new school (50X52 feet) of Zion Church at Grant Tp, Iowa (P. F. Albrecht). Preachers: v. Gemmingen, Kreutz, and Destinon (English). - On 22 Sonnt, n Trin.: The new school of Trinity Parish at Pyrmont, Mo. (8. A. G. Kückler).

Anniversaries.

Anniversary:

On the 19th Sunday n/Trin.: St. Emmaus Parish at Dorsey, Ill (P. P. Nohloff), the 60th Anniversary and the 45th Anniversary of the Church Consecration. - St. Paul's parish at B l u e P o i n t, Ill (k. W. Rueter), the 50th anniversary. Preacher: H. Bartels ssn, Ziegler and M. O. Büngrer.

Mission Festivals.

2nd n. Trin.: Crhfhtal Lake, Ill. \$190.00.

S. n. Trin.: Harvard, Ill. 63.16.

13 A.D.: Arcadia, Ind. 169.46. - Si. Peter, Bach, Mich. 261.21.

14 A.D. Hamlet, Ind. 257.54.

15 A.D.: At Deep, N. Dak. 65.46. - Decatur, Ill. After deduction: 83.75. - St. Paul, Delaware, Iowa. 223.00. - Trinity, Chicago, Ill. 50.00.

16. n. Trin.: Andover, S. Dak. 102.70. - Holbrook, Kans. 719.32. - Whandotte, Mich. 338.60. - Emmaus, Indianapolis, Ind. 535.55. - Zion, Embarrass, Wis. 88.00. - Marion, S. Dak. Stach Deduction: 65.27. - Imm. at Deshler, Nebr. 127.29. - St. John, Eaft Moline, Ill. 20.55. - St. Peter's at Theresa 25.25. - Zion, Imperial, Nebr. 120.00. - Burns, Sunnhstde, Wbo. 40.12. - Zion, Marcellus, Wafh. 82.25. - St. Paul, Scotland, S. Dak. 200.00. - Eman., New Plhmouth, Jdaho. 200.00. - St. Paul ber St,



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Vol. 75.

St. Louis, Mo., Dec. 16, 1919.

No. 25.

Before the feast.

Phil. 4:4-7.

The Lord is near. - Happy words. The high gate does not close. The angels are above. Words of omnipotence.

Appearance.

The angels are drawn to our pastures,

To behold the new paradise, The joy itself returns to us. Not flickers of joy this

Earth;

That joy, joy, joy may come,

Seek God's son of man's care. -

All ye faithful, rejoice. The Lord is near.

To him the sun becomes a protection and a
hoard,

Who accepts his poverty;

He's playing with that treasure compulsion,

No Herod will stop him on his way to

salvation.

The rough way of escape he makes even,

Egypt must give him salvation. - So kiss the

The Lord is near. - Linde words. In Bethlehem, in a manger, the companion.

Quillt already of love's rich stream.

The Son of Man in his mildness Shepherds from the Lord's love the regent's pride in

Rome. The shepherds, inflamed with love, multiply

From house to house of the Savior's honor. -

So let us also provide, comfort the fellow redeemed in gentleness.

The Lord is near.

The Lord is near. - Words of peace. Like a

ship in a safe port we are storm-free at the

manger. The babe binds our sins, Death and
the devil topple.

Reasons

The bastion firmly compelling them.

The shadows of the world's day sink thicker,

The infant approaches, the world's one

Judge,

But to us as the Prince of Peace... -

O rejoice and work in peace! The Lord is
near.

W. Schaller.

"Prepare ye the way of the Lord!"

"The Lord is near" says the apostle in the fourth epistle of Advent. The Lord is always near to men with his omnipresence. "Am not I a God that is near? saith the LORD, and not a God that is far off? Thinkest thou that any man can hide himself so secretly, that I see him not? saith the Lord. Is it not I that fill heaven and earth, saith the LORD?" Jer. 23:23, 24; yea, thou God seest me. And what does he see in us? Sin, nothing but sin. No wonder we prefer to hide from him like Adam and Eve. "But where shall I go before thy Spirit, and where shall I flee from thy presence?" Ps. 139:7.

The Lord is near. Soon the kindness and brightness of God our Savior will appear. Therefore do not flee, but stay, come near! Great joy and great salvation shall be yours. The Lord will speak kindly to thee, and comfort thee as a mother comforts her child. How shall I receive thee, O Lord, and how shall I behave myself?

Give me, O JEsu, only holy, good thoughts; Keep the members of the body in holy restraints! Holy God, let me, according to thy commandment, Give thee hearty thanks in faith!

Here you have instructions on how to receive your Lord with joy. A short time ago the teachers' conference met in our midst. This was a joyful event for those Christians who like to hostel. It was an opportunity for them to do good to the men who minister to their children. And how did these hospitable Christians first manifest their joy? They kept a great house-cleaning. With brooms and brushes they destroyed dust and rubbish. They made the windows bright and shiny. They covered the beds with linen white as snow. What a

blissful comfort for the guest, to be able to stay in such an inn! - Give me, O Jesus, only holy, good thoughts! My body shall be your temple, your dwelling place and your inn. Cleanse thou the house of my heart thyself, cast out all that can separate me from the sweet joys of heaven. Yes, it all depends on the innermost thoughts of the heart. It is not how a man presents himself outwardly, but how he thinks in the depths of his heart, that he is. He who is worried and tormented with the thoughts, "What shall we eat, what shall we drink, wherewith shall we clothe ourselves?" - He who is grieved that his god Mammon has not multiplied, will have no joy in the Christ Child. "Ye cannot serve God and Mammon." Where the treasure is, there is the heart. He who is suspicious, vindictive, unforgiving, cannot rejoice in the Christ Child. How can he love God whom he does not see, if he hates his brother whom he does see? He who delights in carnality and lust of the eyes, in fornication and lewdness; he who finds his blessedness in the "movies" and in the theatre, will have no pleasure in the Christ Child. The world, it is said, has fought for democracy; but one autocrat has become more powerful, almost as powerful as in Lot's day: the lust of the flesh. But lust of the flesh and lust of Christmas do not go together. "Give me, O JEsu, only holy, good thoughts!" You must. Out of my heart rise evil thoughts: murder, adultery, fornication, thievery, false witness, blasphemy.

"Keep the members of the body in holy bounds!" Ever since Eve looked upon the apple as good to eat and lovely to behold, and stretched out her hand toward the forbidden fruit, it has been so hard to keep the members of the body in holy restraint. The eye is always peeping after forbidden lust; the tongue is a little member, but it does much and great mischief in the world by after-talk and slander, by lying and deceit; it is so hard for the hands to distinguish between mine and thine, and to keep them pure from unrighteous good; the feet are so willing to walk in forbidden ways. Naughty members are more troublesome to the Christ Child than naughty children to a guest.

O therefore, "holy God, let me, according to thy commandment, give thee hearty thanks in faith!" Not according to mine evil will, but according to thy commandment. What is thy commandment? "A new commandment I give unto you, that ye love one another, as I have loved you, that ye also love one another," John 13:34. Has not war wrought so much hatred and enmity, suspicion and distrust in the world, even among members and brethren, that we truly need to remember the new commandment? Self-will and obstinacy, conceit and self-interest, do they not disturb the peace in many a family, in many a women's club, in congregations and church meetings? Where does this come from? One forgets to give heartfelt thanks in faith to the Christ Child. There is still much to be done to prepare the heart hospitably to receive the Christ Child. "Not that I have yet apprehended, or am already perfect; but I pursue after him, if I may apprehend him also, after that I am apprehended of Christ JESUS," Phil. 3:12. Dear Christ Child, help me! Amen.

M. J. v. d. Au.

The faith mongering of the sects and the lodges

There are only a few Protestant church fellowships today that hold to doctrine. To hold strictly to Bible doctrine seems to them almost sinful. The main thing for them is to join together in large associations and common undertakings. Members and also pastors pass from one church to another without any hesitation. It is not a transition at all, but only a matter of convenience. The preaching of the Word of God is disappearing more and more.

But this makes the Protestant churches weaker and weaker. After all, they no longer have anything that entitles them to a special existence. They are against special existence.

The Roman Catholics have their special doctrine, the Christian Scientists have one, and so have the Unitarians; but the Protestants are weak, ashamed of their doctrine, say it is mere opinion, and will not stand alone. By their courting of favor they have lost what little good they had left.

Thus a great difference has arisen between us and them, which is so plain to the eye, and so fundamental, that every one knows it. The difference is that they say: We must have a large covenant; the doctrine does not matter! We say, "Whether we are a great company or a small company, it makes no difference; but in doctrine we are bound by the clear Word of God, and cannot compromise therein.

Our conscience in this matter is bound by many and clear passages of Scripture. Again and again we go to the Scriptures to convince ourselves of the rightness of our position, because we are attacked again and again and more and more violently because of our position.

Apart from the other church communities, however, there are other large and powerful organizations which are hostile to us in this respect, organizations which in part make this very idea of the war of faith their main interest.

These are the lodges.

What we have against the Lodges, and our conscience complains of the Lodges, is this, that they practice religion by their chaplains and rituals. And their religion is consistently this: The doctrine of the Bible is mere theologian bickering. Only make a covenant with us! There is one God, no matter what He is called or what He is; everything else is - incidental. Make a covenant with us!

This language has always been the way of false religion. It was so at the time of the flood. This is how the Moabites tempted the children of Israel. This is what the wicked king Antiochus tried to force upon them at the time of the Maccabees. This is what gave rise to the persecutions of Christians in the first centuries. The Pope has always spoken in a similar way, except that it must be his covenant. So do the sects, so do the lodges. And wherever the Christians weakly yielded, the lie always triumphed, and the Word of God was obscured and dismissed.

In Luther's time Zwingli made a start in the doctrine of Holy Communion. He said he could not believe that Jesus' body could be present in the sacrament. But what does that matter? Therefore one could be a good friend

be. And his children, the Reformed sects of today, have continued steadily in this line. In their churches it can be found that pope's servants and Jews are honored and flattered.

And so the Protestant ecclesiastical communities are particularly weak in relation to the papacy. The lodges rule among them and rely on their large and firm organization.

And so Christ's saving word goes out.

Shall we not then faithfully hold together and adorn our lamps, that the saving Word may shine brightly in our midst? Shall our dear Lutheran church also lose its chastity and weaken its witness against the unbelief that is around us?

Thou dear challenged brother! When the sects, when the lodges ensnare you with their beautiful speeches, will you not flee back to the word "that is certain and can teach"?

Thou afflicted fellow-Christian! Can bodily poverty, or the bodily poverty of thy church, deceive thee, when the world, with its great and rich organizations, beckons, and sings love songs, saying, "What doctrine! Make a covenant with us!"?

Will you deny your Savior and be ashamed of his words?

Or wilt thou go out unto him out of the camp, and bear his reproach? Heb. 13:13.

You Christian, you congregation, you pastor, do not become guilty of the desecration of the congregation, which God has bought with his blood! Beware of the faith-mongering of the sects and the lodges! H. M. Z.

From Europe.

Our Commission for Europe, as was already reported in the last but one issue of the "Lutheran", has now happily returned, Mr. Schlake in the middle of October, Fr. Hagen at the beginning of November, and the last part of their detailed report to our Commission for Inner Mission Abroad is now available, from which we highlight the following communications. It has already been pointed out in our previous article that our commissioners in Germany have mainly negotiated with our fellow Free Church members and have discussed the church situation with them. Our main work there will have to be done by the Free Church, which is represented in the most diverse parts of Germany. The separation of the Church from the State is taking place only very slowly, if at all. But our delegates have taken every opportunity to gain an insight into the ecclesiastical situation and to become acquainted with the ecclesiastical mood. But they have everywhere perceived that the idea of a clean separation of church and state and of a reconstruction of the church on the firm basis of the good Lutheran confession is mostly a very serious one. This perception is confirmed by what we otherwise learn from German ecclesiastical papers. Fr. Hagen, in the report of his travels back and forth in Germany - he also touched on Southern Germany - said.

repeats the remark that even where greater seriousness is felt, indifference to the purity of doctrine is always evident. To this must be added the uncertain external situation of things and the bitter physical need. The future of the next few years must teach us what we can hope for in Germany, where among the broad mass of the people there is still much earnest Christianity, for the unfolding of the banner of pure doctrine, and what paths of grace God has in store for the land of the Reformation. Our attention is especially directed to an area in East Prussia, which is less known to us, where a whole region, Memel-Tilsit, is separated from the German Reich, and where Pastor Abromeit, who joined the Free Church some time ago, is already working. This area, that is, to the east of Berlin and in the north of Germany, writes Fr.

Our commissioners did not come to Poland. They had planned to do so and therefore met again in Berlin on October 1. But "disturbing reports in Berlin newspapers about events in Poland made it seem doubtful whether we would be able to travel there unhindered and return in due time." But then the General Superintendent of the Polish Lutheran Church, D. J. Bursche of Warsaw, came to Berlin and had a lengthy conversation with Fr. Hagen, mainly concerning the support to alleviate the physical need, but then also about the ecclesiastical situation. But in Poland, too, the situation must first be clarified. The same applies to the Baltic provinces belonging to Russia. These regions in particular have become the scene of cruel persecutions of the Lutheran Church by the Bolsheviks, as was recently reported in the "Lutheraner". Fr. Hagen had the opportunity in Berlin to talk with Baltic people, who had much to tell him about the sufferings of the Lutheran Church, especially of its preachers. "But here, too, indifference to the purity of Lutheran doctrine was evident." How things will turn out when peace and tranquillity once again return to Russia, we must wait and see.

On the other hand, after Mr. Schlake's departure, Fr. Hagen was still in Copenhagen, Denmark, and in London, England; in both cities there have been congregations for years that are united with us in the faith and whose preachers, Fr. J. M. Michael and Fr. K. Knippenberg, are trained in our institutions. Fr. Hagen writes: "Monday and Tuesday (October 6 and 7) I spent in Christian brotherly intercourse with Fr. Michael, his wife and the dear fellow Christians in Copenhagen. It was gratifying not only to be with the parish family, but also to have an informal meeting of the congregation in the rectory, as far as they could come on a week evening. Interpretation had to be provided, of course, yet I was able to have a lively conversation with these Christians; I first gave a little address, and then matters concerning the weal and woe of the church were discussed." "The prospects for expansion of the church there are admittedly slim. Our Danish congregations are not growing; the old are going home, the young are not coming much. In this, of course, there has been a change, that leaving the national church no longer causes a stir. But otherwise the ecclesiastical conditions are just as muddled as elsewhere." "Fr. Michael's situation is difficult. Since during the war our

The legation and consulate almost denied him American citizenship and refused him passports to Germany, and he was cut off from all fraternal intercourse. He was prompted to apply for Danish citizenship, which he will probably obtain next spring. Only then will he be able to travel to Germany again. Here, too, one could see how difficult the situation is for those of our brothers who have to stand alone. It seems to be the right thing to do that Fr. Michael continues to make the sacrifice and serve Christ here. But it is also true here that we do not burden a family that is faithfully enduring such a difficult situation by leaving them in straitened financial circumstances. I recommend that his salary be increased so that he can live without worry."

About his visit to London Fr. Hagen writes: "Finally" - he mentions more than once how many external obstacles had to be overcome when travelling in Europe, and how

In view of the demands that the authorities would make on such a school to give it the right to exist, I could not decide to advise it. I did, however, earnestly exhort the parents to take good care of the children at home.

"To the congregation at Aldgate, Father Knippenberg has now preached two years, without becoming their pastor, and without distributing Holy Communion. She is Reformed in name, Uniate in fact. She has lost her pastor in consequence of the war, like the other German congregations of London." (Our Fr. Knippenberg is an American citizen and

could therefore remain with his congregation). "The congregation is an old one; their church is in the luden quarter, easily reached from all parts of London. The steward of the church had heard Father Knippenberg on the occasion of a funeral, and now that the congregation was without a pastor, invited him to preach to them. He accepted, and endeavored to be quite doctrinal in pre-

I preached catechism sermons, emphasized the duty to avoid unionism, and this also in the sermon I heard. I asked the superintendents to hold a meeting with me and talk over the situation. This was done on Thursday evening. I told them it was now time to make up their minds, it could not go on forever; they had now had sufficient opportunity to know our position. We would not make too high demands for the beginning; but they must agree to accept the pure Lutheran doctrine as it would be presented to them from the Word of God; the Word of God alone must have validity; it must never be allowed to become the holy



A wedding party in San Juan, Entre Rias, Argentina, in front of Fr. Trünow's church.

"An infinite amount of time, whole days, were lost in taking care of the passport matters and as a result of the travel difficulties" - "finally I arrived in London on Saturday, October 18. Hitherto I had either preached myself or had to travel every Sunday, but here I had to attend three services. As I had to get to know the whole area, I went to Tottenham with Father Knippenberg in the morning, in the afternoon there was a service in Kentish Town and in the evening in Aldgate. Tottenham and Kentish Town both declined during the war to a third of their former congregations, and for the present are not expected to rally again. I held a meeting with the directors of the two congregations, and encouraged them to unite the two congregations for the present, and so save a service. The same thing was done in a lecture I gave to the whole congregation on Wednesday evening. Church life is brisk; there seems to be quite cognizance. ... The question was raised whether a parochial school should again be established. With the small number of children, with the enormous distances the children would have to travel to get to school, with the high demands on

I do not believe in the Lord's Supper, who does not believe in the Lutheran Lord's Supper, etc. Those present were very agreeable, and promised to discuss the matter at a meeting of the Board, at which a quorum would be present, and then to decide." Fr. Hagen remarks of our double congregation in London: "Financially the members are in a better position than before; therefore, despite the smaller number of members, they still raise the same sums as before. Of course, here too, with the rise in prices, the needs are greater, and the pastor must be paid a higher salary accordingly."

- The report contains two more good news. From Mulhouse in Alsace it was reported that Fr. Fritz Müller had preached his inaugural sermon to everyone's satisfaction, that the church was full, and that a family who had been strangers up to that time immediately let their children come for religious instruction. And in Dresden, Germany, the two separate congregations are well on the way to mutual understanding and recognition.

May God put his blessing upon all that our commissioners have said, advised, and done on their weary and laborious journey! L. F.

From South America.

The dear readers of the "Lutheran" always hear very little about the Inner Mission in Argentina, since reports from this mission are so seldom sent to it. This may give the impression that nothing significant is going on in this mission and therefore there is nothing to report. Nevertheless, our mission here is going forward, and God the Lord has abundantly blessed our work. Our mission here is progressing steadily, considering the circumstances, although not always as quickly as we would like. In the following, a joyful incident from this mission will be told in a few words.

A few months ago there was a day of great importance for our mission congregation in San Ernesto, and indeed for the entire mission field in Entre Rios. The aforementioned congregation was privileged to present its newly built church to the

It is therefore easy to understand that on the day of the dedication all hearts were filled with joy, that everything shouted and rejoiced. The congregation had good reason to say with the psalmist: "My body and soul rejoice in the living God. For the Lord has a



A colonist family outside their home in San Juan, Entre Rios, Argentina.

House found, and the swallow her nest, where she hath young hedges, even thine altars, O LORD of hosts, my King and my God!" Ps.84,3,4.

On the day of the dedication, the congregation first gathered in the room in which the services used to be held, and then marched, pastors and officials of the congregation in front, in a solemn procession in front of the new church building, in front of which the local pastor gave an address according to Lochner's Agende, whereupon the door was opened in the name of the Triune God, the congregation entered in an orderly manner, and the festive service began in its usual manner. Father Trünnow of San Juan preached the festive sermon on Luk 19:1-10, in which he showed the numerous festive assembly how a house can be consecrated as a true house of God.



School children in San Juan, Entre Rios, Argentina.

for the use of public worship. This was a joyful event. One must take into consideration that this congregation is by no means the largest in the area; it counts only nine families among its members. Although the congregation is small, it began building a church in the month of October last year, trusting in the Lord, and with God's help completed it at the beginning of this year, so that the building could be consecrated.

The building was admittedly a difficult task in view of the high cost of all materials. In order that the costs of the building should not rise too high, the congregation unanimously decided, with the exception of an expert to whom the management was to be entrusted, to do all the work themselves, and also carried it out with the best of unity. They have thus shown that they are well able to make sacrifices for the glory of the Lord, for themselves and for the salvation of their children. It is not a great magnificent building, but only a modest, purposeful church, built from their own means; but what gives the whole thing special significance is that, as far as the writer could learn, it is the first Protestant church with a tower in the whole province of Entre Rios.



A colonist family in front of their mud house in the pampa (plain), Argentina.

In the room behind the door our pastors often held services.

At the afternoon service the new pastor, Father Schutt, who had arrived here from the United States a short time before, was solemnly installed in his office by the undersigned, who had hitherto served this parish.

May God the Lord keep the hearts of all the members willing to hear His Word, and may He continue to assist pastor and congregation with His grace and blessing!

B. H. Ergang.

Good news is also coming from Brazil. A rapprochement is taking place between our pastors and the pastors of another Lutheran synod in another Brazilian state, which, like the state of Rio Grande do Sul where we are now working, also has a strong German population. If it should come to full communion of faith, it would be of no small importance in the struggle forced upon our pastors with the Evangelical Synod, which is neglected in doctrine and practice. It says in a letter from Brazil: "With the consent of all the pastors of our district, I had requested this synod through its president to send a delegation to our synodal assembly for mutual rapprochement. We are convinced that this synod is quite in agreement with us in doctrine and practice. The president of the synod wrote to me that this was not possible for the time being, and gave the reason, among others, that they considered it their duty to first inform their previous patrons and fellow believers in Germany of such a step and to hear their opinion. After all, we were not thinking of a merger at all, but wanted to cultivate the community of faith, insofar as it exists, and thus form a rampart against the unscrupulous actions of the so-called Protestants, who are now pulling out all the stops to secure their existence, which is endangered by Germany's decline. I believe and hope that there will be inter-synodal conferences. The pastors seem to have our main writings. The Praeses wrote me that he had a number of Walther's writings in his library, including Walther's Pastorale, to which he was particularly indebted, and which he counted among the most valuable books he had."

Our Brazilian churches are also becoming more and more efficient. It says in the letter: "Quite a number of parishes raise more than the fixed sum. My former parish became independent when it was newly called. But should an immigration from Germany really come into the works on a larger scale, which is generally asserted here, new demands will be made on us, and we must and will see to it that we are the first on the scene."

"Our mission in the Portuguese language among the Brazilians seems to be progressing quite well. Our missionary feels a great lack in that we have no chapel or other suitable place where the services could be held. Up to now we have had to use a hall where 'cinema' (moving-picture show) is usually held. Fr. Hasse has often asked me whether it would not be possible in some way for us to obtain the desired chapel. The chapel is very necessary. Something must be done if our mission there is not to suffer from the lack of a chapel. We have appointed Fr. Strikter as director of the mission school there. It is steadily increasing in number of pupils."

It will be a great joy and strengthening to the South American brethren that three candidates have again been nominated.

They are on their way there, indeed, have already arrived, in order to begin their work in the mission field there. After many obstacles and stays and after overcoming many difficulties, the candidates G. Krämer, P. Schelp and A. Mette left New York at the end of October. The first-named goes to Argentina, where his brother has been working successfully for some years under difficult conditions in the megacity of Buenos Aires, the other two to Brazil, candidate Schelp to teach at the teaching institute in Porto Alegre, candidate Mette to serve in the actual mission. But the need on the South American mission field is so great, and the prospects for the expansion of our work are so favorable, that there are already eight appeals before us, with the urgent request that as many candidates be released earlier, three for Brazil and five for Argentina. Pastors from South America are returning to Germany, and their congregations will probably turn to us for service. The "Ev.-Luth. Kirchenblatt für Südamerika" (Lutheran Church Bulletin for South America), published by our South American synodal comrades, which after a two-year hiatus may now appear in German again, and of which the first number recently came into our hands again, also shows that things are progressing well again in South America, despite the hindrance of the World War. May God continue to bless our work there!

L. F.

Major ecclesiastical chronicle.

Please note!

The interested reader should kindly look at the address strip on his "Lutheran" and note when his subscription expires, which is noted on the last line of the strip along with the month and year. (For example, "veo 20" means the paper is paid up to the last number in December 1920). If the subscription is about to expire, you had better send \$1.00 (25 cents more for St. Louis, Canada or foreign countries) at once to your agent or directly to us, so that delivery need not be interrupted. It takes an average of two weeks for the address strip on the sheet to show the change or receipt.

Always mention which paper you want, and give your name and address (old and new, if there is a change of address). The paper cannot be sent by post unless it is prepaid, so your name will automatically be dropped from the list if your new order does not reach us before your subscription expires.

CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

Domestic.

Our periodicals. Already in the previous issue of the "Lutheran" we made the heartfelt and urgent request to our readers to make the distribution of our "Lutheran" and our other church magazines their concern. There, too, we have indicated a way of gaining more readers, a way that has been tried and tested by a number of congregations and pastors and has led to good results. Today we mention another way, which has also been tried by pastors and congregations in our midst and which has also won quite a number of new readers. Let envelopes be printed - the small costs for this will certainly be borne gladly by congregations interested in the church or individual members of them - and then distribute these envelopes, after-

The church is to be reminded of the importance and necessity of keeping and reading the church bulletins by distributing them to all churchgoers at the church doors or by placing them in the pews beforehand, so that not only every member of the congregation but also all children and young people receive an envelope. Then on the following Sunday one reminds again of the thing, lays also again envelopes on the seats. Many a person then decides to order the paper immediately, and a new reader is won. Young men, virgins and children are also made aware of the matter. We have printed a sample of such an envelope as it is used in a German-English congregation:

Lutheran church bulletins. LUTHERAN PERIODICALS.

.... Lutheran, tzl.00 per year.
... Lutheran Witness, \$1.00 a year.
.. -Missionary pigeon, 25 cts. per year.
... Lutheran Pioneer, 25 ets. per year.
.... Children's and Young People's Journal, 25 cts. per year.
.... Young Lutherans' Magazine, 25 cts. per year.
.... For the little ones, 15 cts. per year.
... Lutheran Guide, 15 cts. per year. . . Calendar for German Lutherans, 15 Cts.
... Lutheran Annual, 15 cts.

Please, indicate with a sign (X) what you would like to keep in the new year: then put the amount in this envelope and close it carefully, and do not forget to write your name and address at the bottom of this envelope. Then place the envelope in one of the collection boxes by the church doors; it will be taken care of that you receive the ordered and paid sheets throughout the year.

Place mark (X) before what you want, put the amount in this envelope, seal it carefully, and do not forget to write, on lines below, your name and address. Then put it in one of the collection boxes at the church doors, and you will get for the whole year what you ordered and paid for.

Name:

Address:

Follow this way, or the one mentioned in the previous number, or any other way that you think is most appropriate and suitable for your own congregation. Only do not leave the matter alone, but do something to bring our church bulletins into the homes of our Christians. The goal is: No Christian house without a Christian, church paper! L. F.

An unexpected word about the "Lutheran". In the recently published synodal report of our Minnesota District, it says in the report on the Inner Mission: "Worse than in any of the war years was the situation of things for our mission in Northwest Canada during the past year. The xenophobia has been greater with us. Consequently our people have suffered much persecution in many places, against which the authorities could hardly protect them. Books and magazines in languages other than English were not allowed to be sent to Canada. Some of our people have been punished because during house searches, for example, the Lutheran* or our calendar was found on them. A member of the congregation in Canada had a number of the Lutheran* in his possession and had to answer for it in court. Father J. Meyer assisted him as counsel, and in order to prove that there was nothing 'dangerous to the state' in the Lutheran*, he translated an article of the number presented to the judge into English. When the judge heard this, he said most astonished: 'That is a fine paper, indeed. I wish I could read such a paper in the English language. But the law compels me to fine this man.' With a \$1 fine, he was released."

Now the extremely harsh regulations have been softened. The "Lutheran" has been allowed to be sent to Canada again for a number of months. L. F.

The following appeal of the Board of Directors of the Lutheran Laymen's League was sent to our authority with the intention that we should arrange for its publication in the synodal organs. The deplorable state of our main treasury, the synodal treasury, however, requires decisive action. And a word from these brethren will help to put our congregations into action. We therefore recommend the publication of the same. The appeal reads:

"To the General Inspectorate.

1. During a meeting of the directors and leaders of the campaign for the supply fund of the Lutheran Laymen's League, held in Chicago on November 7, the General Presiding Officer of our Synod, Rev. F. Pfothner, addressed us and presented facts and figures showing that our Synodical treasury is again facing a deficit of at least P75,000, and this in spite of the fact that less than two years ago a deficit of over \$100,000 was paid by special collection, and therefore the year 1918 could be started by the Synodical administration without debt. This state of affairs was brought about by the fact, first, that the estimate for that year proved to be far too low; further, that our congregations have deplorably neglected this treasury; finally, that the high cost of all the necessities of life has made itself felt in the administration of our Synodical institutions. After all, everyone knows how their own household expenses have increased. Apparently many congregations have not taken this into consideration in their contributions to this fund. We cannot allow this to continue; something must be done immediately, otherwise we will soon sink back into the former deplorable condition of constantly having deficits to the great detriment of our synod and our institutions. 3) President Pfothner asked for our advice and help in raising sufficient contributions so that we can meet our obligations and close our fiscal year without a deficit. We therefore recommend that this matter be made as public as possible, so that all communicants in the Synod are informed in detail. They should be told how things stand now, as well as that the administrative costs of the Synod will increase with the rise in the cost of food, and that therefore the congregations will have to increase their contributions to this fund. We recommend that all the congregations of the Synod, whether they have raised their share according to the estimate or not, be urged to make immediate arrangements to raise their share of the deficit of P75,000 (each communicating member should contribute about 25 cents, provided each does his part), and that such congregations as have not yet paid their old contribution do so immediately, so that the Treasurer may close his books on the 15th of December without debt. We further recommend that this appeal be read from the pulpit in every congregation, so that all may be fully informed. Respectfully, the Directors of the Lutheran Laymen's League,

President. "

T. H. Lamprecht,
Wm. Hagen,
Chairman of the General, Supervisory Authority.

Some nice experiences and examples. Often the editors receive news about events in the life of the parish that seem to bring joy to those who send them. They also bring joy to the editors, who pass on the news so that it may bring joy to even wider circles. From an eastern congregation, the announcement of their missionary work

feast added: "My congregation has scarcely collected P50 at a mission feast in former years. The preparatory sermon, in which the distress of the coffers is fairly laid to the hearts of the hearers, will, I believe, have a good success every time." The collection this year was P364.62. - News comes from the Midwest, "Soon we shall get there to do ours. My congregation numbers 60 members. For two years the collection was P200, last year P400, this year over P700." - From the North we are told, "By far the best collection (P225) we have ever had (130 communicating members). Three years ago we introduced the double envelope system (duplex system). Until then H90 had been our highest, but since we have had envelopes the total has gone up every year. This year I have also preached a number of prebaptismal sermons." - From one of the Southern States comes this report, "With God's help things are getting better. Although it rained three days and three nights before the feast this year, so that the roads and streets were almost impassable, so that I feared that we would have our first decrease in the mission feast collection this year, the good Lord has made my weak faith again. Almost the entire congregation was gathered at the feast and the collection was the largest ever collected in this congregation for the inner mission (H625). Thanks be to the Lord for His great mercy! Our congregation currently numbers about 28 voting members. But that was not the end of the matter at our feast. Pros. -----Who preached the English feast sermon, was asked to say a few words after the service about our college at Winsield, and it was not in vain; for immediately at the noon hour nearly P2000 were signed by the members for Winsield. Thus we have but cause to again heartily give thanks and praise to our great Saviour of sinners. To him be all the glory for this glorious success." - From one of the Middle States we are told, "Years ago my congregation collected about P200; last year the collection was over P400, and this year it is P125 more (P535.55). I am all the more pleased with this because the congregation also had major expenses. For the last two years we have had envelopes for the mission feast." -- From one of the distant western states at last comes news of a collection of P200. To this it is said, "The members have made a great effort. On an average each communicating member contributed P4. May the good Lord grant that the church may continue to labor thus, that His kingdom may spread, and that many may come to the knowledge of the truth!" - Nor is there any other lack of pleasant experiences. A city pastor writes: "Mrs. Unknown, who brought me P80 for the student fund at the end of March, visited me again yesterday. This time, the little package contained P70.01. Quietly and humbly, she handed it to me with a request to send the money to where there was the most need. Then she went on to say that it was not God who owed her for the gift, but she owed it to God. Please, rejoice with me!" - News of joyful growing and thriving is also pouring in. One pastor notes, "Anyway, the following will interest you: After our church here united with the Uniate church (lost to us thirty years ago) a year and a half ago, we will get three Norwegian churches next. Just two years ago we had only 20 members raising a little over P200 salary - no church, no parsonage. Through the Uniates we got a church and through the Norwegians we get a parsonage. My parish will have 4 congregations and will become independent. The Lord has given his

Word here abundantly blessed." - We lift out of these and similar reports today only this double (both rest on biblical foundation): Make the congregations fairly acquainted with the great missionary work of the Church, and lay the needs of it fairly to their hearts, as the Apostle Paul repeatedly tells his congregations back and forth of the condition of the Christians in Palestine. And bring system into the collection system, as the same apostle recommends to his church in Corinth, 1 Cor. 16, 2.

L. F.

October 14 marked 25 years since the first two Heathen missionaries of our Synod were seconded to the East Indies. The Commission on Heathen Missions has sent a circular to all pastors and teachers asking them to take notice of this silver jubilee of our Heathen Mission before their congregations and schools in a manner they deem appropriate. The same has also been urged upon all the directors of our educational institutions. Thus, on the occasion of this jubilee, the Heathen Mission has recently been commemorated in many places of the Synod and will probably be commemorated again especially on the upcoming Epiphany. Hopefully, the gifts of love will again flow abundantly, so that the need in the coffers of the heathen mission will be helped. But even more than the need in the coffers, we are troubled by the lack of workers. Instead of fifteen before the war, there are now only five of our missionaries on the Indian mission field. God has still directed much through these few workers. We have much to be thankful for. But after all, what is to become of our blessed heathen mission in India if we cannot soon send to our little band of workers the urgently needed forces to help? Let us all pray with all earnestness to the Lord of the harvest that He may soon send the so urgently needed labourers into the ripe harvest field. The Commission says on this subject in the circulars referred to: "As the way now seems to be open to us, and we have been encouraged in writing by the British Legation at Washington to seek admittance for new missionaries, at first, if possible, but only for those whose parents were born in America, may God in grace soon let us find a band of suitable men who, out of grateful love to their Saviour, and out of merciful love to the heathen, are willing to follow so urgent and highly important a calling to India. Who among the older pastors can suggest younger brethren to us? And should not some of our younger brethren hear from this cry of distress their God's voice: 'Whom shall I send? Who will be my messenger?' and by God's grace gain joy to answer: 'Here I am! Send me!'" Isa. 6:8." - We have now received still more favorable news from Washington. In response to ideas from various quarters, the Secretary of the British Legation writes that we need have no hesitation in seeking admittance to India for missionaries, even if their parents are still born in Germany. But good recommendations should be enclosed.

R. K.

At the last General Assembly of the Presbyterians there were lengthy discussions about the **public speaking and teaching of women in the worship meetings**. These were occasioned by the fact that a proposition was before the assembly that women should be permitted to be ordained to the public ministry of preaching. Advocates of this proposition were found, while the great majority took a negative position. The proceedings ended by appointing a committee to present instruction and certain propositions on the question at the next meeting. In the meantime someone approached D. Warfield, one of their most distinguished

theologian, who is now giving a brief treatment in the *Presbyterian of the*

The result of his investigation is summarized in the following three sentences: "1. The result of his investigation is summarized in the following three sentences: "1. That the prohibition against women speaking in Christian meetings is clear, unconditional, and all-encompassing. They are to be silent in the 'congregation,' that is, in all public worship meetings; they are not even to ask questions there; 2. that this prohibition comes to a head precisely on these two things: teaching and ruling - that is, covering the very office of preaching and ruling elders; 3. that the reasons for the prohibition are all-embracing, in that they are based on the difference of the sexes and the different position assigned to the sexes in the creative order and in the "prehistory of mankind" through the Fall of Man. Interesting and instructive is then this appended final consideration: "Perhaps in clarifying the last point, the remark should still be made that the difference between Paul and the women's movement of our day has its reason in the fundamentally different view of the composition of the human race. For Paul, humanity is made up of families, and every union, including the church, is made up of families whose members are bound together by this or that bond. The relationship of the sexes in the family therefore follows this into the church. For the women's movement of today, humanity is composed of individual persons; there the woman is simply another person besides the man, and she can see no reason why any distinction should be made between the two. And, however, if we disregard the great profound natural difference of sex, destroy the great fundamental greatness (unit) of human society, the family, and regard mankind as merely a set of individuals standing side by side, then, of course, there seems to be no reason why we should not blur the distinction between the sexes as Paul commands. Apart, of course, from Paul's authority. It always comes back, after all, to the authority of Paul, as a founder of the church. We may be fond of what Paul says, or we may not be fond of it; we may be willing to do what he commands, or we may be unwilling to do it: but of what he says and means there is no room at all for doubt. And he would certainly say to us also, as he said to the Corinthians: 'Or is the word of God come out from you? or is it come to you alone?' 1 Cor. 14:36; that is, Is this your Christianity, that ye may do with it as ye will? Or is it God's religion, taking its orders from him through the apostles?" - The thought is right and important. The apostle's words are plain enough. That they are not agreeable to the present sex, that they seem unreasonable and unjust to it, that in the cause of the women's movement of today questions arise which we have difficulty in answering, shows precisely that this movement is only a symptom of the fact that the harm lies much deeper; for there is an entirely different world-view at the bottom of it. The whole biblical conception of marriage and the family, and of the position of the two sexes in relation to each other, has been thoroughly turned upside down. The apostle assumes that everyone enters into marriage according to God's order and that these marriages are ordered by God, who made man in the beginning and created them male and female (Matth. 19,4). The husband is the head of the wife (1 Cor. 11:3), and the wife gladly subordinates herself to her husband, as it is God's original order of creation, for "Adam was made first, then Eve" (1 Tim. 2:13):

"The man was not created for the woman's sake, but the woman for the man's sake", 1 Cor. 11:9, and how the temporal punishment for the female sex is decreed, 1 Tim. 2:14. There the man is the head of the woman and the lord of the children, the head and representative of the family. There all these questions do not cause any difficulty. Where, on the other hand, all this does not take place, where marriage is only the object of ridicule; where the Creator's order for the relationship of man and woman in marriage is not acknowledged; where one does not want to know anything about punishment because of the fall of man in Paradise, or even about the whole original sin and original guilt; where the human race does not appear in families, but each one wants to fight for his own existence; where one does not want to know anything about any authority, neither divine nor human: there is naturally quite lacking the common ground from which to discuss a pertinent individual question. As far as the apostle's commands concern the conduct of women in the church, there should be no difficulty in obeying them, for there we are dealing with Christians, with people who believe the apostle when he writes: "What I write unto you are the commandments of the Lord," 1 Cor. 14:37.

EP.

The American Tract Society has published more than 800,000,000 copies of Bibles, magazines, and tracts in 176 languages and dialects. Its missionary colporteurs have visited over 18,000,000 families and distributed over 17,000,000 volumes of Christian literature. About 2,000,000 pamphlets, booklets, and tracts were produced and distributed among members of the army and navy during the Kricgs period. The Society has distributed over 17,000,000 writings, tracts, and booklets in the Spanish language among inhabitants of Latin countries in America. Mission stations and tract societies in other countries received from the native society P 1,000,000 worth of money and electrotypes, which made possible the printing of 5763 different publications in the native languages. Free distribution of Christian literature was done through this society to the amount of over P2,000,000. In this way, over five million pages of tracts reached distribution. - The mass distribution of the Bible is certainly a good undertaking. Even in the tracts supposed to be given to the unconverted, who are to be won to Christianity by them, there is often more of God's Word and your Gospel of Christ than is usually the case in the books from sectarian churches. Thus much good seed is scattered there as seed of hope. E. P.

Abroad.

Religious Toleration in Spain. Fifty years ago there was no question of any religious liberty at all in Spain. Evangelical Christianity had all but disappeared, and Roman Catholics were in full control of the State and the Church. The Bible was forbidden to the: People forbidden. No religious meetings were permitted except those under the supervision of priests and monks. Those who converted to Protestantism were persecuted and imprisoned. In 1868 religious tolerance was proclaimed. Protestants were allowed to live publicly according to their beliefs, and as a result many Spanish refugees returned from France, Gibraltar and the other countries. The Bible societies sent colporteurs, and the "American Board" opened a school for girls in 1872, which has since developed into an "International Institute." In fifty years the number of Protestant Christians has probably increased to fifteen or twenty thousand, and that of the adherents and friends of Protestantism

up to one or two million. There are about 150 organized Protestant congregations in Spain. But still there is no full religious freedom and no true tolerance in Spain. The Roman Catholics exert such an influence that until recently Protestant congregations were not permitted to build their places of worship in the ecclesiastical style, or with doors opening directly on the street. A Protestant soldier is still compelled to attend Catholic services on feast days, and to kneel in the street when a religious procession passes. Converts to Protestant Christianity are boycotted and persecuted, and the priests bitterly oppose all Protestant work. But the Catholics have considerably less power in government than formerly, and the denationalization of the Roman Church is demanded by Socialists, Protestants, and Liberals. If the League of Nations demands a more liberal and representative form of government as a condition of membership, Spain may find herself compelled to transform her constitution and proclaim full religious freedom. Even under the present unfavorable circumstances, however, Protestant Christianity has shown steady progress. Last year the sale of Bibles increased over 30 per cent; Protestant churches have united in a "Spanish Evangelical Alliance," and Christian education is emphasized. The war has awakened Spaniards and caused them to think more seriously about freedom of conscience. In France, Spain, Portugal, Italy, Serbia, and Austria, the fate of Catholicism is linked with the old order of things, and new ideas concerning government and education mean new freedom in matters of religion. A Spanish newspaper indicates the change of sentiment in this direction by reporting that the refusal of two soldiers and a sailor to kneel at Mass caused a movement which resulted in the issuing of a royal decree that anyone who, on entering the army, declares himself a non-Catholic is deprived of attending Mass on feast days. Another royal decree enjoins naval officers from attending the "Mass of the Holy Ghost," which always takes place before a council of war of the fleet. "We believe," continues the said paper, "that religious liberty will be introduced into Spain, not as much by the irreligious as by the Protestants." (Translated from *Missionary Review of the World*.)

(Lutheran Church Gazette.)

Appreciative, commendatory verdicts on the Bible from China at the so-called "Bible Day" of the American Bible Society have been published. The President of the Republic of China cabled: "The instruction in all virtues as contained in the Holy Scriptures, the religion of JEsu, has truly wrought unlimited blessings among all Christians in China, and has also promoted all my people in all real progress. I earnestly hope that in the future the blessings which flow from the Scriptures may extend to the ends of the earth, and far surpass the successes of the past." Another great one in the country writes: "The teaching of the Bible has bestowed many blessings in China. It has made a great number of our people earnest Christians, and has tremendously lifted the moral character of many of our outstanding men." Another: "The translation of the Bible of the Christians into our language has put into the hands of our people a book for moral elevation and spiritual enlightenment such as there is no second. The crude notions of divine love, of the

The brotherhood of man, holiness, unselfish service, all culminating in the wonderful conception of the kingdom of God on earth, are emphasized and brought out in its pages as nowhere else. It unfolds a great power in ameliorating social evils, blurring class distinctions, humanizing the relation of men to each other, and making governments democratic. This religion has condemned the opium trade, raised the social status of women and children, freed slaves, made men morally active, taught the value of human life, made happiness possible in life and work, created a new conscience for the individual and the community. The open Bible, the greatest heritage of Christendom, has now been made accessible to the millions of China, and it cannot fail to be a teacher and guide to the nation for moral advancement and spiritual freedom." Another: "Darkness and depressed mood prevail in China. The Bible is the only remedy that will save China. It will cure the corrupt official, mend the conscienceless politician, inspire the teachers of the people, lift up the poor, and, best of all, instruct our people to work righteousness and make sacrifices for our own people." - All these writers believe they are giving great praise to the Bible; and the recipients of the praises understand it to be so. They are, after all, great things which they ascribe as effects to the Holy Scriptures. And that the spread of the Scriptures in a country has all these things in its wake is true. It is also civically and socially the greatest blessing to a people when Christian doctrine is preached and accepted in their midst. But these are all by-products of Christianity; the great main thing no one has mentioned or even touched upon in his eulogy. They should have reported it above all things: We knew that we were sinners, and deserving of God's wrath. We had all an evil conscience together, had to be servants all our lives for the fear of death. Our idols could not help us. Then the Bible and the Christian teachers told us what we would never have thought of, of course, that God, the true God whom we now know, is a gracious God, who has redeemed us through his incarnate Son, through his vicarious suffering and dying and resurrection, and only for Christ's sake forgives us all our sins abundantly and daily. And this word has so seized our hearts with divine power, wrought in us a certain conviction that the gospel of Christ is eternal divine truth, that we really have a reconciled God and Father in heaven, and the certain hope of eternal life. This makes our hearts glad and thankful; now we love the gracious God our God, shun sin, and serve Him in holiness and righteousness that is pleasing to Him. For God's sake we now also love our neighbor and do him no harm or harm, but live with him in love and peace, serving him and promoting his welfare. Thus we have now also in civil life a much more beautiful life than we had in heathenism, where we hated God, and also one another. "Godliness is [even] profitable unto all things, and hath promise of this life and of that which is to come," 1 Tim. 4:8. - Thus in China and in America, with all the praise of the Bible, there is room enough for the Christian Church to lift up her voice with power, and to say it always and everywhere, what gospel is, what all Christ and his gospel bring to men. In doing this she will let the main thing be the main thing, and then not overlook the glorious, welcome by-products. E. P.

An unexpected Christmas joy.

A pastor in our synod who served in the Inner Mission years ago relates:

It was around the time of Christmas in 1902 that I was a young pastor working on my Christmas sermon in my earthen cabin on the banks of the raging Missouri River. It was late in the evening when the door of my cabin opened and a young Indian entered. This was not at all strange that Indians should stop at my house, for my earth lodge was immediately opposite a large Indian reservation, and to the north and south dwelt many of the Native Americans. When there was drift ice on the Missouri, it was impossible to get across the river, and they sought lodging wherever they could find it. Knocking was not their custom; they entered the house and greeted, "Hau Kota?" that is, "How do. Friend?" For the most part they did not disturb me, for they lit their pipes and were satisfied if you only left them on the floor.

My young Indian sat down by the stove... He looked at my books for a long time. He seemed to wonder how all those books would fit into the earth hut. He pointed to the row of books and asked only: "Geography?" He wanted a geography book, that much I understood. I had none, for I had no need of such a textbook in those parts. I searched among my books and found an old atlas I had used in college and gave it to him. He leafed through it and made a very puzzled face. There was the old Persian Empire, the Greek Empire, the Roman Empire - he had never seen anything like it. At last he came to the last page. There was a map of Palestine. Then all at once he says, "O, here is Jerusalem!" and then in quite a joyful tone, "And here is Bethlehem!" You could hear in his voice that he cared a great deal about that name. I laid down my pen, turned to him, and asked, "What is the matter with Bethlehem?" He looked at me in amazement and answered, "Christ was born there." I asked further, "Who then is Christ?" He answered, "Our Savior." Then he gave me fine notice of how we are all sinners and are saved through this Savior alone. He also knew that he found this Savior in the Word. He passed the examination I gave him very well. Then I told him that I also believed in this Saviour and wanted to be saved through him alone, and that I lived here in the earth hut in order to preach this Saviour. Then he looked at me faithfully, held out his hand, and said, "Then we are brothers!" He had not been in a Lutheran school, for instance, but in a Presbyterian one. The father of the missionary with whom he had gone to school translated the Bible into the Sioux language. For a long time that night I sat with my young friend Takukasappa - that was his name - and together we praised the Lord.

I had experienced great joy. The words of the apostle Phil. 1, 18 came to my mind: "What then is to him? That Christ only may be preached in all manner of things, whether by chance or by right, I rejoice in it, and will rejoice also." Let us never forget that the Lord Jesus also has his people in the other church communities.

How wonderful it is when we hear how the Saviour, out of great love, has mercy even on the poor Gentiles and makes them blessed children of God! How joyful it will be when we gather together with all the blessed from all nations, tongues and languages as brothers before the throne of the Son of Man! That will be a glorious Christmas. "Eia, were we there; eia, were we there!"

C. F. W.

Home.

Max Frommel tells: I once heard a powerful sermon that deeply moved me and taught me vividly what Christmas joy means. The preacher was a twelve-year-old girl whom I had in my house for four months. She had come to us from a far country down by the sea to seek recovery. She was like a child in the house and looked forward from Sunday to Sunday to the beautiful services in the house of the Lord. But when Christmas was approaching, she felt homesick and would have loved to be at home on Christmas Eve. But how was that to be? The maiden could not make the long journey through such a foreign country and among so many travellers alone, and I could not accompany her. Suddenly a telegram came from home, saying that a messenger had already left to pick her up and take her home. No sooner had the child heard this message than her joy burst forth; she sang and jumped, she shouted and laughed, and was half beside herself with joy. For she had received a message from her father's house, she had believed and knew for certain that the messenger was coming, and in two days' time she would be in the arms of her parents and brothers and sisters. When I asked her, "Will not the long, cold journey be burdensome to you?" she said, with a bright eye, "O, not at all!" "What will you think on the way?" "O, now I shall soon be at home." "Who is at home? What will it be like at home?" "O, there I am just arriving on Christmas Eve, with the bright Christmas tree burning." "And what lies under it?" "The presents." "And what is dearest to you?" "Well, that I'm home!"

I also brought you a telegram from heaven today, saying, "Behold, I proclaim great joy to you, for the Savior is born to you today." Your Father knew that you could neither find nor make your way home, but the messenger has already departed from heaven who is to bring you home. It is his only begotten Son, whom he hath sent, that whosoever believeth in him should not perish, but have everlasting life.

If you were to believe the telegram as childishly as that little girl, you would also sing and jump and think: Now we are going to the eternal homeland, and life will go by like an express train. And if the journey of life through the cold world were to become long for you, with all kinds of inconveniences and complaints, you would think, "Oh, it will soon be over! And if you believed, you would know that above is the Father who waits for me; above is Christ, the tree of life, shining so brightly with eternal light and resplendent with glorious gifts; and all my brothers and sisters, the children of God who have gone home in faith, are waiting for me. There shall be an everlasting Christmas.

Christmas recipe for sick people.

A doctor, who in his extensive practice had often been overwhelmed by the connection between bodily and spiritual misery, between illness and damage to the soul, visited a seriously ill patient around Christmas time. The pain might be great, the hope of recovery weak. He felt deep pity for the patient, but even deeper pity for the fact that he showed so little patience, so little surrender to the good and merciful will of God, and so little Christian joy in his suffering. He had just on the first day of Christmas a prescription to prescribe. And when he again saw the so familiar impatient

When he heard the complaints, he could not refrain from writing down a special prescription for the sick person in addition to the prescription intended for the pharmacy and leaving it on the table. It was the words from Luther's Christmas hymn:

Ye are now become the seed of God: therefore give thanks unto God for ever: be patient, and rejoice always.

In an old feast prayer of the Church, it is said both touchingly and poignantly, "Let a consoling joy of Christ arise also today in the hearts of all the afflicted, the sick, the persecuted, the widows, the orphans, and all others who are in distress and affliction!"

Obituaries.

Reinhold Valentin Amstein was born December 24, 1866 in Solz, Saxony-Meiningen. After his confirmation he entered the local parsonage, where he was taught the Latin language by Pastor Heim for two years. In addition, he attended the continuation school in his hometown. Since Rev. Heim was connected with the Missouri Synod and was also acquainted with the ecclesiastical conditions of America, he induced his Latin pupil to emigrate to America and continue his studies at the institution in Springfield, Ill. in order to serve the Lord in His vineyard as a minister of the Word. This was done in 1883, and owing to the great preaching need, the young student vicaried three years, and graduated in 1889. He followed a calling to Farney, S. Dak. where he remained two years. Owing to health he then accepted a calling to Onawa, Iowa, where he ministered eight years. He then answered the call of the Lord to the church at Sioûx City, which he served with word and sacrament four and a half years. When the congregation at Grant Tp, Jda Co, Iowa, became vacant, they called him to be their pastor. After seven years of ministry there, the Lord so ordained that he became pastor of the young congregation at Ute, Iowa. This occurred in 1911, and everywhere the Blessed One labored in great blessing. Because of his faithfulness and his kind and unassuming nature he was loved and honored in all his congregations. In 1890 he entered into holy matrimony with Rosa Langhoff. The happy marriage was blessed with five children, but one daughter died in her first year of life. Several years ago the deceased was privileged to celebrate his twenty-fifth anniversary of ministry and marriage in the midst of his congregation. - A year ago he began to ail. It turned out that he was suffering from a heart valve defect. The congregation, much concerned about their pastor, gave him an indefinite vacation in June of this year so that he could possibly recuperate in Hot Springs, S. Dak. On June 15 he was still preaching and then started on his recuperative journey. No one suspected that this was to be his farewell sermon. After a three-month stay, he returned without having found recovery. On October 5 he was in his church for the last time, went to Holy Communion with his congregation and also attended the congregational meeting. As a result of his heart condition he suffered greatly from chest constriction, combined with great anxiety. During the last three weeks he had no rest day and night and almost no natural sleep. Once and again he sighed that God would soon send his angels and bring his soul home to the right Father's house. "Christ's blood," "home," were the last intelligible words, about half an hour before his death, on 9, Nypssmhssr. He brought his age to 52 years, 10 months...

and fifteen days. Of these he ministered thirty years in the holy preaching ministry. His death is mourned by his widow, two sons, two daughters, two brothers and five sisters. Except for one brother, Father A. Amstein, all his brothers and sisters live in Germany. The funeral was held at Ute, November 12, with a large attendance. In the house of mourning the temporary assistant preacher of the congregation, Fr. J. Aron, held a short service, in the church Praeses Wolfram preached in English and Fr. C. Runge in German, the latter on the Scripture word: "Christ is my life, dying is my gain." In the cemetery officiated

H. Schwenk.

P. Reinhold Gotthilf Hellwege was born at Frohna, Perry Co., Mo. on December 5, 1863. Several years after his confirmation he entered our seminary at Springfield to prepare for the sacred ministry of preaching. While a student he was vicar for a time at Germantown, Neb. In 1890 he passed his theological examination and took a calling as missionary to Great Bend and vicinity in the State of Kansas. Here he labored seven years with great faithfulness and self-sacrifice. He then served the church at Hillsboro, Kans. for three years, and since the year 1900 the church on Mira Creek near Ord, Nebr. and at Scotia, Nebr. He was twice married. In 1892 he entered into holy matrimony with Luise Pohlmann. The Lord blessed this union with eight children, six sons and two daughters. In 1909 his wife died, and in 1912 he married Karoline Bremer for the second time. Some time ago he developed a stomach ailment which degenerated into cancer. Human help came to an end here. After several weeks of severe suffering he departed this life on May 26 at the age of 55 years, 5 months and 21 days, after having faithfully served the Lord in His church for almost 29 years. A funeral service was first held in the midst of the congregation on May 28. The undersigned preached on I Tim. 1, 15. 16 in German and Fr. Martin Jung on Is. 57, 1.2 in English. Thereupon the body was taken to Middle Creek near Seward, Nebr. and there on the following day, on the holy feast of Ascension, was Christianly buried in the ground. There preached k. A. Merz preached on John 12:26, and Rev. F. Moeller officiated at the graveside. In both funeral services a large number of the deceased's fellow ministers appeared, who did not want to miss the opportunity to pay their last respects to him. The deceased, at the last interview which the undersigned had with him, had requested 1 Tim. 1, 15. 16 as the funeral text. He wanted to have it emphasized again at his coffin that these words so actually expressed the attitude of his heart and his! faith. In the cemetery on Middle Creek, by the side of his first wife, his weary body now slumbers toward the great resurrection morning.

H. Willens.

Teacher Karl Herpolsheimer was born on October 18, 1835 in Tauenzinow, Silesia, the son of Christian Herpolsheimer and his wife Anna, née Schmidt. In 1849 he came to America with his parents and siblings. From Milwaukee, ivo the parents first settled, they moved to Mishawaka, Ind. Here Charles learned the trade of a cabinetmaker. In his eighteenth year he was induced by his brother-in-law, Father Bernreuter, to enter the asylum at Fort Wayne, and prepare for the school office. After completing his studies he received an appointment to the parochial school at Proviso, Ill. From here he was appointed to the parochial school at Indianapolis, Jrdd.

Later he received a call to the Bethlehem parish school in St. Louis. After serving the Lord in the school for thirteen years, he had to resign because of a throat ailment. He moved to Grand Rapids, Mich. where he entered his brother's business as bookkeeper. In 1880 he came to Lincoln, Neb. with four others, three of whom were his brothers, and planted the church there. He remained a faithful and active member of that community until three years ago, when he removed to Seattle, Wash. because the climate there seemed to suit him better. -On March 13, 1863, he entered into holy matrimony with Auguste, nee Saas. God blessed their marriage with nine children. Two of these have preceded the father into eternity. The blessed deceased died on August 26 at the age of 83 years, 10 months and 8 days. Besides his wife, his death is mourned by seven children. G. W.

School of the Immanuel congregation at Cedarburg, Wis. by P. H. F. Tiemann.

On the 23rd of Sonnt, n. Trin.: Teacher M. Egg er ding as teacher in the school of the north district of Zion parish at Bensenville, Ill, by x>. O. H. Weinrich. - Teacher- J. E. Bartels as teacher in the school of St. Paul's parish at Blue Point, Illst, by P. W. Rueter.

On the 1st of Sonnt, d. Adv: teacher K. J. T r a u g o t t as teacher in the school of St. John's parish at South Branch, Minn. by P. H. C. Hmz. _____

Groundbreakings.

The foundation stone for the new church was laid:

On 22nd Sunday, Trinity: The congregation at Overland Park, Mo (P. H. Kohn). - On the 1st Sunday, d. Adv.: The Zion congregation at Brazilton, Kans. (P. O. W. Matthies). Preachers: Tk. R. Gräbner and Kraus (English). - The Immanuel congregation at St. Louis, Mo. preachers: PP. Wangerin and Feddersen. The consecration was performed by P. J. Oppliger.

Initiations.

Dedicated to the service of God were:

Churches: On the 19th of Sonnt, n. Trin.: The renovated church of St. John's parish at Beaufort, Mo. Preachers: klP. A. W. Müller and Th. J. Vogel. - On 23rd Sunday, n. Trin.: The renovated church of Bethlehem parish at Kiowa, Nebr. (P. J. Meyer). Preacher: Dir. O. Gräbner, TP. Brammer and J. Kuchenbecker. .

School: On the 22nd of Sonnt, n. Trin. the new school (42X64 feet) of St. Paul's parish at Tenhassen Tp>, Minn. The dedication was performed by Rev. P. E. Ross.

Anniversaries.

Anniversary:

On the 1st of Sunday, the Adv. The Trinity congregation at Sheboygan, Wis. (P. C. P. Schulz), the 50th anniversary of the consecration of the church. Preachers, Prof. Ross and P. Kanieß. - On the 18th of Sun. n. Trin. the Zion congregation at Kalamazoo, Mich. (P. E. Mayer), the 50th anniversary. Preachers: G. and A. Spiegel. - On the 23rd Sunday, Trinity: The Imma.

nuelsgemeinde zu Belvidere, Ill (P. E. Heinemann), the 50th anniversary. Preachers: TP. Kohn, Landeck and Kowert. - On the 18th Sunday, N. Trin. the Emmaus congregation at St. Louis, Mo. celebrated its 25th anniversary. Preachers: Prof. Dau, Herzberger and Kretzschmar.

Aconference announcements.

The Herington - Special Conference will assemble, w. G., January 2-5, 1920, at Hillsboro, Kans. Work to be brought! Confessional address: TP. Dierker, Rohlfing. Sermon: PP. Pennekamp, Tiemann. Sign in. H. J. Theel, Secr. p. t.

The ToPeka - Special Conference will meet, w. G., from January 3 (^ . Li.) to January 5 ("r.), 1920, at P. P. D. Mueller's parish in Topeka, Kans. Confessional address: PP. A. Schmid, A. G. Degner. Sermon: UT. Th. Drögemüller, Leinberger. One would like to bring, please, his catechetical works. The local pastor asks for registration or cancellation.

G. H. Hilmer, Secr.

The St. Louis One Day Conference will meet next time not on the first Wednesday in January, but exceptionally on Monday, January 5, 1920, beginning promptly at i/z10 o'clock in the morning.

R. Kretzschmar, Chairman.

The Eastern M i c h i g a n Pastoral Conference will, w. G., meet at Millers, Mich. on January 6 and 7, 1920. Work: Athanasius: T. Lewerenz. Exegesis on Rom. 13, 12: T. Gielow. Art. XIII of the Augsburg Confession: P. Rook. German sermon on criticism: T. Junke; criticism on this: P. Gugel. English sermon on criticism: T. Held; criticism on it: T. Sebald. The right Sunday celebration: T. Sattelmeyer. Confessional sermon: PP. Eißfeldt, Sattelmeyer. Sermon: Uk. Ph. Bohn, Lewerenz. All are asked to register quite early with the local pastor. Take the 6:35 train (Osntal Time) on the Ornuck Trunk line.

F. J. Decker, Secr.

V e r m i l i o n - Special Conference will meet, w. G., on the 6th (9 Li.) and 7th of January, 1920, at Mitchell, S. Dak. Papers have: Fr. Schornack: sanctification; T. E. Dewald: catechesis on forgiveness of sin; Fr. F. Oberheu: Council of Trent; Fr. Keller: LLISSIONUR^s tivitos; T. Bruer: Roman Mass; T. Sauer: difference between hardening and sin against the Holy Spirit; T. A. Oberheu: separation of church and state. Confessional address: TP. F. Oberheu, Fenner. Sermon: PP. A. Oberheu, Freese. Please sign in or out with the local pastor (G. Trömel).

A. Fenner, Sekr.

The Effingham - Special Conference will assemble, w. G., on January 6 and 7, 1920, at T. Keiper's church at Stewardson, Ill Ar-.

New printed matter.

Der Ev.-Lutherische Hausfreund. Calendar 1920, edited by O. H. Th. Willkomm. Published and printed by Johannes Herrmann, Zwickau, Saxony. 80 ropes 5s4X8^ . Price: 15 Cts. To be obtained from Concordia Publishing House, St. Louis, Mo.

The old, excellently edited "Hausfreund" calendar, missed by many in the last two years, is now appearing for the 36th time and brings greetings from the Free Church. From the manifold contents we single out the main article about the work under the heading: "Wohl dir, du hast es gut": a remembrance of those who died in the war under the heading: "Vergeßt der teuren Toten nicht!" and a remembrance of December 10, 1520, on which day Luther burned the Bannbulle. L. F.

Choral preludes in trio form for use in worship in the Evangelical Lutheran Church. Booklet 1. composed and edited by Hermann Grote, 1408 E. Prairie Ave, St. Louis, Mo. 16 pages 9X12- Price: \$1-00. To be obtained from Concordia Publishing House, St. Louis, Mo....

Fifteen preludes to as many chorales, each comprising one page, all in the ecclesiastical style and performed according to the rules of music theory. Each number is really a prelude, leading up to the song, preparing for it. They do not spoil, but form the taste, and yet are not difficult for the understanding or for the execution. All are good, but the prelude to "HErr, ich habe mißgehandelt" seems to us especially successful. L. F.

Introductions.

Introduced on behalf of the respective District Presidents:

On the 18th of Sonnt, A.D.: Rev. Chr. Meyer in the parish at Crystal Lake, by Rev. W. Albrecht, and in the parish at Newton, Wis. by Rev. W. Plischke.

On the 20th of Sunday, n. Trin.: H. W. Rüg er in the congregation at Sebringville, Ont. by P. E. Brauer, Can.

On the 21st of Sonnt, n. Trin: Rev. W. E. Schuldt in the churches at Knob and Freedom, Pa. by Rev. J. K. E. Horst.

On the 22nd of Sonnt, n. Trin: P. F. E. B r a u e r in the congregations at Minot and Lynch, N. Dak, by P. P. T. Schumm. - P. K. T. Doms ch in the Zion congregation at Dunksburg, Mo. by P. H. F. Liescheidt.

On the 23d of Sonnt, n. Trin: P. W. K l a u t s c h in the Salem parish at Chandlerville, Ill, by P. H. A. Nothnagel. - P. F. Sievert in the mission parish at Wolseley, Sask. can, by P. W. A. Bäpler. - P. G. Allenbach as District Misfiouar of the Middle District in the Church of Zion at Columbus, O., assisted by the Linnemeier, Stolzenburg, Weber and Küchle of P. E. W. Bohn.

On the 1st Sunday, the Adv.: P. A. Gerken in Trinity Church at Fiat Rock, Madison Tp., Ind. assisted by theRodenbeck and Haffold of P. L. W. Dornseis. - P. (st. K. Heilman in Zion parish at Fortuna, N. Dak., by >P. iG. M. Krach.

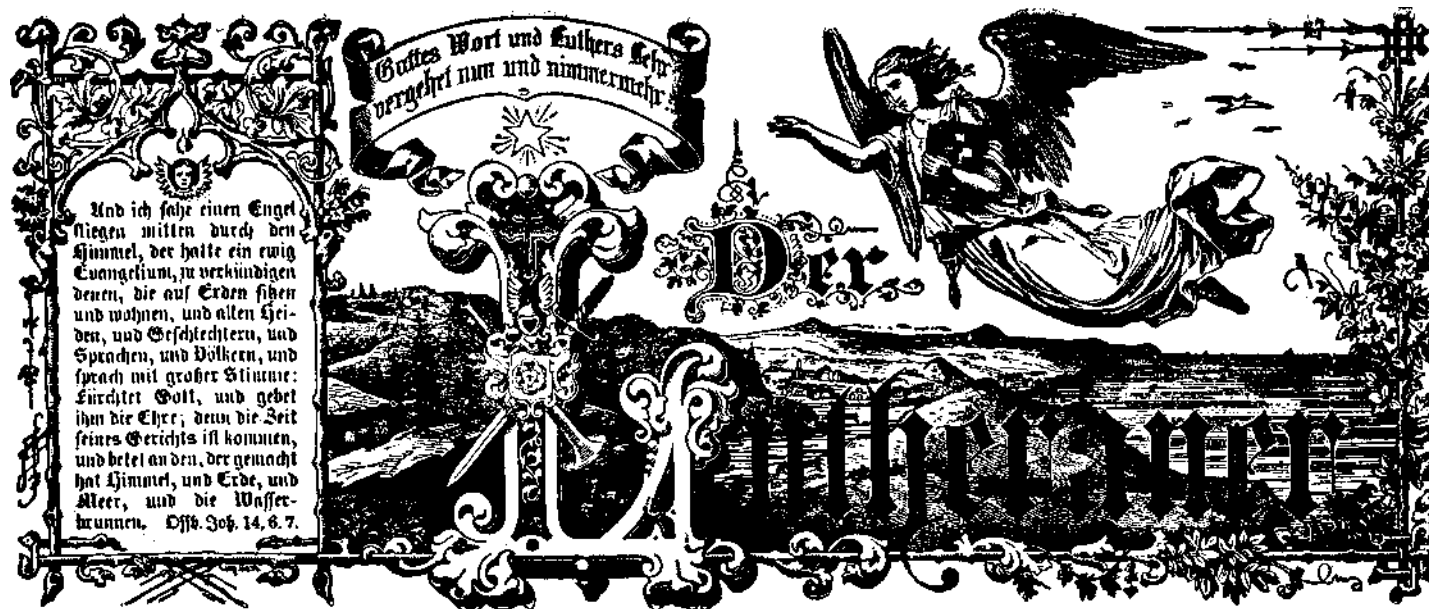
Dec. 1: Rev. G. K. Heilma n at St. John's parish, Outlook, Mont. by Rev. G. M. Krach.

On the 2nd of Sunday, Adv.: P. A. Wagnerin the congregation at Macedonia, Ill, assisted by P. W. Schweppe. - P. K. D a i b in the Immanuel congregation at Spirit Lake, Iowa, assisted by Fleischers from P. J. E. Andrea.

Introduced as teachers in parochial schools were:

On the 8th of Sunday, A.D.: Teacher G. A. Iakobik as teacher in the school of the Gethsemane congregation at Detroit, Mich. by P. F. A. Hertwig.

On 21 Sonnt, n. Trin.: Teacher A. W- Nickel as teacher at the



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75th Vol.

St. Louis, Mo., Dec. 30, 1919.

No. 26.

Year end.

Now is passed a golden year of
 blessing; God hath dealt with us in
 grace forever.

Has offered us his word And sacrament'
 at the same time, The life for the plumb,
 The salvation - the kingdom of heaven.

He called out, "Lost sheep, come to me,
 all of you!

I bore the punishment for you on the
 cross; what more do you seek?"

And sheep and lambs both, They
 followed him on to the evergreen
 pasture, To the silvery brook.

How hath he borne them in their
 impatience, In "ungrateful" lamentations
 And a thousandfold guilt!

His love was unspeakable, His comfort
 wonderful. He offered in word daily
 discipline, comfort, and instruction. -

Today it lies closed, the year full of sins,
 in which we enjoyed mercy, grace,
 grace.

New Year's Eve festive ringing Sounds
 under the evening star;

I. W. Th.

stus, the true Messiah, our right Redeemer, appeared in the flesh. For since Christ was born, Christianity writes "Anno Domini," the year of the Lord.

These words are therefore also a fine answer to the question of the disciples of St. John, "Art thou he that is to come?" To this the Christian answers with a loud, strong yes, and places the two Latin words "Anno Domini" before the year as a testimony to the whole world.

Not true, a good, important confession, dear reader.

But even more. There is also a serious lesson in these two words. To the Christian, every year is a *Annus Domini*, a year of the Lord. It is not his year, with which he can do as he pleases, but the year of the Lord. It is not he, but the Lord, who has caused it to begin, and who also wills to continue it. Therefore the Lord also has the sole right to dispose of it as he pleases. If, therefore, the Lord does as he pleases, even if men do not like it, he acts with full justification and right. But the Christian humbly submits to the mighty hand of God; he says with the Psalmist, "My time is in thy hands," Ps. 31:16, and prays with faith, "Not my will, but thine, be done; for all is thine, O Lord my God.

So there is also an urgent admonition in these words. The fact that the Lord gives us his year, that he lets us live certain times and years, is a sign of grace from our God. God has no need of men for Himself. He is eternally happy in himself. For this purpose the holy angels in heaven worship him. For what purpose then does God give us years and times? Not that we should spend them in sin and shame and selfish works, as most men do.

O woe to him who on earth early and late has despised the word of the Lord and sought high things!

Anno Domini 1920.

This is how you write and read, dear reader. But do you know what these two Latin words are all about?

That Jew, a gifted and respected jurist, but also a furious enemy of Christ, knew it. Whenever he had to draw up a document, he first crossed out the two words "imo Domini" with a firm stroke of his pen, as if he could thus get out of the way what it meant.

Why this fierce hatred against the two harmless Latin words? "Anno Domini" means in German "in the year of the Lord".

Therefore, whenever a Christian writes these words, he confesses his holy Christian faith, namely, that JESUS CHRI

No, for a very different purpose God gives us one year over another, namely, that we may seek him, since he is to be found.

Now is the time of grace, Now everyone still has
Now the heavens are open, The bliss to hope.

May God give us all true wisdom to heed this admonition in the coming year!

But we also find a sweet, winning lure in the expression. It is the year of the Lord! And what a Lord! There are many lords on earth before whom men are terrified, cruel, wicked tyrants. It is not such a Lord of whom we write, "Anno Domini," in the year of the Lord, but an unspeakably loving, merciful, gentle, and kind-hearted Lord, who out of hot love for us became a man, endured for us the most agonizing tortures, and finally died on the curse wood of the cross. And not only has he purchased for us a complete redemption, but he now also omits nothing to appropriate this redemption to us through faith by virtue of his word. In order that we poor, lost sinners may take courage to come to him, he comes to meet us in the kindest and most loving way, shows us in the holy gospel his great love for sinners, reveals his fatherly heart, opens his most holy mouth, and entices and tempts us to come to him as dear children to their dear father, in order to receive from him grace upon grace. So then it must be a year of grace, a year of salvation, hallelujah! - of the sweetest, most blessed salvation in Christ.

So then also, dear Christian, the "Anno Domini" must serve you for the right consolation. Humanly speaking and earthly considered, the coming year will also be an evil one. In so far as the devil, sin, the world, and our own corrupt flesh come into consideration, it will even be an infinitely evil year. For these dangerous enemies will leave no stone unturned to make the year a real year of cursing. They will do their utmost to deceive and seduce us into misbelief, despair, and other great shame and vice. They will stir up unrest, trouble, and mischief everywhere and at all times, so that we may often be afraid. But be of good cheer! They shall not succeed. For it is not their year, but the year of the Lord. He sitteth in the government, and leadeth all things, yea, all things well for his own. And thou art his, dear Christian, by faith. Do not let the devil talk you out of it, but believe it firmly. Whatever may come, be confident; your Lord will find ways for your feet to go. Only think diligently about the "Uno Domini," then you will have right comfort for heart and mind.

However - yes, however - one thing we do not know. How long will our dear Lord leave us the year of grace? There we put our fingers to our lips; for we know not. The evening of the world is here, and the day is drawing to a close. Or, abideth the world also, "who knoweth how nigh my end!"

End of the world or death! Yes, it is still in all our hearts - the horror of death. But what's the harm? "Christ is my life, and to die is my gain." Amen, dear Lord Jesus! "If I perish as the dust, my JEsus shall be joined unto me!"

"There I behold the Lamb of God, the Bridegroom of my soul." That is the most glorious thing.

Here it was an annus salutis, a year of salvation. That was beautiful. There it is an annus glorie, a year of glory. That is most beautiful.

Here it was in faith, often so weak! There it is in looking - perfect, glorious, eternal.

Thou faithful God, we beseech thee, Show
us thy mercy even now; Bless our sins
graciously, Remember not our old guilt;
Bestow a happy new year and, when the
hour comes, a blessed end! Amen.

J. T. Muller.

On Inner Mission trails in the Oregon and Washington District.

Dear Editor.

You asked me to write for the "Lutheran" once in a while.

Well, "if a man makes a journey, he can tell a tale". Some time ago I returned from a journey in the interest of the mission and perhaps I can tell this or that which is of general interest.

It being a Synodical resolution that the mission fields should be visited, I set out at home, and left Seattle at midnight on a Sunday, and arrived safely at my first stopping-place, Walla Walla, Wash. the next afternoon. Walla Walla, in the eastern part of Washington, is in one of the few parts of our district where mile upon mile of farming can be done. In the evening we held a church service, in which Christians were encouraged to persevere in missions. After the service we had a church meeting of the whole congregation, men, women and children. They were all made aware of the great blessing that God bestows upon us when we have the preaching of the pure Word in our midst, and encouraged to show their gratitude to God also by all contributing to the best of their ability for the maintenance of the preaching ministry in their midst. We would like to note right here that we have done it similarly from all places.

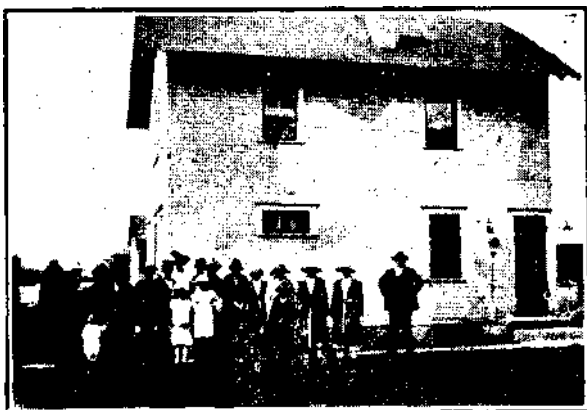
But this visit, it seems, was too much for the local pastor. The next morning he was ill. For better or worse, we had to take pity on him and substitute for him at school. This was the best opportunity to find out how faithfully the pastor worked in the school. The children did their job well, because it was only the pastor who kept the school, of course the local pastor, who did it well. Unfortunately, it is only too justifiable to fear that our church members do not always quite consider how much and how much work the pastor does when he holds school in addition to his actual official work.

In the afternoon the brother was better, and so we set out for Idaho Falls, Idaho. On the train we met with an older woman and naturally steered the conversation to religion. When asked, "Where

Do you go to church?" she replied, "Pastor, I want to hear Christ crucified preached. I cannot bear to hear them talking about everything else and forgetting Christ?" We could not pass up the opportunity to bear witness to our Lutheran church and to ask them to visit our church when it arrived at its destination. Now, among the thousands who are lousy with the sects, there may always be only a few who stand like this woman; but is this not an invitation for us to let our light shine, so that all may become more and more acquainted with the pure doctrine?

After a twenty-four hour drive we arrived in Idaho Falls. This brought us almost to the end of our district, a thousand miles from Seattle. This gives an idea of the size of our district.

We would like to interject a note here. Southern Idaho, in which Idaho Falls is located, is a large sprinkling area. There's very little farming going on where people can't get the water to go. It's too dry there, too mountainous, too rocky. So it's gonna be streaky...

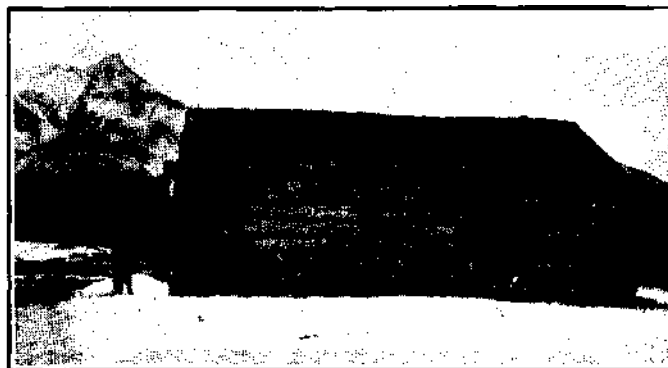


Church and parsonage at Idaho Falls, Idaho.

way, along the rivers. Along the rivers doesn't mean fifty or a hundred feet from the river; the canals often run for miles from the rivers through the farms - it all depends on the lay of the land. But nevertheless it is a streaky farming. This is also true in places of eastern Washington, where a sprinkler system is in place. And where "dry- farming" is practiced in Eastern Washington, there is found in the greater part much "scab" land, stony ground, which often stretches for miles, and cannot be cultivated. In the western parts of Washington and Oregon there is usually one comparatively narrow valley after another, much good land, but no large farming settlements. What is the result of this? That we cannot, as in the great prairie states, form large rural communities. Here is a small settlement in the valley, there a somewhat larger colony on a sprinkled tract, and at last widely scattered large farmers among the "scab" land. We give this explanation because some who do not know the conditions ask in wonder: What are the missionaries doing in the coastal states? They have so few places, and the missions are often so small! We are convinced that the rural churches here will always remain small. These states are developing as industrial states;

Cities are growing up fast, and we need to keep an eye on them.

The next day we headed to Sugar City, Idaho to visit a church that had recently come to us. Here we found families with many children who had a large



Parsonage at Swan Valley, Idaho.

Forty-five miles from the railroad.

The people expressed a desire for school. Therefore a vicar should be employed here for the coming year.

Now the local pastor, Fr. Braun, and we wanted to visit his former field, Swan Valley. There we were able to experience how some missionaries live, what they go through, and that God still gives us real men. To get to Swan Valley - what a beautiful name! - it is 45 miles over hill and dale, through desolate country, past precipices, on a road that jolts and shakes and covers one with dust, until at last one wonders: how on earth can people get lost in this corner, where no railway will reach in a century, and, what is more important, the Word of God will always be scarce? But we want to take care of these people - they are immortal souls - as best we can.



Church at Adelaide, Idaho.

Built with the help of the General Church Building Fund.

After returning on Saturday, we rested in Idaho Falls in the evening.

The next morning we headed to Pocatello to take a look at this newest field in our mission. This is a difficult but promising mission field, for it is the hub for southern Idaho. Recently, Candidate H. Fischer took office here.

But I must hasten. This week we have had service and meeting every day except Saturday: in Adelaide, Eden, Jerome, Paul, and Clover. Two fields have become independent as a result of the negotiations, Eden and Paul.

On Saturday we traveled to Nanpa, still in Idaho; but now from the extreme frontier we were again more toward home. After preaching and holding a short meeting at Nampa in the morning, we traveled 35 miles by automobile to Emmett, where the same program was announced. Then Brother Meier took us with lightning speed to New Plymouth, 29 miles away. After doing our work there, we went another eleven miles to intercept the train, if we did not want to lose a day. That night was a good night's sleep.

And now we drove and drove. As a result of poor railroad connections, we did not arrive in Gifford until Tuesday evening and were still in Idaho. But this was the last

men, not because of the beautiful apples by which the little town is known throughout the country, but because this was our last stopping place. We admired the beautiful location of the church property and marveled at the town, which has developed so finely since we ministered here thirteen years ago. We preached here, too, and then-then no seven horses could have held us. The next morning we were at home.

We have experienced great joy on this journey. We were pleased to see our preachers and missionaries working so faithfully in the vineyard of the Lord, often under difficult and discouraging circumstances, and that God has visibly placed His blessing on their work. May He continue to be with all His servants and bless the work of their hands!

It has given us no less joy that in these last, sorrowful times there are still those in our preaching places who gladly hear and learn God's Word. They prove this by often traveling long distances under difficult circumstances to attend the beautiful services. They further prove this by contributing so diligently to the entertainment of the preaching ministry. In our 51 supported churches and preaching places there are 2604 souls, 1187 communicants. These have contributed P7187.31 to the maintenance of the preaching ministry from June 1918 to June 1919. Of course there is quite a difference between preaching places; older ones usually do a little more, younger ones have to be built up first. But yet it is glorious to be able to report of seven votaries in one place that they have drawn H690 parish salary, after having had two years of bad harvest. And if others draw seven H840 and become independent, that is no small thing.

Although these little congregations and preaching places make an effort, they cannot maintain the preaching ministry themselves. For the love of Christ, the brethren in the larger congregations must step in. How does the apostle say? "This is not because the others have rest and you have trouble, but because it is the same. So let your abundance minister to their lack for this dear season," 2 Cor. 8:14, 15. We are thinking first of all of the independent churches in our district. And this we wish to state here, without being immodest, that the independent churches in the district have given abundant support to their brethren in the preaching places. How abundant, we shall understand even better when we realize that the vast majority of them have hardly outgrown their infancy and have to make a great effort to maintain pastors and teachers in their own midst. We have only 23 independent congregations in our district. In these there are together 2369 communicants. There are probably some congregations in our synod that have almost as many communion members. But these 2369 communicants must maintain 23 preachers and 10 teachers. Anyone who can do a little arithmetic will see at a glance that these congregations have to dig deep into their pockets for their own needs. Yet these congregations raised \$4024.90 last year for the Inner Mission in the District. May we humbly say that we are not behind any district in our giving? We do not mean to boast. We only mention this in order to explain why



The little church at Gifford, Idaho, surrounded by beautiful spruce trees.

Station in that State. From the lofty heights of Giffords we entered Washington, where we nursed a little longer than a day's rest at Brother Koß's in Spokane.

From Spokane we head north to Chewelah. The man who laid out the track must have followed a snake, because the track consists of many twists and turns. In Chewelah, unfortunately, the missionary had to resign because of weakened health. For this place and the whole Colville Valley, where no other Lutheran preacher works, we have also gained one of this year's candidates.

After arriving back in Spokane, we traveled west, a little nearer home, and settled into our own first pastorate, Marlin, formerly Krupp. It was a great pleasure to see the old familiar faces again, to talk of past, present, and future, the more so as we could assure them that we would endeavor, if possible, to secure one of this year's candidates for them, now that they had been vacant for over a year. We succeeded. We were then allowed to visit the Marcellus congregation, which had fallen to us in the course of the year, having previously visited the congregation at Menno.

We couldn't get to Wenatchee fast enough now...

we do not feel like beggars when we go before our fellow Christians in other districts and ask them: Help us! And all the less so because the Christians in the mission fields are not only our brothers, but also the brothers of the Christians in the East, brothers not only in Christ, but also in the flesh. From all ends they come and then write letters how beautiful it is out here, and then more come, and - we cannot manage it alone.

We therefore believe that we are doing a friendly service to our dear Christians in the Eastern and Central States, where there are so many of them, when we remind them that their brethren are out here, and ask them to see to it that abundant gifts flow into the treasury of the General Inner Mission, so that the mission districts may receive the necessary support.

May the Lord grant that we may work while it is day, before the night comes, when no one can work! O. F.

Central Illinois District Assembly.

The Central Illinois District held its sessions this time from October 8 to 15 at the congregation of Bro. Grothers in Peoria. But many Synod guests were also quartered at the congregation of Father Flax. In a solemn opening service, Praeses Pfotenhauer preached on the glory of the Church of God on the basis of the 87th Psalm, and proved that this glory of the Church of God consists in the fact that it 1. has a firm foundation, 2. that glorious things are preached in it, and 3. that it has a glorious task.

A total of 92 pastors and professors were present, namely 66 voting and 26 consulting; furthermore 36 teachers and 65 congregational delegates. In his synodal address, District President W. Heyne eloquently pointed out the high privilege and the glorious task of Christians.

Father G. P. A. Schaaf was the speaker at the doctrinal negotiations. He had taken the 6th article of the Augsburg Confession as a basis according to the synodal decision. This article, which deals with the new obedience or good works, was summarized by the speaker in the following four sentences: "1. Good works are fruits of true faith. 2. Good works are necessary, not to bring us to faith and blessedness, but a. for God's sake, b. for our neighbor's sake, and c. for our own. 003 Good works are inward and outward, which God hath commanded, and which we do to do his will. (4) Though our works be imperfect, yet for Christ's sake God is pleased with them, and wills to reward them here temporally, and there eternally." When the speaker had finished his task, the Synod thanked him most cordially for his diligent and excellent work, and wished him God's rich blessing in his old age.

One subject that occupied the Synod for many hours was Praeses Pfotenhauer's report on the state and work of our Synod. He first gave an overview of our institutions. For various reasons, a standstill occurred in our institutions during the past year, in that

the admission of new pupils was lower than in previous years. This year, however, the institutions have again been able to admit a good number of young men. But the Synod's field of work is large, and we are still in need of more workers. In order to make it possible for poor parents to train their sons for the preaching and school ministry, it was pointed out that the funds for poor students should be well provided for by our congregations. The Synod therefore resolved to propose at the next General Synod that the Synod take over a part of the expenses in the budget of the institutions, so that the budget may be relieved. Our institution system is a very large one. At present our Synod owns 59 professors' apartments and 50 large buildings for students, in which they have partly their classrooms and partly their living and sleeping quarters. To keep all these buildings in good repair costs no small sum of money. Our congregations must therefore also be anxious to supply the building fund with money. There are 90 professors teaching at our institutions. Since the professors must devote all their time to teaching and cannot earn their living in any other way, and since the synod does not want its professors to go out and earn their living in any other way, but also does not want them to suffer hardship, the synodal treasury, from which the professors draw their salaries, must be provided for by our congregations through collections.

The presidential report presented a pleasing picture of the missionary activity of our Synod, both with regard to our internal mission in our own country and with regard to the external mission. Only in the mission in India has there been a standstill because of the present political circumstances, but - we pray God - this will not last long. In the case of the Inner Mission, it has been remarked that we have seven districts within the Synod which must be supported out of the General Mission Fund, partly because they have many poorer congregations among their members, and partly because they have very large mission areas. Our congregations, therefore, in addition to their district mission work, should not forget the seven needy districts with their gifts.

Finally, the report of the Presidium also referred to the pension fund for old pastors and teachers as well as for the widows and orphans of deceased pastors and teachers. The readers of "Lutheran" know that most pastors and teachers do not receive such a salary that they would be able to set aside an emergency penny, even if they were very frugal with their money. Now what is to be done when a pastor or teacher must retire? Shall they be sent to the poorhouse? That is not what the Synod wants, and that is why it has set up the Provident Fund. But this is only for those for whom it was not possible to set aside a penny of necessity. Let us therefore also give careful consideration to this fund!

A lengthy report was read concerning the missionary work of our Central Illinois District. In it it was shown that God is still with us with His blessings, and that sheaves are still being gathered here and there by our evangelists. Special reference was made to the fact that a large mission field is open to us in our university city of Champaign. 7000 students are studying there, among whom are also many

Lutheran youths and virgins. In order to operate this missionary work properly, a special commission was appointed. Two more members, namely Pastors Grother and Berthold, were added to the already existing missionary commission of the district.

Since the Springfield Seminary is located in the midst of our district, the prosperity of this institution is very dear to the district. At the synodal meetings, the president of the seminary gives a report about the seminary. So also this time. During the discussion of this report, the following motion was passed: that our district request the General Synod to add another year of study to this institution and to employ another teacher.

As the parochial schools are of such great importance to the church, the school matter was also taken up for consideration. It was decided that an annual report on our schools in the district should be prepared and distributed, and that work should be done everywhere to raise our schools to the highest possible standard, so that neither the community nor the state can find fault with them.

The school sermon by Fr. O. Horn was delivered at a service held in Fr. Flax's church. The pastoral service was held in Grother's church; Fr. Berthold preached the sermon.

May the Lord of the Church, whom alone our district also wants to serve, now give to all the decisions made also the desire and the ability to carry them out and let the Christians of our district become more and more diligent in good works!

Fr. St.

To the ecclesiastical chronicle.

Domestic.

Our "Lutheran" concludes its 75th year with this issue. In more ways than one, this is a memorable event for it and for our Synod, by which it is published, in whose name and on whose behalf it appears. It is, to our knowledge, the oldest unchanged church paper in the Lutheran Church in this country. What he has to say about this event he will do in a special festive number, which is to appear as the first number of the new volume. L. F.

A special appeal to take up a special collection for our synod treasury during this festive season was made in the last "Lutheran". Let us hope that no congregation in our synod will let this time of such rich spiritual blessing pass without expressing its gratitude for this blessing, without giving thanks for it with heart, mouth and hands. If we all set to work with one accord, if no congregation, not even the smallest, excludes itself, it is a small matter to raise the necessary sum without any other of the many ecclesiastical works entrusted to us suffering. But it is because of this that every congregation and every member of every congregation really recognize their sacred obligation, that no congregation withdraws or only partially does its duty. This is to be said and said again and again with right enticement and irritation to just such churches as are lagging behind in it; for it is scriptural truth. In the two well-known chapters of the Bible, in which St. Paul the Apostle says

Especially in 2 Cor. 8 and 9, he emphasizes that the churches in Macedonia, "though they were very poor, yet they gave abundantly in all simplicity. For according to all their ability, as I testify, and above ability, they themselves were willing, and besought us with many exhortations, that we might receive the benefits and fellowship of the helping of the saints," 2 Cor. 8:2-4. A glorious example for all time are these Macedonian churches in this stink! The Corinthian church had not been so zealous in the matter of collections. Already in his first briefs the apostle had urged them to do so, 1 Cor. 16:1-3; but because she was back against the Macedonian churches, he kindly and heartily encourages her to be rich in this matter also. He writes to her, "Not saying that I command anything, but because others are so diligent, I also try your love, whether it be right." He reminds her of "the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he was poor, that ye through his poverty might be rich." He encourages them not to be content with the will, but also to accomplish the deed, to collect a rich collection. And this should be done "not in order that others may have rest and tribulation, but that it may be equal", 2Cor. 8, 7-13. Yes, "that it may be equal". It is not according to love, but unbrotherly, when some gather, and others only want to receive and have rest; it is equally unbrotherly when one church endeavors to raise what is necessary for the church and its works, and the other church does not do its part, but little or nothing at all. And the one who has to tell this to his congregation and sharpen its conscience is none other than the leader and shepherd of the congregation, its pastor. This also belongs to his official duties; in this also he is to be diligent and faithful. He is to help his parishioners to abound in good works. We see this in the holy apostle, who does not fail to set this piece right before his congregations, as the very two Epistles to the Corinthians show. And when later in his life this apostle resigns his office, and the young pastors Timothy and Titus take his place, he exhorts them in the epistles addressed to them, one time over another, to urge those under their spiritual care "to do good, to abound in good works, to give gladly," 1 Tim. 6:18; "that they who have become believers in God may be found in a state of good works," Tit. 3:8. The Christmas epistle again taught us that "our Saviour Jesus Christ gave himself for us, that he might redeem us from all unrighteousness, and purify unto himself a people to be his own, diligent to do good works," Tit. 2:14. And the pastor is the God-appointed caretaker of the good works of his congregation, not the visitor, not the district president, not the general presiding officer, not the finance committee, not the representative of this teaching institution or that charitable institution, not the Lutheran Laymen's League—these are all but assistants in this—but to the pastor of the congregation God has also bound this matter from his soul.

These biblical principles are nothing new among us. We have always acted according to them. Now again. For example, one district president recently sent a circular to all pastors in his district with the heartfelt and urgent request that each congregation take up a collection for the pension fund on the first Sunday of Advent and for the synodical fund at Christmas. Other District Presidents have probably done the same or something similar. The President of the General Synod has also written a report on the state of the synodal treasury.

Let letters go out to all pastors. But now it turns out again that many congregations do not act according to the scriptural word "that it be equal". Many congregations have gladly and willingly and abundantly contributed what is needed. But other congregations, though capable of doing so, have not done so, and are now asking their sister congregations to share their own burdens. This is not according to love, this is unbrotherly action, and it is suing such congregations. We have before us a letter which raises this point in a somewhat peculiar manner. A pastor of our synod writes it to your president of his district. We let it follow with a few omissions, "Dear Praeses! But not in fear and trembling of your official capacity, but as a father and counselor, I wish to address you and sing you my intemperate lament - probably the first I shall compose for you. Your circular is annoying to me. Not the letter itself, but the facts which appear in it. The synodal treasury is threatened with being out of \$100,000 debt; the provident fund is over half behind! And this in this rich year! You expect me to remain calm? In a circular letter of December 14, 1918, you calculated for each pastor 'how much he, that is, his congregation, should at least raise'. The Vice-President repeated this in his 'Contribution Report'. Couldn't the brethren take note of this, write it down in their booklet and make sure that their 'least' at least comes together? But no, not even that! Is that right? I thought we (the whole Synod) were going to get our act together, open our mouths, tell our people how things are, keep them up to date with the needs of our coffers - and now debts again! How? Is it any wonder that my innermost being is outraged? ... I am pleased and strengthened by the letter of our General Praeses, in which he also answers those who say and complain: 'The pastor today is only a collector.' I say: The pastors are to blame for this. That is why the Praeses is addressing them directly. Have I worked for the funds this year, sent in for each of them double the part that is due to us (\$5 per communicating member, without the L. L. L. collection, and your calculation shows only \$1.27 per communicating member), and now - half for the pension fund not yet together! - Will our officials then say to the brethren concerned: 'You are the man; pull yourself together'? So far I have made little use of the 'Contribution List'; I have explained the matter to my congregation and collected as much as I could, and will continue to do so in the future. After your letter and the letter of the General Presidency, however, I brought out this list again. And there I become unwilling and sad when I see that even my small congregation bears the burdens of other congregations that are twice and four times, perhaps ten times, more prosperous. Some congregations I know: what is the matter with -----? (The names of twelve congregations follow.) Others may be just as bad or worse. But I do not know the circumstances, and therefore do not presume to judge." - We have reproduced this complaint, so that in the upcoming annual meetings, when the accounts will be presented, each congregation will examine itself to see whether it has been as zealous and diligent in the aforementioned regard as it could and should have been, and whether the pastor of the congregation is also waiting in this part of his office.

In the **annual meeting**, however, many a congregation should take up for discussion and deliberation another matter which their pastor does not like to bring up, and perhaps only by necessity. That is the pastor's salary, and in congregations that keep their own teacher, the teacher's salary as well. Now

nor, I hope, will there be a single congregation which has not increased the salary of its ministers of the word in these costly times; but many congregations have not increased it according to circumstances, and sufficiently. When our government officially states and announces that the cost of living necessities has increased 79 per cent. in the last few years, it is evident that a monthly allowance of five or ten dollars is not sufficient. Our pastors do not "strike" for more pay. And when, from time to time, as their office demands, and the Sunday texts involve, they act upon the bodily provision of the ministers of the Word, and, after the home board, tell their congregations "what the hearers owe their teachers and pastors to do," they are, for the most part, glad when they have done so again. But much more grievous than a strike, if such were to occur, is when pastors and teachers do not joke how they shall get through in the body, when they lament this to their God, and do their office with groaning. The Scripture says of this emphatically to the hearers, "This is not good for you," Heb. 13:17, and every church should do at this time, without any special injunction, what is right and necessary in this piece, as the catechism in the said house tablet inculcates to them from the Scripture.

L.F.

The large collection of the Lutheran Laymen's League reached the amount of \$1,842,220.74 on December 13, and the Iowa district was the first of all the Synodical districts to raise its quota, namely, an average of \$6 from each communicant member in its territory. This is not to be understood as if every single congregation of this district had now also contributed \$6 per communicating member, but the total has been reached by some congregations collecting \$10 or \$15 or \$20 or even more per communicating member, and thereby covering the shortfall in the other congregations. The Lutheran Laymen's League, however, is at present diligently at work to collect the sum still lacking in the \$3,000,000. In the Iowa District, too, the goal is for each individual congregation in the district to contribute an average of \$6 per communicant member. If this is accomplished - and it can be accomplished - then \$40,000 to \$60,000 will still be received from the Iowa District alone. And if similar work is done in all the districts - and our stirring laymen are earnestly endeavoring to warm hearts everywhere, and not to stop until the whole sum is raised - then the three millions can and will be raised. A beautiful goal, well worth the effort!

L.F.

The Lutheran writes **about the goals of the National Lutheran Council**: "The National Lutheran Council has come into being as a force to pave the way for a greater and more effective unity that will not rest until it embraces Lutheran church bodies across the sea and becomes international in scope. Separation will cease when differences make complete unity and cooperation difficult to achieve. Never before in the history of the Lutheran Church has such a comprehensive movement come into being. The church has seen its future goal. But the question of how its external relationship to other Protestant bodies is to be shaped must also be settled - something that has never been attempted before in a way that is worthy of the church and compatible with Lutheran principles and customs. Hitherto this was left to the individual pastors and synods; they arranged the relationship as they pleased. Some did

that in such a way that they separated themselves from and kept away from those of other faiths, others in such a way that they cultivated unionistic fellowship. Nothing in the history of American Lutheranism has done more to divide Lutherans, to undermine and weaken the influence of the Lutheran Church in this country, than the failure to apply genuine Lutheran principles to this question, thus opening the door to unionist practice. For years we have felt the need that the concept of catholicity should be defined in such a way as on the one hand to preserve the doctrine and practice of the church, and yet on the other hand to enable it to exert its influence to save Protestantism from the dangers and errors to which it is exposed in sectarian America. That it should be answered simply, that it should be kept separate and apart, is, of course, easy; but such an answer shows weakness, and contributes nothing further to give the Church of the Reformation the position which it ought to occupy in relation to the communities which are around it. Surely there must be some point of contact where the Lutheran Church can bear witness and exercise influence without forfeiting one iota or tittle of its position as a church of witness and confession. To keep separate is becoming more and more impossible, and the necessity of determining to what extent and under what conditions such a point of contact may be found is becoming more imperative every day. In these days of unions, unions, and movements, the whole Lutheran Church should agree upon a procedure which will prevent it from being swept away with the tide, but rather enable it to stand against the sweeping tide. We await with the greatest anticipation the next meeting of the National Lutheran Council, when, in fact, it will consider this question." - This sets the Council a very difficult task. By the people who stand with the various sects in such a way as to keep themselves separate from them, we, of course, are meant. We are guilty of having learned this way from the apostle Paul, who wrote: "Now I exhort you, brethren, that ye take heed of them which cause divisions and offences beside the doctrine which ye have learned, and depart from them." Rom. 16:17. But this the *Lutheran* calls an answer as easy as it is weak and leads to nothing. The National Oounoil is now to find a way that is better and really leads to the goal. This is not to abandon any Lutheran principles, but rather to put the Lutheran Church in a better position to bring its testimony to the people and to give emphasis to its testimony. We fear that the Oounoil will not find a new way, if it is really serious about adhering to Lutheran principles.

E. P.

Are we then drifting with power into paganism? This is the question that the editor of the *Christian Work* poses after reviewing a book published by an English commission that reports on the spiritual condition of soldiers after the war. The commission's verdict is based on reports from chaplains and soldiers who had sent them in as answers to questions submitted. The overall picture is a sad one. According to the *Lutheran*, these seven points may be emphasized: 1. The belief in God is still the rule among the men of the English army; but it is simply so generally the belief that there is a God, as this consciousness is innate in every man, and imposes itself upon every man by contemplation of nature. **But this belief has little or nothing in common with the knowledge of God,**

as it is set forth in Scripture. It is also still believed by the bank that there is a future life, but not as the Scriptures speak of it. In this, the tendency to spiritualism is very common. 2. The perception of evil in the world has misled many. They cannot rhyme God, His power and goodness with war and all its mischief. Evil powers and the wickedness of men seem to them to have the reins in their hands, and God seems powerless against them. (3) There is still a general respect for Christ, but he is not acknowledged as the Son of God, the Saviour who reconciled God to us, the source of life and power. He is honored for the sake of his personal character, and as a teacher of a high, but unattainable morality, which is also useless for good. (4) There is only a vague and misty idea of what Christianity really is. One sees in it only a set of prohibitions, not spiritual life and power and service. [What does this mean?] The churches have given them no explanation of Christianity that appealed to them, and the war has only widened the gulf between them and the church. The outlook on life and the goals of life are palpably materialistic. The things around which their thoughts and desires revolve are money, houses, food, and pleasure. Their only question is: What will we eat? What will we drink? Where can we find pleasure to our hearts' content? The reporters are very sorry that some people have written out into the world that the war has created a new desire for religion. There is no sign of this. The earthly needs and desires were in the foreground and pushed everything spiritual into the background. The moral consequences of war do not justify the rosy view that war has been spoken of as a school of moral education. The trend is in the opposite direction; immorality is more prevalent than ever. 7. If one asks what the attitude of the people is toward the church, there is overwhelming evidence that unchurchliness is the general attitude. The vast majority have never been in living contact with the church. They have nothing but censure for her. She was not worldly enough for them; that is, she did not satisfy their earthly desires. Her confession and her songs went too much to that world. Thus it seemed to them too unreal and impractical." - What is here reported of the general spiritual condition of the young men in the English army may be generalized as describing not merely the young men in all armies from so-called Christian countries, but as describing the people at large who still wish to be thought Christians. One does not want to be an unbeliever, an infidel - the name has too evil a sound! One still believes that there is a God, or rather: one leaves it open to question and does not bother much about whether there is a God or not. Still less are we concerned about who God is. The Bible is generally no longer considered to be God's word. So one does not want to learn from it who God is and how he has revealed himself. One prefers to make up one's own mind about that. And so long as God rules as one imagines him and his rule to be, so long as it is compatible with man's desires and his supposed merit, so long one lets him "be a good man. If God's rule goes against the grain, then one goes astray against him. Of Jesus Christ one has at most the idea that he was a pious, holy man, a wise teacher, a model of virtue. But his morals are too high for man. That would be too little on earth. So he has to give up a whole part of it. If man only means well and does as much as he is able under

can do in his circumstances, then God must be pleased with him and reward him with eternal life. There lies the chief pity. There is a lack of knowledge of sin, of feeling the need for sin and the anguish of conscience. That is why no one needs or wants a Saviour who forgives sins by grace and makes blessed for the sake of his suffering and death. And in so far as people in the church still preach in this way at all, or at least glorify the Saviour and his redemption in old pious songs, everything seems untrue, inconceivable, and useless to modern man. One has only a sense for the earthly, especially for amusement of the flesh. The whole world is mad with pleasure. And for the whole misery that it stands so desperately in so-called Christendom, the sectarian churches are largely to blame. That people have no respect for God's Word is because most churches do not teach them respect. In courting the favor of unbelievers, most churches have desecrated the honor of the divine Word and made an object of ridicule of those who are so far behind the times that they still consider the Bible to be God's Word. That people are neither penitent nor believing, walking along in unbroken sleep and security, in pride of virtue and confidence in their own righteousness, not needing, nor seeking, nor wanting a sinner-savior, is because they have been so taught. They have despised and laughed at the gospel of the poor sinner, blasphemed the atonement through the blood of God, and preached as a new discovery the old Satanic lie: blessedness through one's own merit. The reason why people have such a hazy idea of what Christianity is is that most of the churches have just as little idea of the nature of Christianity and therefore cannot spread the right knowledge. The reason why people are no longer accustomed to ask: What do the Scriptures teach about God and about eternal life? is that they have been brought up in this way. And even now, when this thistle fruit is staring one in the face, the general cry is still for an undogmatic Christianity, that is: Yes no doctrine and no confession! Only teach that God is the Father of all men, and that men are all brothers! That men in the midst of Christianity are so earthly-minded, hunting after earthly possessions and pleasures, and no longer wanting to wait and hope for a blessedness in heaven, is largely the result of the fact that most churches have pursued earthly objects. And people still cry out that the church is too worldly; it must become more worldly, that is, it should not put people off to eternal life, but instruct them and help them to enjoy this life properly. And that, in spite of all this, people generally despise the church, comes from the fact that most churches have made themselves contemptible by preaching to the people what makes their ears itch, that they have made pillows under their arms and paws to their heads in all their life of sin. Are we, then, drifting back with power into paganism? Yes, we are already for the most part in the midst of it, along with most of the so-called Christian Church. There is just "religion" enough left to make good lodge members, but not enough and not of the kind to form real congregations of Christians and make people blessed.

E. P.

Abroad.

The Jews and the Gospel. Not a few educated Jews in evangelical countries feel the power of Christianity. To this some speak out. One educated Jew writes: "We are drifting inexorably toward a spiritual crisis.

which must end in spiritual bankruptcy. The Gospel is an irresistible force that slowly but surely influences our minds and makes us unable to resist the great Nazarene. Whether we like it or not, we are forced to admire his teaching, his life, and his work. Our position is an untenable one; we must abandon our position, hard as it is to admit error. That is the only solution to the Jewish question internally and externally. When a thoughtful Jew has learned to recognize the true image of JESU in the New Testament, he involuntarily bows his knees before the supernatural greatness and says: 'Thou art the fairest of the children of men; blessed are thy lips/ What keeps us from accepting Christianity is not Christ, but the Christians. They meet us with hatred and contempt. . . . This hatred still holds us together as a nation.' Others speak and write in similar terms. Thus the writer Miss Lazarus says: "We stand at the threshold and know not whither." -such sayings of notable Jews are rejoiced in by many Christians, and a church journal prints them with delight by others. But indeed such sayings would be gratifying and hope-inspiring if it were really the Gospel, the news of JESU as the Saviour of sinners, that had won the hearts of the Jews. But since in our time the Gospel itself is rare in Christendom, and Christ is usually preached only as a teacher of virtue and an example, the thought is too obvious that it is only JESU's holy person and his high moral teachings that compel these Jews to respect him, that it is not the need of sin and the troubled conscience, which cannot be quieted by any human action, that drives them to JESUS, and that they now rejoice that "forgiveness of sins is proclaimed to them through him, and of all things by which ye could not be justified in the law of Moses. But he that believeth on him is justified", Apost. 13, 38.

EP.

Undertakings in the church, new foundations everywhere, also in the various churches. Here a "People's Church Council" is founded, there a "People's Church Service", here a "People's Association for the Cultivation of Evangelical Church Life", there a "Work Organization". "Three things are characteristic of all these undertakings: 1. one wants to reorganize from the bottom up, that is, in a genuinely democratic way. 2. one wants an evangelical imperial church. 3. the slogan is more or less clearly stated: No more differences because of theological directions!" The "Allgemeine Ev.-Luth. Kirchenzeitung" rightly writes: "One does not only always ask: How do we get a people's church? How do we become united? What does the Lord command the church to do? After all, He is not the last, but the first to be asked; where He does not build the house, those who build it labor in vain. Are the deniers of his Deity, of his resurrection, and the breakers of Scripture really the called builders of a new church?" - What is needed for Lutheran churches? The unequivocal commitment to the literal inspiration of Scripture and the Lutheran Confessional Scriptures. When Christian congregations stand on this ground, all new foundations are unnecessary. Christ knows only one foundation, and so did the apostles. These are Christian congregations whose only Lord and Master is Christ. (Free church.)

The Literary Work of the Missionaries. Dr. James L. Barton writes: "If it were possible to bring together in one place all the grammars, dictionaries, hymn books, school books, and works of general literature of every kind and from every part of the world which have been written and translated during the last century by missionaries or under their direction, the

it would make one of the most complete exhibitions of the languages and dialects spoken by more than five-sixths of the world. And if, on the other hand, all that has been done in this direction by others than missionaries and their associates could be brought together, it would make a very meagre collection. This shows how much the world owes to the persevering, learned, and thorough efforts of missionaries in the field of linguistics and literature. The immense amount of literary work done by the missionaries is evident from the fact that they have translated the Bible, or portions of it, into 500 languages and dialects." (Wbl.)

A judgment of God on a New Year's night.

The "Ev. Kirchenbote aus der Pfalz" reports the following quite moving story, which was reported by a physician, Dr. Cron from Kaiserslautern, in a well-known medical journal, the "Berliner klinische Wochenschrift" of 1876, and which is therefore quite reliably attested:

On New Year's Eve 1873-74, the journeyman carpenter L., a man feared for his impudence, while passing the churchyard, made a bet with several comrades for a few pints of beer that he would penetrate over the wall into the cemetery, walk around the "Franzosenstein" three times, and in the process call on God and the devil, if there were any, three times so loudly that outsiders would have to hear it, to come and get him. The audacious wicked man actually did this, to the horror of his comrades, who were convinced of this through the gate. At the third approach around the monument, however, they perceived how his voice suddenly choked and he hurriedly ran away to the other side of the churchyard. Going around the wall to meet him, they found him already outside the wall, pale with horror, trembling, without a head covering, his hair "on end," barely able to stammer a few words. They took him home. There he recovered his speech and his senses, and, to relieve himself, wanted to tell his sleeping mother what had happened. She, however, a good woman, refused. The next day, however, when she was struck by the persistent change in her son's character, his perpetual silence, paleness, and very little desire to eat, she inquired and learned, in addition to what had already been told above, that the wicked man, at the third summons, suddenly felt himself held by the left arm, that an indescribable terror seized him, which had taken away all courage from him to look around and see who or what was holding him by the left arm; he had stood still for a moment, and then, feeling that he was no longer being seized, had run away in nameless dismay. As he was about to climb over the wall, he felt himself being held again by the back of his skirt and was robbed of his headgear.

Now the attending physician tells in detail how in the middle of February he met the patient to whom his mother had summoned him, how at first he had thought that he was suffering from erysipelas of the arm, but how it then turned out that scurvy had set in, which gradually took its course through all the limbs of the body, spreading a vile stench around him. On the sixteenth day the patient became unconscious, slurred his speech, moved his limbs with conspicuous difficulty, moaned much and loudly, and it was only now that I heard the first accounts of the churchyard scene from the extremely frightened mother. In the first beginning, partly to comfort the unhappy woman, partly out of a lack of knowledge, I pointed out that

(Strangely enough, this did not happen, despite the fact that the disease was contagious and that five other people had slept in the same room with the patient). (Strangely enough, this did not happen, despite the fact that this disease is contagious and that five other people had slept with the patient in the same room). On the twentieth day the attack on the brain was also over. On the twenty-second day the patient was seized with increasing dyspnoea; on the twenty-third he thought he was suffocating. Massive rattling was heard in the expanse of both the whole lungs; the breathing noise became so loud that the patient could be heard gasping in the street, and the house was almost constantly surrounded by curious persons. At times the patient gathered all his strength, and always threw up more than half a pint of sputum, partly brown, partly bright red, and watery with blood. - As before the appearance, so now the hearing of the patient was a ghastly one; at the same time a nameless horror was expressed in his face; he now demanded the preacher and confessed to him the whole nocturnal incident. The preacher said to me that he had never met a dying man with greater fear of death and anguish of soul than this one.

Finally, after the terrible disease had gradually spread through the whole body, the doctor describes how the left arm swelled up again; it "did not turn bright red this time, but dirty brown. The next day the whole arm was swollen to a uniform blackish brownish red and pasty up to the tips of the fingers; at the same time the two lower legs were affected in places, but there were no such severe manifestations here. The arm, however, covered itself with gangrenous blisters containing a brownish fluid. From the thirty-eighth day it swelled and dried up; the skin could be peeled off in dry, black shreds, the patient fell into a deathly slumber, and the arm dried up. On the fortieth day of the disease, on the thirty-fifth of my observation, the man breathed out his martyred, tortured soul."

No wonder that this case aroused the greatest interest among the entire population. The house was constantly visited by the curious, so that the police had to be called in both to establish the facts and to protect the patient's relatives. Undoubtedly it was God's just punishment that made the blasphemer atone for his outrage with his life after such tortures.

"Be not deceived: God is not mocked." Gal. 6, 7.

"Now let us go and kick!"

In many churches on New Year's Eve or New Year's Day Paul Gerhardt's moving New Year's song "Nun laßt uns gehn und treten mit Singen und mit Beten" is sung. The song is one of the most beautiful church hymns given to us by Paul Gerhardt, in whom we venerate one of the greatest hymn writers of our church. And it is precisely this New Year's song that deserves special attention in all circles this time. How wonderfully moving it says in the second and third verse:

We'll go and we'll wander
From one year to the next, We live and
prosper From the old to the new

Through so much fear and plagues, Through
trembling and through fears, Through war
and great terrors, That cover all the earth.

We note that the song was written in wartime. Paul Gerhardt, who was born in 1607 in Gräfenhainichen in Saxony as the son of the mayor there, had just completed his eleventh year when the Thirty Years' War broke out with its horrors and hardships. His further youth, his youthful years and his first manhood fell into the terrible time in which Germany was most severely afflicted by the tribulations of the war, which at that time was fought exclusively on German soil. What hardship, what misery Paul Gerhardt must have seen with his own eyes! He also experienced the hardship of war first hand. After he had finished his theological studies, he tried in vain for many years to maintain even the most modest sphere of activity in his profession. In the last years of the war he finally found lodging in the house of the electoral court advocate Bertholdt in Berlin, so that he was at least protected from the worst hardships of life. It was not until three years after the end of the Thirty Years' War, in 1651, that the severely tested man, who had already reached the age of forty-four, was granted his first position in his ecclesiastical office as provost in Mittenwalde near Berlin. In the midst of the turmoil and plagues of war, the devastation and destruction that his eyes had to see everywhere, he wrote his wonderful New Year's song, and we now understand it when he sings in the 9th and 10th verses:

Give me and all those who long for thee and thy mercy, A heart that endures!

Speak thy mild blessing to all our ways; Let great and small alike The sun of grace shine!

For the last time.

A great seriousness hovers around everything we experience for the last time. For the last time we stay in a place that has become dear to us; hardship and duty force us to say goodbye. We were happy there, and now we must enter strange surroundings, must part from old, dear habits and joys; in these last five minutes before our departure we experience once more the happiness of long, beautiful years, and with a tear in our eye we tear ourselves away. For the last time we stay with our dear friends; for the last time the son, the daughter stays in the parental home. They are seized with the foreboding that when we return years later, father and mother will perhaps be called away - and the seriousness of this hour settles on their minds.

This "for the last time" cuts through marrow and bone; but it also lays a sacred duty on our whole life to come. It reminds us to live in such a way that those who will one day look upon our silent, pale face for the last time may do so with love and sorrow.

Immanuel.

The name of Jesus Christ is so full of majesty that the lips of the cherubim are not sufficient to pronounce it, and so full of condescension that even the least may appropriate it and refresh himself with it. Immanuel, God with us-instead of doubting, pray more! God with us - in our work, in our sorrow, in our care, in our death. God with us - the

Faith takes the incarnate Son of God in its arms and holds him so tightly that nothing can separate us from him. God with us - for me and my house, for my people and my church, there is strength and comfort enough in the one name of the Saviour - Immanuel! If God is with me, who is with me?

Obituaries.

P. Hinrich Rathjen was born on August 30, 1840 in Vahlde, in the parish of Scheessel, Hanover, and baptized on September 6 of the same year. When he was hardly four years old, his parents were torn from him by death, and he now found admission in the house of his already married sister, who together with her spouse took the place of parents in him. Both of them did their best to provide him with the necessary schooling until his confirmation in 1855. His teacher had advised him to further his education in teaching, but since there were no assets available, this advice and wish could not be carried out, and so Hinrich hired himself out as a farmhand in the following year. In the six years of his service, however, he could never get rid of the thought and desire to serve the Lord one day as a laborer in His vineyard. And the Lord arranged it so that he came to k. Harms in Hermannsburg, entered his mission house and was trained for the service of the mission. After devoting himself to study there for some years, he came to America in 1869, entered our seminary at St. Louis, and was dismissed from the theological faculty there on June 30, 1870, with the certificate of maturity into the sacred preaching ministry. His first field of labor was Palatine, Ill. Here he also entered into holy matrimony with his surviving widow, Sophie Marie Luise Brandt, who had followed him from Germany, in 1871. The very next year the Lord called him to Mayville, Dodge Co, Wis. where he served the Lord in His church sixteen years with the gifts bestowed upon him. In the fall of 1888 he answered the call of the congregation at Bonduel, Shawano Co, Wis. where he faithfully served the Lord in joy and sorrow, in good days and bad, for twenty-three years, until in 1911 increasing age compelled him to retire. He then moved to Augusta, Wis. and during his stay there continued to do various odd jobs as his age and dwindling strength permitted. On the 9th of December the Lord stretched him out completely and received him into eternal rest by a gentle death. His age was 79 years, 3 months and 9 days. He is survived by his grieving yet abundantly comforted widow, two sons, two daughters, eighteen grandchildren and five great-grandchildren. The funeral took place on December 12. - "Blessed are the dead which die in the LORD from henceforth; yea, the Spirit saith, that they may rest from their labors, for their works do follow them," Rev. 14:130 . A. L. List.

Ernst Johannes Sander died suddenly on August 9, while traveling with his wife from Otto to Hamlin, N. Y., where he was to preach at the mission feast the following day. He was born April 6, 1856, the third child of Mr. and Mrs. Johannes Sander and Maria, née Künstler, in the Duchy of Saxe-Altenburg. He was baptized on April 27, and confirmed on Palm Sunday, 1870. Already from early youth he cherished the desire to serve the Lord of the Church as a missionary. However, since his father lacked the means to support his

son to study, this wish had to be spent. He should become a teacher and went to the lessons of a Franke. After two and a half years he came as a substitute in 1872 to Gernewitz, then to Röhra and Gößnitz. In 1873 he entered into correspondence with Father Brunn in Steeden, which resulted in his entering the latter's proseminary in August of the same year, in order to prepare himself for the preaching ministry in our synod. After only a short stay there, he again accepted a teaching position in the Free Church congregation of P. Ruhland in Niederplanitz. In 1874 he left Bremen for America with eight other students and entered our practical seminary in St. Louis. Here he prepared himself for the holy ministry at the feet of Walther and Crämer. When in 1875 the Seminary was removed to Springfield, he removed thither with it, and took his examination in 1877. August 5, he was introduced into his first congregations at Lonaconing and Barton, Md. and Maple Run, Va. On August 25, 1878, he was united in marriage to Maria Leutner. This marriage God blessed with five sons and five daughters, one of whom died in tender infancy. In 1879 he followed a calling to Cohocton, N. Y. This community he served with great faithfulness in church and school until the year 1886, when he accepted the perus of the congregations at Otto and Little Valley, N. He was a member of the congregations at Otto and Little Valley. To these congregations he served with rare faithfulness for over thirty-three years, often under great hardships and many difficulties in church and school. On November 6, 1906, the angel of death again visited his home and snatched from him the dearly beloved, pious and faithful wife with whom he had lived 28 years in happy wedlock. On September 29, 1915, he was united in marriage for the second time to Emma Rodenbeck of Fort Wayne, Ind. who was a faithful and loving companion to him for nearly four years. He brought his age to 63 years, 4 months and 4 days. His sudden departure is mourned by his wife, 9 children, two of whom are in the preaching ministry, and 26 grandchildren. Forty-two years, then, the deceased labored in the vineyard of the Lord with rare faithfulness, admirable perseverance and great skill, serving not only his congregations as teacher and preacher, but for years also as visitator, and as president of our great Buffalo District Conference. His heartfelt wish in his last letter to his loved ones was to see them all blessedly again in heaven one day. The deceased closed his last entry in his office book with the following little verse:

Yes, come, Lord Jesus, amen! Come soon in thy glory! In thy dear name alone is comfort and bliss; We wait with longing. Soon, O Lord, still our longing, That we may embrace thee gladly, And with thee find eternal rest.

On August 13, with a large attendance of his fellow ministers, we buried his body in the community churchyard at Otto, N. Y., beside his first wife, as a noble seed to the earth. Rev. G. Kühn officiated at the home, and in the church Rev. G. Buch, his associate of many years, preached the German funeral sermon on Apost. 20, 22. 24 b. Praeses Verwiebe preached in the local language on Revelation 14, 13. The undersigned read the curriculum vitae in German and English. At the graveside officiated Bro. I. H. H. Walker. - "Teachers shall shine as the brightness of heaven, and they that guide many to righteousness as the stars for ever and ever," Dan. 12:3.

W. F. Malte.

New printed matter.

In difficult hours. Text by Agnes Bertram. **Music** by B. Schumacher. For mixed choir. Concordia Collection of Sacred Choruses and Anthems, No. 3... Concordia Publishing House, St. Louis, Mo. 7 pages 7X11- Price: 20 Cts.
A piece that truly and expressively sets the underlying text to music. Chorus, tenor or soprano solo, chorus, soprano solo, chorus, organ transition from minor to major, chorus. German and English text, the latter by W. M. C z a m a n s k e. L. F.

Introductions.

Introduced on behalf of the respective District Presidents:
On the 1st Sunday, d. Adv. Rev. K. E. Schroeder in St. Paul's parish at Porktown, Iowa, by Rev. O. Nieting. - C. W. Harre in St. Paulsgemeinde at St. Joseph, Mo. assisted by P. H. Weins from P. W. C. W. Brauer.
On the 2nd of Sun, d. Adv. Rev. A. Mueller in the parish at Coon Rapids, Iowa, by Rev. J. H. Jversen.
On the 3rd of Sunday, the Adv. Rev. R. Jeske, at Trinity parish, Whittier, Cal. assisted by I "P. J. W. Tisza, W. A. Tisza and Smukal, by Rev. A. E. Michel.
Introduced as teachers in parochial schools were:
On the 23d of Sonnt, n. Trin.: Teacher F. W. Rochlitz as teacher of the head clap at the school of St. Peter's parish at Town Moltke, Minn. by k. C. G. Seltz.
On the 3rd of Sonnt, d. Adv. Teacher R. J. Math gave way as senior teacher in the school of the Immanuel congregation at New Pork, N. P., by P. G. F. Schmidt.

Groundbreakings.

The foundation stone for the new church was laid:
On the 21st of Sonnt, n. Triu. the Zion church at Virginia, Minn. (Rev. W. Melahn). - On the 22nd Sunday, A.D.: The grace church at Hibbing, Minn. (Rev. W. Melahn). - On the 2nd Sunday, Adv.: St. Paul's parish at Brimfield, Ill (P. A. H. Schleef).

Initiations.

Dedicated to the service of God were:
Church: On the 1st Sunday, Adv.: The new church (40X60 feet) of the Pilgrim congregation at Santa Monica, Cal. (P. W. F. Tröger). Preachers: 1 "P. A. E. Michel and Jensen.
Organ: The new organ of the Zion congregation in Chicago, Ill (P. E. Tappenbeck). Preachers: Greve and Geffert (English).

Anniversary.

On the 3rd of Sunday, the Adv. the Zion congregation celebrated its 40th anniversary at Tobias, Nebr. (P. E. O. Potratz). Preachers: I'P. Meeske, Hartmann and Schröder.

CONFERENCE OWNER.

The Eastern Pastoral and Teachers' Conference of the Canad a District meets, w. G., on January 14 and 15, 1920, at Fr. Orzen's parish at Ottawa, Ont. can. Preaching: Fr. Kässemeyer, Landsky. Sign up, please. G. E. P r a n s c h k e, Secr.
The Southeast Kansas Special Conference will assemble, w. G., January 27 and 28, 1920, at Independence, Kans. Papers have been given by Kaiser, Luecke and Graebner, and teachers Nickel and Schneider. Confessional address: Fr. Kraus (Fr. Matthies). Sermon: Fr. Lücke (Fr. Senne). Sign up, please! Fr. C. Kraus, Secr.
The O k a w v i l l e - Pastoral Conference will meet, w. G., on February 5 and 6, 1920, at Mascoutah, Ill (Bro. Herbert). He said to sign in or out with the local pastor. A. Fühler, Secr.

Notice.

Since I have to resign from the Presidium, Fr Adam Schmidt is from now on President of the Middle District.
Fort Wayne, Ind. December 19, 1919. W. E. Minor.